SPHUṬÂRTHĀ

ABHIDHARMAKOŚAVYĀKHYĀ

BY

YAŚOMITRA

EDITED BY

UNRAI WOGIHARA

PROFESSOR OF SANSKRIT IN TAISHO COLLEGE

PART I

(I—III KOŚASTHĀNAM)

TOKYO

7TH—11TH YEAR OF SHOWA (1932-1936)

THE PUBLISHING ASSOCIATION OF ABHIDHARMAKOŚAVYĀKHYĀ

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To

LOUIS DE LA VALLÉE POUSSIN,

the greatest contributor

bauddhâdhiprajñaśikṣāyai

this volume is dedicated

with the sincere regard of his colleague,

the editor.

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PREFACE

The third chapter of the present work, the commentary on the lokanirdeśa of Abhidharmakośa-bhāṣya was already edited by Prof. L. de La Vallée Poussin between the years 1913 and 1914 p. Chr. and appeared in book form; the first chapter of the same was also edited by Prof. S. Lévi and became visible in the Bibliotheca Buddhica Vol. XXI. 1918. The editorial task of the rest of this commentary in the same series had been entrusted to me. For this purpose, my manuscript had been completed long ago. But influenced by either the Great War or the demolition of the printing factory by an unexpected inundation or other hinderances, the printing works made little progress. In 1931, only a part of its second chapter was published by me. Such being the circumstances, I was very anxious that it might be impossible to publish the whole volume in my life time.

However, in the seventh year of Showa (1932 p. Chr.), one association called "the Publishing Association of Abhidharmakośa-vyākhyā" which aimed at publishing the whole work in Roman letters, was organized by the origination of Mr. E. Tomomatsu with the approbation of many competent fellowscholors. Encouraged by this association, with all kinds of hardships of more than three years, I accomplished this work with difficulty. As the principal original, the Calcutta-MS. (C) was used and collated with that of the Bibliothèque Nationale in Paris, copied in tracing it by the Late Dr. B. Nanjio (N). To begin with, two more other MSS., that is, one brought home by Dr. J. Takakusu and kept in the Tokyo Imperial University (T). The other brought home by Dr. R. Sakaki and stored in the Kyoto Imperial University (K), were consulted for reference. But, during the process, I was obliged to give up these last two because they contained many errata and made no contribution at all for emendation. The first and third chapters of the present work have been compared with those of Prof. S. Lévi's (L) and Prof. L. de La Vallée Poussin's (P) respectively and its effects have sometimes been put in the foot-note.

In regard to the Saṃdhi, it is not regularly followed as the case common with all other Buddhist MSS. Moreover, the punctuation marks are frequently so confusedly used that they have to be arranged in their proper positions from the meaning of the sentence; and also only at the end of sentences which are

punctuated, all of the Saṃdhi which require to be corrected are changed in the regular form. But, those of the rest should be kept in mind by readers as the characteristics of the Buddhist MSS. as a whole, and that they are so left untouched, because when one tries to make any correction of the mistakes in the manuscript they should give him an important foundation or suggestion. The Italics in the present work are generally used to denote the words in the original text commented by Yaśomitra; and sometimes, the qoutations which were taken from other parts of the same text which ought to be written in Roman characters as a rule.

The original text by Vasubandhu has not yet been discovered except some of the Kārikās. However, the Chinese version of the same text by Paramârtha is faithfully rendered word for word, and the fact that the arrangement of terms closely pursues that of the original might be inferred from the sentence of the present commentary. Vasubandhu's Bhāṣyam of the Kārikā explains not only the limited number of words of one śloka or a half-śloka or one line, but even two or three kārikā-words whenever the case requires.

On the other hand, the order of words in the Chinese version by Hiuen-Thsang, though exquisite in terminology, does not agree with that of the original text. Hiuen-Thsang classified the Kārikā-sentences and their respective Bhāṣyam in a more comprehensive way than that of the original so as to explain at least one whole line at a time. Though the divisional method of paragraphs in the Tibetan version differs from that of Hiuen-Thsang, the principle of its classification is similar to his. Therefore, readers may realize that the position of a term or a passage in the present commentary does not always coincide with these two of Hiuen-Thsang's and the Tibetan version. So that, in order to understand the meanings laid down in this commentary, if a reader, taking Paramâtha's version as the original text, pursue his study, he would certainly feel himself as if he read the real Sanscrit original. Nevertheless, the numeration of Kārikās, for convenience's sake, does not thoroughly depend upon Paramârtha's, but on Hiuen-Thsang.

The Tibetan version is, I might say, absolutely necessary for reference to make up the deficiencies of letters or to revise the clerical errors or to comprehend cleary about the dubious and doubtful passages, in the course of study. Though it is so, in Tokyo, unhappily, we have only one of the Gnas-brtan edition which is so dubious in print that no one can read this smoothly. Accordingly,

if we desire to complete this study, we must seek other editions. So, I, at first, borrowed the Peking edition deposited now in the Otani University, Kyoto, from Mr. Enga Teramoto to whom my Sincere thanks should be paid for the kindness shown me by him, and examined several parts of my work with this; secondly, Mr. Tokwan Tada, a lecturer at the Tohoku Imperial University, who was then not yet acquainted with me, accommodated me with the parts of the chapters I—III, of his Sde-dge edition; but, I was very sorry because I, despite his former promise, could not borrow the rest of that edition from him. However sorry I may be, I have to express my sincere acknowledgment to him.

Under such circumstances as stated above, it was inevitable but that I should resort to the Gnas-brtan edition possessed by Mr. Ekai Kawaguchi who willingly lent me two copies of that edition and enabled me to compare with them from the fourth to the last chapters and to give finally their leaf-numbers. If I could not borrow this edition, most parts of the present work, without comparing with the Tibetan version, might have not appeared in public. So, I am now keenly aware of the unbiased magnanimity shown me by him and desire him to accept my cordial thanks.

October, 10th year of Showa.

U. WOGIHARA.

Sphuṭârthā
Abhidharmakośavyākhyā

I

(dhātu-nirdeśo nāma prathamaṃ kośa-sthānam)

[Tib. 1^{b}] namo[1] Māra-bala-pramathanāya.[2]

mahā-balo jñāna-samādhi-danto
yaḥ pañjaraṃ janmamayaṃ vidārya |
viveśa nirvṛty-aṭavīṃ praśāntāṃ
taṃ śāstṛ-nāgaṃ śirasā namāmi. ||
paramârtha-śāstra-kṛtyā kurvāṇaṃ śāstṛ-kṛtyam iva loke |
yaṃ buddhimatām agryaṃ dvitīyam iva Buddham ity āhuḥ. ||
tena Vasubaṃdhu-nāmnā bhaviṣya[3]-paramârtha-bandhunā jagataḥ |
Abhidharma-pratyāsaḥ kṛto 'yam Abhidharmakoś'ākhyaḥ. ||
Abhidharmabhāṣya-sāgara-samuddhṛtasyâsya śāstra-ratnasya |
vyākhyā mayā kṛtêyaṃ yathā'rtha-nāmā Sphuṭârthêti. ||
Guṇamati-Vasumitr'ādyair vyākhyākāraiḥ padârtha-vivṛtir yā |
sukṛtā [Tib. 2^{a}] sā 'bhimatā me likhitā ca tathā 'yam artha iti. ||
siddhântârthâpasṛtā kvacit-kvacid yā tu taiḥ kṛtā vyākhyā |
tām udbhāvya yathāvad vihitêha mayā 'nyathā vyākhyā. ||
Abhidharmavibhāṣāyāṃ kṛta-śramā ye 'bhidharmakośe ca |
pravicāryatām iyaṃ tair vyākhyā yuktā na vā yuktā. ||
yuktā ced grāhyêyaṃ na ced apohyânyathā[4] vidhātavyā |
na hi viṣame 'rthe skhalituṃ na saṃbhaven mādṛśāṃ buddhiḥ. ||

yaḥ sarvathā sarva-hatândhakāraḥ
saṃsāra-paṃkāj jagad ujjahāra
tasmai namaskṛtya yathā'rtha-śāstre
śāstraṃ pravakṣyāmy Abhidharmakośam.

ity asya ślokasyârthaṃ vivṛṇvāna Ācārya āha. *śāstraṃ praṇetu-kāmaḥ svasya*

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[1] oṃ n° T. [2] N. adds here: namo ratna-trayāya. [3] °ṣyat MSS. contra metrum.
[4] ayohyâny° MSS.

śāstur māhātmya-jñāpanârtham guṇ'ākhyāna-pūrvakaṃ tasmai namaskāram ārabhata iti. *śāstram* Abhidharmakośaṃ *prāṇetu-kāmaḥ* kartu-kāmaḥ *svasya śāstur* ātmīyasya śāstuḥ. sa hi Bhagavān Ācāryasy' ātmīyaḥ śāstā. tac [Tib. 2ᵇ] chāsana-pratipannatvāt. tena vā śāstrā mahā-karuṇā-paratantreṇa sakalo lokaḥ svatvena parigṛhītaḥ. tasmād Ācāryasyâpi svatvena gṛhītasya sa Bhagavān svaḥ śāstā bhavati. *māhātmya-jñāpanârtham* iti. mah'ātmatvaṃ *māhātmyaṃ* sva-parârtha-pratipatti-sampat *taj-jñāpanârthaṃ* tad-avabodhârtham. *guṇ'ākhyāna-pūrvakaṃ* guṇa-kathana-pūrvakaṃ *tasmai namaskāram ārabhate* tasmai praṇāmaṃ karotîty arthaḥ. atīta-kālatvād ārabdhavān iti vaktavye vartamāna-kāle pada-prayogo 'dyâpi namaskār'ārambhâbhiprāyāt. śiṣya-paraṃparayā vā namaskār'ā-raṃbhâvirāmāt. śabda-śāstre 'p' īdṛśa eva śabda-prayogo dṛśyate. atha śabdâ-nuśāsanam. athêty ayaṃ śabdo 'dhikārârthaḥ prayujyata iti. guṇ'ākhyāna-mātreṇa māhātmyâvabodho na namaskāreṇêti cet. na. tasya tat-sūcakatvāt. namaskāreṇa hi māhātmyaṃ sūcyate. atha vā guṇ'ākhyānenâiva māhātmyaṃ jñāpyate na namaskāreṇa. namaskār'ārambhas tu sva-puṇya-prasavârtham. sad-ācārânuvṛtti-pradarśanârthaṃ vā. kṛtâbhimata-devatā-pūjā-stuti-namaskārā hi santaḥ kriyām ārabhanta iti satām ācārāt. tatra māhātmya-jñāpanaṃ kimartham ity âcakṣmahe. tad-gauravôtpādanârtham. gauravôtpādanaṃ punas tat-pravacana[1]-satkṛtya-śravaṇârtham. satkṛtya-śravaṇaṃ krameṇa śruta-cintā-bhāvanā-maya-prajñôtpādanârtham. tad-utpādanaṃ kleśa-prahāṇârtham. tat punaḥ sarva-duḥkhôpaśama- [Tib. 3ᵃ] lakṣaṇa-nirvāṇa-prāpaṇârtham iti prayojana-niṣṭhā. māhātmya-jñāpanaṃ tv ekam Ācāryeṇa prayojanam uktaṃ sākṣāt-prayojanatvāt. tad-itarāṇi tv abhyūhituṃ śakyānîti nôktāni. *ya iti Buddhaṃ Bhagavaṃtam adhi-kṛty' āhê*ti. sāmānya-śabdo 'pi yac-chabdo vihita-viśeṣaṇatvāt viśeṣa-vṛttir bhavati. tad-yathā ya eṣāṃ brāhmaṇānāṃ gauraḥ śukra-vāsāḥ sa Devaśarmêti. tadvad ihâpi.

yaḥ sarvathā sarva-latândhakāraḥ
saṃsāra-paṅkāj jagad ujjahāra
*tasmai namaskṛtyê*ti

Buddha eva Bhagavati yac-chabdo vartate. na hi Buddhād anya evaṃ guṇa-viśiṣṭaḥ saṃbhavatîti ato vyācaṣṭe. *ya iti Buddhaṃ Bhagavantam adhikṛty' āhê*ti. Buddha iti kartari kta[2]-vidhānaṃ. buddher vikasanād buddhaḥ. vibuddha ity arthaḥ. vibuddhaṃ padmam iti yathā. [3]atha vā 'vidyā[3]-nidrā-dvayâpagamād buddhaḥ prabuddha ity arthaḥ. prabuddha-puruṣa iti yathā. karma-kartari kta-

[1] °naṃ MSS. [2] kta denotes a participial suffix ta. [3]....[3] Simply avidyā MSS. but L & Tib. rnam-pa gcig-tu na ma-rig-pa.

vidhānam ity apare. svayaṃ budhyata iti buddha ity arthaḥ. karmaṇy api kta-vidhānam apy adoṣaṃ paśyāmaḥ. sarva-guṇa-saṃpat-saṃpannatayā sarva-doṣa-vinirmuktatayā ca buddhair anyair vā buddho jñāta ity arthaḥ. *Bhagavantam* iti dvitīya-padôpādānam anādara-saṃbhāvanā-nivṛtty-artham. nirupapadānām abhidhānānāṃ hi loke anādaro dṛśyate. Devadatta iti. Vinayavibhāṣā-kārās tu catuṣ-koṭikāṃ kurvanti. asti buddho na bhagavān. pratyekabuddhaḥ svayaṃbhutvād buddha iti śakyate vaktum. na tu bhagavān. aparipūrṇa-dān'ādi-saṃbhāratvāt. yo hi māhātmyavān sa bhagavān ucyate. asti bhagavān na buddhaḥ. caramabhaviko bodhisattvaḥ paripūrṇa-dān'ādi[1]-[Tib. 3[b]] pāramitatvāt anabhisaṃbuddhatvāc ca. asty ubhayathā Buddho Bhagavān. asti nôbhayathā etān ākārān sthāpayitvêti. ato Buddhaṃ Bhagavantam ity ubhaya-viśeṣaṇam. hatam asyândhakāram anena vêti *hatândhakāraḥ*. ṣaṣṭhī-bahuvrīhau mārgeṇa hatam iti kartṛ-bhūto mārgo adhyāhāryaḥ. tṛtīyā-bahuvrīhau tu mārgeṇêti karaṇam adhyāhāryam. apara āha. vigraha-dvaya-pradarśanaṃ hana hiṃsā-gatyor iti[2] hanty-artha-dvaya-parigrahârtham. yadā hatam asyândhakāram iti vigraham. tadā gaty-artho hantir gṛhyate. gatam asyândhakāram ity arthaḥ. yadā punas tṛtīyā-bahuvrīhiḥ. tadā hiṃsā'rtho hantir gṛhyate. hiṃsitam anenândhakāram ity arthaḥ. evam uttarayoḥ padayor aikapadyaṃ kṛtvā paścāt saptamī-tatpuruṣaṃ karoti. *sarvasmin hatândhakāraḥ sarva-hatândhakāra* iti. tathā ca sati hata-śabdo 'tra na pūrvaṃ nipatati. saptamī-samāsas tv iha kena lakṣaṇena bhavatîti cintyam. saptamī śauṇḍair iti[3] samāsaḥ. *hatândhakāra*-śabdaḥ śauṇḍ'ādiṣu paṭhyate. śauṇḍ'ādīnām ākṛtī[4]-kṛtatvāt tatrâsyânupraveśo 'vagantavyaḥ. saptamī 'ti yoga-vibhāgād vā. utsargeṇa vā samāsaḥ. saha supêti[5] sub[6] iti vartamāne sub-antaṃ sub-antena saha samasyate. yatrêṣṭam iti a-kṛta-lakṣaṇo vā tatpuruṣo mayūra-vyaṃsak'ādiṣu[7] draṣṭavya ity anena vā katham upasarjanī-bhūtam andhakāraṃ sarvasminn ity anenâbhisaṃbadhyate. satyaṃ nândhakāram anenâbhisaṃbadhyate. andhakāra-ghātas tv anenâbhisaṃbadhyate. yena hy andhakāra-ghātena yogād Bhagavān hatândhakāraḥ. sa tasyândhakāra-ghātaḥ sarv'ādhāro 'vagantavyaḥ. yathā akṣeṣu dhūrta iti. yena dhaurtya-lakṣaṇena guṇena yogāt. asau dhūrtaḥ so 'kṣ'ādhāraḥ. evam ihâpy avagantavyam. anyathā 'pi cêha saṃbhavantaṃ samāsaṃ paśyāmaḥ. sarvasmin hataṃ *sarva-hatam*. sarveṇa prakāreṇa sarva-hataṃ *sarvathā sarva-hatam*. sarvathā sarva-hatam asyândhakāram anena vêti *sarvathā sarva-hatândhakāraḥ*. evaṃ *hata*-śabdasyândhakāreṇa sāmā-

[1] ye-śes la-sogs-pa = jñān'ādi. [2] Dhātupāṭha 2, 2. [3] See Pāṇini 2, 1, 40. [4] avṛt° MSS. but L. [5] Pāṇini 2, 1, 4. [6] Supa L. [7] Cf. Pāṇini 2, 1, 12.

nādhikaraṇyam. na ca pūrva-nipāta iti. *sarveṇa prakāreṇêti* kliṣṭâkliṣṭândhakāra-vigamataḥ. *sarvasmin jñeye* dvādaś'āyatana-lakṣaṇe. sarvaṃ sarvam iti brāhmaṇa yāvad eva dvādaś'āyatanānîti sūtre vacanāt. kim atra śārvaraṃ tamo 'ndhakāra-śabdenôcyate. nêty āha. *ajñānaṃ hi bhūtârtha-darśana-pratibandhād andhakāram ity avagantavyam.* andhakāra-śabdo hi naiśe tamasi prasiddhaḥ. andham iva janaṃ karotîti andhakāraḥ. sad-bhūta-ghaṭa-paṭ'ādi-rūpa-darśana-pratibandhāt. tat-sādharmyāt ajñānam [Tib. 4ᵃ] apy andhakār'ākhyaṃ labhate. bhūtârtha-duḥkh'ādi-satya-darśana-pratibandhāt. *tac cêti* tad ajñānam. *pratipakṣa-lābhenêti* ārya-mārga-lābhena. vipakṣaḥ[1] kleśaḥ vipakṣa-pratighātāya pakṣaḥ pratipakṣa iti kṛtvā. atha vā jñānaṃ anāsravam ajñāna-pratipakṣaḥ tasya lābhena. *atyantaṃ sarvathā sarvatra jñeye punar-anutpatti-dharmatvāt hatam* asamudācāra-prahāṇīkṛtam ity arthaḥ. *ato 'sāv* iti Bhagavān. *pratyekabuddha-śrāvakā apy* abhyarhitavāt pratyekabuddha-śabdaḥ pūrva-nipātaḥ. *kāmam* ity anujñāyām. *na tu sarvathêti.* akliṣṭa-saṃmohân-atyanta-vigamāt. nanu ca sarvaṃ s'āsrava-vastu śrāvaka-pratyekabuddhānām api buddhavat prahīṇam. kim idam ucyate. *kliṣṭa-saṃmohasya teṣām atyanta-vigama* iti. tathā hy uktam. nâham eka-dharmam apy anabhijñāya aparijñāya duḥkhasyânta-kriyāṃ vadāmîti. tathā nâham eka-dharmam apy aparijñāyâprahāya duḥkhasyânta-kriyāṃ vadāmîti. tasmāc chrāvaka-pratyekabuddhānām api tad akliṣṭam ajñānaṃ cakṣur-ādivac chanda-rāga-prahāṇāt prahīṇam eva. anyathā hi śrāvaka-pratyekabuddhānāṃ duḥkhânta-kriyā na bhavet. satyam asty etad evam. prahīṇam eva teṣāṃ kliṣṭavad akliṣṭam apy ajñānaṃ. tat tu teṣāṃ cakṣur-ādivat prahīṇam api samudācarati. Buddhasya tu prahīṇaṃ san na samudācarati. ata eva ca viśeṣitaṃ punar-anutpatti-dharmatvāt hatam [Tib. 4ᵇ] iti. anyathā tat[2] sarvathā sarvatra jñeye prahīṇam ity evâvakṣyat.[3] ye tu vyācakṣate[4] śrāvaka-pratyekabuddhānāṃ kliṣṭa-saṃmoha-mātra-vigamāt saṃkleśa-vinivṛttir iti. tad apavyākhyānam eṣāṃ yathôktam iti pratyācakṣyate. *tathā hy eṣām* iti vistaraḥ. *tathā hîti* yasmād ity arthaḥ. atha vā *tathêti* yathā na sarvathā *tathêti. hi*-śabdo hetau. *eṣām* iti śrāvaka-pratyekabuddhānāṃ. *buddha-dharmeṣv* āveṇik'ādiṣu. *ativiprakṛṣṭa-deśa-kāleṣu cârtheṣu* ativiprakṛṣṭa-deśeṣu ativiprakṛṣṭa[5]-kāleṣu ca. *ananta-prabhedeṣu câ*buddha-dharma-svabhāveṣv api rūp'ādiṣv artheṣu. *bhavaty evâkliṣṭam ajñānaṃ* samudācaraty eva tad ity arthaḥ. tatra ye buddha-dharmā āveṇik'ādayaḥ. teṣu svabhāva-parama-sūkṣma-gambhīratvād buddhād anyeṣām ajñānam. yathôktaṃ. jānīṣe

[1] °kṣa NT, °kṣe C, but L. [2] taṃ MSS. but L. [3] evâcakṣyat MSS. but L. [4] °kṣyate MSS. but L. [5] °vik° MSS. but L.

tvaṃ Śāriputra tathāgatasya śīla-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandham iti Bhagavatā pṛṣṭena sthavira-Śāradvatīputreṇôktam. no hîdaṃ Bhagavann iti. ye tv [1]anye 'rthā[1] rūpiṇaḥ paramâṇu-saṃcitāḥ. te ativiprakṛṣṭa-deśā yadi bhavanti. ye'py avijñapty-arūpiṇaḥ. te 'pi yady ativiprakṛṣṭa-deś'ādhāratvāt ativiprakṛṣṭa[2]-deśā bhavanti. teṣv api teṣām ajñānam aneka-loka-dhātv-antarita-deśatvāt. śrūyate hi sthavira-Maudgalyāyanasya ativiprakṛṣṭa[2]-deśa-Mārīcī-lokadhātu-jāta-sva-mātṛ-deśâparijñānam. ativiprakṛṣṭa[2]-kāleṣv apy atīteṣu anāgateṣu vā teṣv artheṣv atibahu-kalpântarântarita-vināśa-prādurbhāvatvāt [Tib. 5ᵃ] teṣāṃ bhavaty evâjñānam. śrūyate hi sthavira-Śāriputreṇa mokṣabhāgīya-kuśala-mūlâdarśanāt pravrajyā'pekṣa[3]-puruṣa-pratyākhyānam. Bhagavatā tu tasya mokṣabhāgīyaṃ dṛṣṭam uktaṃ ca

mokṣa-bījam ahaṃ hy asya su-sūkṣmam upalakṣaye
dhātu-pāṣāṇa-vivare nilīnam iva kāṃcanam

iti. sa ca puruṣaḥ pravrājita iti. *ananta-prabhedeṣv* iti. dhātu-gati-yony[4]-upapatty'ādi-prabhede durbodheṣv artheṣu. teṣām ajñānaṃ bhavaty eva. tathā hy āha.

sarv'ākāraṃ kāraṇam ekasya mayūra-candrakasyâpi
nâsarvajñair jñeyaṃ sarvajña[5]-balaṃ hi taj-jñānam

iti.[6] tāny etāni catvāry ajñāna-kāraṇāni bhavanti. teṣāṃ kvacid ekaṃ kvacid dve kvacit trīṇi kvacit catvārîti saṃbhavato yojyāni. *ity ātma-hita-pratipatti-sampad iti* vistaraḥ. ātma-hitāya pratipattiḥ *ātma-hita-pratipattiḥ*. ātma-hita-pratipatteḥ sampat *ātma-hita-pratipatti-sampat* phala-niṣpattir ity arthaḥ. sā cêyaṃ saṃpat jñāna-prahāṇa-saṃpat-svabhāvā veditavyā. *para-hita-pratipatti-saṃpad* api tathâîva carcanīyā.[7] apare vyācakṣate. *ātma-hita-pratipattir* ātma-hita-pratipādanam.[8] ātma-hitôpagraha ity arthaḥ. tasyāḥ sampat *ātma-hita-pratipatti-sampat*. evaṃ *para-hita-pratipatti-saṃpad* api vyākhyeyā. sā punaḥ sarva-duḥkhôpaśama-nirvāṇa-paripārāpaṇa-svabhāvā.

*saṃsāra-paṅkāj jagad ujjahārê*ti

vacanāt. saṃsaraṇaṃ *saṃsāra* [Tib. 5ᵇ] ājavaṃ-javībhāvaḥ janma-maraṇa-paraṃparêty arthaḥ. atha vā saṃsaranty asmin sattvā iti *saṃsāras* traidhātukam. saṃsāraḥ. paṅka iva *saṃsāra-paṅkaḥ* paṃka-sādharmyāt. ata āha. *saṃsāro hi jagad-āsaṅga-sthānatvād duruttaratvāc ca paṅka-bhūta* iti. paṅko hi loke avasād'ātmakatvāt āsaṅgasya sthānam. ata eva [9]ca *duruttaraḥ*.[9] caṃcalatvād vā par'āśra-

[1]....[1] anyathā MSS. but L. [2] °vik° MSS. but L. [3] °kṣya NT, °jya C, °kṣi L. [4] yāny CN, yāty S, jāty L; skye-gnas. [5] °jña-jñāna MSS. contra metrum. [6] 論三十 10ᵃ.
[7] varcan° NT, vacan° C, but L; brjod-pa. [8] °pad° CNS but L; sgrub-par byed-pa.
[9]....[9] cedannutt° N, vadautt° C, cadanutt° T, but L.

yôttaraṇīyatvād vā *duruttaraḥ*. saṃsāro 'pi hi tṛṣṇā'bhiṣyanditatvād āsaṅga-sthānam. *duruttaraś* ca [1]tasmād eva[1] dṛṣṭi-vicikitsā-vispanditena.[2] buddhâpāśrayôttaraṇīyatvena vā *duruttaraḥ*. *tatrâvamagnaṃ* tādātmyânupraveśataḥ samudāyâvayava-rūpato vā. *jagat* sattva-lokam *atrāṇam* anākrandam *anukampamānaḥ* karuṇāyamāno *Bhagavān sad-dharma-deśanā-hasta-pradānaiḥ*. *sad-dharma-deśanā* eva *hastāḥ*. teṣāṃ *pradānāni*. uttāraṇīya-bahutvād bahu-vacanaṃ. tair *yathābhavyaṃ abhyuddhṛtavān*. yathābhavyam iti anucyamānam api gamyate loke tathā dṛṣṭatvāt. tad-yathā brāhmaṇān ānīya bhojayāmāsêty ukte. ye tatra bhojayituṃ śaktā[3] grāme nagare vā saṃnihitāḥ. tān eva bhojayāmāsêti gamyate. sarva-loka-brāhmaṇānāṃ bhojayitum aśakyatvāt. evam ihâpi yo jano bhavyo 'bhyuddhartum. tam evâbhyuddhṛtavān iti. ato yathābhavyam iti vyācaṣṭe.

[4]*tasmai namaskṛtyêti*

śirasā praṇipatya kriy'āspadībhūtatvān namaḥ-śabdasya praṇipatyârtho namaskṛtya-śabdo bhavati. praṇipātaś ca loke śirasā pratīta iti śirasêty āha. vāṅ-mano-nama-skāro 'pi atrânukta-siddho guṇ'ākhyāna-pūrvakatvāt manas-karma-pūrvakatvāc ca kāya-karmaṇaḥ. *tasmai* iti kiṃ-lakṣaṇêyaṃ caturthī. atra bahavo vyākhyāna-kārā muhyanti. ācārya-Guṇamatis tac-chiṣyaś c' ācārya-Vasumitra āhatuḥ. namaḥ-śabda-yoge caturthī. namaḥ-svasti-svāhā-svadhā'laṃ-vaṣaḍ-yogāc cêti.[5] tad etad ayuktam. svatantrasya namaḥ-śabdasya yoge sā caturthī bhavati. a-svatantraś cāyaṃ namaḥ-śabdaḥ kriy'āspadībhūtatvāt. ata eva cânenâiv' Ācāryeṇa Vyākhyāyuktau

namaskṛtya Muniṃ mūrdhnêti

karma-lakṣaṇā dvitīyā prayuktā. tasmān na namaḥ-śabda-yoge caturthī 'ti. dvitīyāyāḥ sthāne caturthī prayuktêty apare. tad idam eṣām icchā-mātram. na hi lakṣaṇam asyâstîti. kena tarhîyaṃ caturthī. saṃpradāna-lakṣaṇêyaṃ caturthī 'ti vyācakṣmahe. kathaṃ saṃpradāna-saṃjñā. karmaṇā yam abhi praiti. sa saṃpradānam iti.[6] Cūrṇikāreṇa karma-śabda ubhayathā varṇyate. pāribhāṣikaṃ[7] karma laukikaṃ cêti. tatra yadā kartur[8] īpsitatamaṃ karmêti[9] pāribhāṣikaṃ[7] karm' āśrīyate. tadā kartur[8] īpsitatamena yam abhi praiti. sa saṃpradāna-saṃjño bhavati. brāhmaṇāya gāṃ prayacchatîti.[10] etat siddhaṃ bhavati. yadā tu karma kriyêti laukikaṃ karm' āśrīyate. tadā kriyayā yam abhi praiti. sa saṃpradāna-saṃjño bhavatîti. tad etat siddhaṃ bhavati. yuddhāya saṃnahyati. patye śeta iti. saṃnahana-kriyayā yuddham abhi praiti kartā. śayana-kriyayā patim iti.

[1]....[1] om. CNS but L & Tib. [2] viṣyand° MSS. bskyod-pa. [3] °kto CN, °kte T, but L.
[4] From here up to p. 7[14], bhavati om. Tib. [5] Pāṇini 2, 3, 16. [6] Pāṇini 1, 4, 32.
[7] par° MSS. [8] kartar MSS. but L. [9] Pāṇini 1, 4, 49. [10] Cf. Pāṇini's (1, 4, 32) example: upādhyāyāya gāṃ dadāti.

yuddh'ādīnām sampradāna-saṃjñā siddhā bhavati. tathêhâpi namaskāra-kriyayā śāstāram abhi praiti Ācāryaḥ. tasmāc chāstari saṃpradāna-saṃjñā. saṃpradāna-saṃjñāyāṃ satyāṃ saṃpradāne caturthī 'ti[1] caturthī bhavati. evaṃ ca kṛtvā

pūrvaṃ praṇamya vadatāṃ pravarāya śāstre.|
pramāṇa-bhūtāya jagad-dhitaiṣiṇe
praṇamya śāstre sugatāya tāyina.|

iti-evam-ādīni kāvya-śāstrântarôktāni śabda-rūpāṇi sunītāni bhavanti. yadi tarhi saṃpradāna-saṃjñâlvêṣyate.

namaskṛtya Muniṃ mūrdhnêti.

atra dvitīyā na prāpnoti. nâiṣa doṣaḥ. vivakṣātaḥ kārakāṇi bhavanti. yadā karma-vivakṣā. tadā dvitīyā. yadā saṃpradāna-vivakṣā. tadā caturthī 'ti ubhayam api siddhaṃ bhavati.

[Tib. 5b] *yathā'rtha-śāstra*

iti. śâstr iti auṇādikaḥ śabdaḥ. tṛntṛcau śaṃsikṣadādibhyaḥ saṃjñāyāṃ cânitāv iti[2] tṛn-pratyayânto 'niṭ śāstêti bhavati. nanu ca saṃjñāyāṃ śāstêti bhavati. na cêyaṃ saṃjñā. saṃjñâlvêyam. dvividhā hi saṃjñā viśeṣa-saṃjñā sāmānya-saṃjñā ca. viśeṣa-saṃjñā Devadatto Yajñadatta iti. sāmānya-saṃjñā mātā-pitêty-evam-ādikā. mātr-ādayo 'pi hi tatra saṃjñāyām eva nipātyante. naptṛ-neṣṭṛ[3]-tvaṣṭṛ[4]-hotṛ-potṛ-bhrātṛ[5]-jāmātṛ-[6]mātṛ-pitṛ[6]-duhitṛ iti. tena yathā sarvāsāṃ mātṝṇām iyaṃ saṃjñā mātêti. sarveṣāṃ ca pitṝṇāṃ pitêti. evaṃ sarveṣāṃ ca śāstṝṇām iyaṃ saṃjñā śāstêti. sa tu śāstā dvividho bhavati. ayathā'rtho yathā'rthaś ca. [Tib. 6a] ayathā'rthaś ca Pūraṇ'ādiḥ. yathā'rthaś ca Tathāgata iti. ato viśinaṣṭi *yathā'rthaṃ aviparītaṃ śāstîti yathā'rtha-śāstā*. etac ca viśeṣaṇaṃ para-hita-pratipatty-upāya-sūcanârtham. ata ev' āha. *para-hita-pratipatty-upāyam asy' āviṣkarotî*ty-evam-ādi. *na tv ṛddhi-vara-pradāna-prabhāvenê*ti prabhāva-śabdaḥ pratyekam abhisaṃbadhyate. ṛddhi-prabhāvena vara-pradāna-prabhāvenêti. ṛddhi-prabhāvas tad-yathā Viṣṇor viśva-rūpa-saṃdarśanam. vara-pradāna-prabhāvas tad-yathā Maheśvaro varaṃ prayacchatîti pravādaḥ. atha vā tri-pado dvaṃdvaḥ. ṛddhiś ca vara-pradānaṃ ca prabhāvaś cêti. prabhāvaḥ śakti-viśeṣaḥ. nanu ca buddhā api kadācit ṛddhi-prātihāryaṃ vineyānām upadarśayanti. asty etad evam. api tv āvarjana-mātraṃ tu teṣām. anuśāsanī-prātihāryeṇa tu rāg'ādi-pratipakṣa-bhāvanā-krameṇa saṃsārôttaraṇaṃ bhavati. *kiṃ kariṣyatî*ti praśnaḥ.

namaskṛtyêti.

[1] Cāndra-vyākaraṇa II, 73. Cf. Pāṇini 2, 3, 13. [2] Uṇādi-sūtra 2, 93. [3] nestṛ MSS.
[4] tvastṛ MSS. C inserts here kṣatṛ, NT kṣetṛ. [5] om. CNT but. L. Cf. uṇādi-sūtra 2, 95.
[6]....[6] pitṛ-mātṛ MSS. but L. Cf. uṇādi-sūtra 2, 95.

ktvā-vidheḥ kriyā'ntarâpekṣatvāt. samāna-kartṛkayor hi pūrva-kāle ktvā-vidhir bhavati.

*śāstraṃ pravakṣyāmî*ti.

artha-viśeṣâbhidyotako nāma-samūhaḥ śāstraṃ. kṣaṇikatvāt samuhânupapattir iti cet. na. tad-grāhaka-buddhi-rūpa-samūha-kalpanāt. [1]*śiṣya-śāsanāc chāstram iti.*[1] [Tib. 6[b]] *kiṃ śāstram* iti kiṃ nāmadheyam ity abhiprāyaḥ.

(2[ab]) *Abhidharmakośaṃ*

ity asya nirvacanaṃ vakṣyate. āstāṃ tāvad etat.

avayavârthâvabodha-pūrvakaḥ samudāyârthâvabodhaḥ ity avayavârthaṃ tāvat pṛcchati. *ko 'yam abhidharmo nāmê*ti. 1.

prajñā 'malā sânucarā 'bhidharma

iti. dharma-pravicaya-kāle prajñā pradhānam iti mukhya-vṛttyā prajñā-grahaṇam.

*amalê*ty

anāsravā. malānām āsrava-paryāyatvāt.

*sânucarê*ti

sa-parivārā. rājñā samaṃ carann api bhṛtyo rājânucara ity ucyate. tad-anu=vṛtti-kāritvāt. tathêhâpi samakālaṃ caranto 'pi tat-sahabhuvo dharmā anu=carā evôcyante. ke punas te. citta-caittāḥ anāsrava-saṃvaro jāty-ādayaś ca citta-viprayuktā iti. nanu ca cittaṃ caittebhyaḥ pradhānam. tathā hi cittasya ime citte vā bhavāś caittā iti. tena prajñâiva cittasya parivāro 'rhati. na tu cittaṃ prajñāyāḥ caitasikatvāt. asty etat. api tu dharma-pravicaya-kāle prajñā caittas=yâpi sarvasya kalāpasya rājāyate. kvacit kaścid dharmaḥ prādhānyam āskandati. tad-yathā abhisaṃpratyaya-kāle śraddhêty-evam-ādi. *anāsravaḥ pañca-skandhaka* iti. anāsrava-saṃvaras tasmin kalāpe rūpa-skandhaḥ. yā vedanā. sa vedanā-skandhaḥ. yā saṃjñā. sa saṃjñā-skandhaḥ. cetan'ādi-jāty-ādayaḥ saṃskāra-skandhaḥ. [Tib. 7[a]] vijñānaṃ câtra vijñāna-skandhaḥ. *eṣa tāvad* iti. *tāvac-chabdaḥ* kramârthaḥ. *pāramārthika* iti. paramârtha eva *pāramārthikaḥ*. par=amârthe vā bhavaḥ *pāramārthikaḥ*. paramârthena vā dīvyati caratîti vā *pāramā=rthikaḥ*. *sāṃketikas tu* sāṃvyavahārikaḥ.

*tat-prāptaye yā 'pi cê*ti

prajñā sânucarā so 'bhidharma iti câtrâdhikṛtam. tasyā anāsravāyāḥ prajñāyāḥ prāpty-arthaṃ sākṣāt paraṃparyeṇa vā yā *śrutamayī cintāmayī ca bhāvanāmayī ca prajñā s'āsravā yā côpapatti-pratilambhikā sânucarā.* sā 'pi sāṃketiko 'bhidh=armaḥ. tatra śruta-prayoga-jā śrutamayī. yukti-nidhyāna-prayoga-jā cintāmayī.

[1]....[1] om. 眞諦 & Tib.

bhāvanā-prayoga-jā bhāvanāmayī. upapatti-pratilambha-jā upapatti-pratilambhikā. upapatti-pratilambho 'syâstîti. ata iniṭhanāv iti[1] ṭhan-vidhānān na vṛddhiḥ. śruta-cintāmayy upapatti-partilambhikā bhāvanāmayī c' ārūpyâvacarī catuḥ-skandhako 'bhidharmaḥ anuparivartaka-rūpâbhāvāt. rūpâvacarī tu dhyāna-saṃvara-sadbhāvāt paṃca-skandhako 'bhidharmaḥ.

yac ca śāstram

iti abhidharma-śāstram abhipretaṃ. tat tu sânucaraṃ na sânucaram iti vyākhyā-bhedaḥ. kecit tāvat a-citta-caitasika-kalāpa-rūpatvāt.

sânucaram.

iti nânuvartayanti. jāty-ādi-saṃbhavāt[2] kecid anuvartayanti. eka-skandhako hy asāv abhidharmaḥ. dvi-skandhako vā. tasya ca jāty-ādayaḥ santîti. anye tu vyācakṣate śāstram iti [Tib. 7^{b}] Jñānaprasthānaṃ. tasya śarīra-bhūtasya ṣaṭ pādāḥ. Prakaraṇapādaḥ Vijñānakāyaḥ Dharmaskandhaḥ Prajñapti-śāstraṃ Dhātukāyaḥ Saṃgītiparyāya ity atas tad api śāstraṃ sânucaram eva *pāraṃparyeṇa* pāramārthikâbhidharma-prāptaye sāṃketiko *'bhidharma ity ucyate.* upapatti-pratilambhikā hi prajñā śāstra-śravaṇāt tad-artham anusarati. tasyāḥ śrutamayī śrutamayyāś cintāmayī cintāmayyāḥ s'āsravā bhāvanāmayī tasyā anāsravā prajñā jāyata iti anukramaḥ. *tad ayam* iti. *tad* iti vākyôpanyāse. *ayam* iti[3] *sva-lakṣaṇa-dhāraṇatvena* niruktaḥ[4] pāramārthikaḥ sāṃketiko 'bhidharmaḥ. *para-mârtha-dharmam* iti. paramasya jñānasyârthaḥ *paramârthaḥ.* paramo vā 'rthaḥ *paramârthaḥ* sarva-dharmâgratvāt *paramârthaḥ.* paramârthaś câsau dharmaś ca *paramârtha-dharmaḥ. dharma-lakṣaṇaṃ vê* ti. sva-sāmānya-lakṣaṇaṃ khakkhaṭa-lakṣaṇaḥ pṛthivī-dhātur anityaṃ duḥkham iti-evam-ādi. *tat pratyabhimukhaḥ* pratilambhāya prativedhāya avabodhāya vā abhimukho dharmaḥ abhidharmaḥ. ku-gati-pr'ādaya iti[5] tatpuruṣa-samāsaḥ. nanu ca lakṣaṇenâbhipratī ābhimukhya iti[6] avyayībhāvaḥ prāpnoti. yadā hy abhir lakṣaṇena saha samasyate. tadā 'vyayībhāvaḥ. tad-yathā abhyagni śalabhāḥ patanti. śalabha-patanaṃ agninā lakṣyate. so 'gnir asya lakṣaṇaṃ. na tv ayaṃ dharmo 'nyasya lakṣaṇam. kiṃ tarhi. lakṣyaḥ. svayam ev' ābhimukhyāt. śāstr'ākhyo 'pi sāṃketiko 'bhidharmaḥ prāpaṇāyâbhidyotanāya vā nirvāṇaṃ dharma-lakṣaṇaṃ vā praty upaniṣad-bhāvenâbhimukhaḥ. kim-aṃga pāramārthika ity atas tatpuruṣa-samāsenâbhidharma iti siddhaṃ bhavati.

(2^{cd}) *ukto 'bhidharma* iti. svabhāva-prabheda-nirvacanato avayavârtho 'vabud-

[1] Pāṇini 5, 2, 115. [2] °mbhāv° T; yod-paḥi phyir saddhāvāt also probable. [3] supplied from L & ḥdi ni ṣes-bya-ba. [4] °ktiḥ MSS. but L. [5] Pāṇini 2, 2, 18. [6] Pāṇini 2, 1, 14.

dhaḥ. samudāyârthas tu na tāvad ity ataḥ samudāyârthaṃ pṛcchati. *idaṃ tu śāstraṃ katham Abhidharmakośam* iti.

tasyârthato 'sminn.

iti. tasyâbhidharma-saṃjñakasya śāstrasyânantarôktatvāt grahaṇaṃ.

arthata

iti na vyañjanata iti. arthato 'yam

anupraveśo

[Tib. 8ª] na sākalyena. tasmād *yathāpradhānam* ity avyayībhāvaḥ. *antarbhūtaḥ* praviṣṭa iti. *etac chāstraṃ* madīyaṃ *tasyâ*rthasya *kośa-sthānīyaṃ bhavati.* kośa-sadṛśaṃ. etasminn arthe ṣaṣṭhī-tatpuruṣa-samāsaḥ. abhidharmasya kośo 'bhidharmakośa iti. yatra hy asiḥ praviśati. sa tasya kośaḥ. atha vā *so'bhidharmo* Jñānaprasthān'ādir *etasya* madīyasya *śāstrasy' āśraya-bhūtaḥ. tato* hy ārṣād abhidharmād *etan* madīyaṃ *śāstraṃ nirākṛṣṭam.* arthata ity adhikṛtam. *ataḥ sa evâsyâ*bhidharmaḥ *kośa* iti. etasminn arthe bahuvrīhi-samāsaḥ. abhidharmaḥ kośo 'syêti Abhidarmakośaḥ. yato hy asir nirākṛṣyate. sa tasya kośa iti. *etac chāstram Abhidharmakośam* iti. samudāyârtho 'py asyâvagamita iti sūcayati.

(3) *kim-arthaṃ punar abhidharmôpadeśaḥ* kiṃ prayojanam ity arthaḥ. saprayojanasya hi śāstrasya pratyāsaḥ sādhur bhavet. na niḥprayojanasya. *kena câyaṃ prathamata upadiṣṭaḥ.* kena câyam abhidharma ādito deśitaḥ. āptôpadiṣṭasya hi śāstrasya pratyāso 'rha-rūpaḥ syād ity abhiprāyaḥ. *prathamata* iti viśeṣaṇam. bhadanta-Kātyāyanīputr'ādīnāṃ piṇḍīkaraṇena paścād upadeśasya siddhatvāt. prathamata upadeśe hi vivādaḥ. *yata* iti vistaraḥ. *yataḥ* kāraṇāt. *Ācāryaḥ* śāstra-kāraḥ. *Abhidharmakośaṃ* pratyāsa-śāstraṃ *vaktuṃ* praṇetum *ādriyate.* ādaram karotîty arthaḥ. evaṃ kṛte praśna-dvaye abhidharma-śāstrasya sa-prayojanatām āptôpadeśatāṃ ca pradarśayann āha. 2.

dharmāṇāṃ pravicaya

iti vistaraḥ.

[Tib. 8ᵇ] *yato*

vinā dharma-pravicayena rūpaṃ vedanā anityaṃ duḥkham ity-evam-ākāreṇa.

nâsti kleśôpaśamâbhyupāyaḥ.[1]

anya[2] iti vākya-śeṣaḥ. sa eva tu kleśôpaśamâbhyupāya iti arthād āpannaṃ bhavati. tad-yathā n' āhāreṇa vinā prāṇa-saṃdhāraṇôpāya ity ukte sa ev' āhāraḥ prāṇa-saṃdhāraṇôpāya ity arthād āpannaṃ bhavati. tadvad etat. yadi kleśôpa-

[1] Not quite the same as original reading given in Fragments de la Kārikā (L'abhidharmakośa de Vasubandhu par L. de La Vallée Poussin). [2] nânya CNS but L & Tib.

śamo na syāt kiṃ syād iti. ata āha.

kleśaiś ca bhramati bhavârṇave 'tra loka

iti. anena kleśôpaśamasyâvaśya-kartavyatāṃ darśayati. *bhavaḥ* saṃsāra ity ekârthaḥ. bhava evârṇavo *bhavârṇavaḥ*. majjana-sthāna-sādharmyāt samudra-kalpo bhavaḥ. etasmin bhavârṇave *atra*. pratyakṣīkṛta-pañcôpādāna-skandha-lakṣaṇa-vyatirikta-bhava-pratiṣedhârtham *atra*-grahaṇam. *atra loko bhramati* tādātmyâvasthānāt. tādātmyâvasthānato 'pi hi adhikaraṇa[1]-nirdeśo dṛśyate. tad-yathā anya-pādapânupayogena palāśeṣv ārāmaḥ sthita iti. vṛttau tu hetv-arthatāṃ tṛtīyāyāḥ sūcayatā [2]hetumaṇ-ṇicā hetv-artha[2] uktaḥ. kleśāś ca lokaṃ bhramayantîti. *ata* ity uddiṣṭa-hetu-pratyāmnāyaḥ. yata evam. ata uddiṣṭo 'bhidharma ity arthaḥ. dharma-pravicayaḥ kleśôpaśamôpāyo [3]nânyo dharma[3] ity abhidharmôpadeśakaḥ saṃbandha ity ata uktaṃ

tad-dhetor

iti. sa eva hetus tad-dhetuḥ. tasya tasmād vā

tad-dhetor

iti. tasya dharma-pravicayasyârthe 'bhidharmôpadeśa-hetuko dharma-pravicayaḥ. kathaṃ nāme dharma-pravicayaḥ syād ity *abhidharma upadiṣṭaḥ śāstrā Buddhena*. [Tib. 9ª] *ata eva. na hi vinā 'bhidharmôpadeśena śiṣyaḥ śakto dharmān pravicayitum* iti.

udita

iti vader niṣṭhāyāṃ kṛta-saṃprasāraṇasyâitad rūpam. na tu iṇ[4] ut-pūrvasyârthâyogāt. *udita* ity uktaḥ upadiṣṭa ity ekârthaḥ.

*kilê*ti.

kila-śabdaḥ parâbhiprāyaṃ dyotayati. Ābhidhārmikāṇām etan mataṃ. na tv asmākaṃ Sautrāntikānām iti bhāvaḥ. śrūyante hy Abhidharma-śāstrāṇāṃ kartāraḥ. tad-yathā Jñānaprasthānasya ārya-kātyāyanīputraḥ kartā. Prakaraṇa-pādasya sthavira-Vasumitraḥ. Vijñānakāyasya sthavira-Devaśarmā. Dharmaskandhasya ārya-Śāriputraḥ. Prajñapti-śāstrasya ārya-Maudgalyāyanaḥ. Dhātukāyasya Pūrṇaḥ. Saṃgītiparyāyasya Mahākauṣṭhilaḥ. kaḥ Sautrāntikârthaḥ. ye sūtra-prāmāṇikā na śāstra-prāmāṇikāḥ. te Sautrāntikāḥ. yadi na śāstra-prāmāṇikāḥ katham teṣāṃ piṭaka-traya-vyavasthā. sūtra-piṭako vinaya-piṭako 'bhidharma-piṭaka iti. sūtre 'pi hy abhidharma-piṭakaḥ paṭhyate. traipiṭako bhikṣur iti nâiṣa doṣaḥ. sūtra-viśeṣā eva hy Arthaviniścay'ādayo 'bhidharma-saṃjñāḥ

[1] °reṇa N. [2]...[2] hetumanti ca adhaya C, hetumaṃtibāhu abdha N, hetumannicā jaadhe S, hetumanticāja avdha T, but L. ṇic denotes termination of the causative. [3]...[3] nâbhidh° MSS. but L & chos gṣan ni ma-yin. [4] iṇ denotes ī-vowel.

yeṣu dharma-lakṣaṇaṃ varṇyate. etad-āśaṅkā-nivṛtty-artham āhuḥ. *sa tu prakīrṇa ukto Bhagavatê*ti vistaraḥ. *yathā sthavira-Dharmatrātena udānā*

anityā bata saṃskārā

ity-evam-ādikā vineya-vaśāt tatra-tatra sūtra uktā *vargīkṛtā* ekasthīkṛtāḥ. evam abhidharmo 'pi dharma-lakṣaṇôpadeśa-svarūpo vineya[1]-vaśāt tatra-tatra Bhagavatôktaḥ [Tib. 9[b]] *sthavira-Kātyāyanīputra-prabhṛtibhir* Jñānaprasthān'ādiṣu *piṇḍīkṛtya sthāpita iti āhur Vaibhāṣikāḥ*. vibhāṣayā dīvyanti caranti vā *Vaibhāṣikāḥ*. Vibhāṣāṃ vā vidanti *Vaibhāṣikāḥ*. ukth'ādi[2]-prakṣepāṭ ṭhak. 3.

(4–6) *s'āsravânāsravā dharmā*

iti. saha āsravaiḥ *s'āsravāḥ*. na santy āsravā eṣv iti *anāsravāḥ*. s'āsravāś cânāsravāś cêti samāsaḥ. sva-sāmānya-lakṣaṇa-dhāraṇād *dharmaḥ*. *eṣa sarvadharmāṇāṃ samāsa-nirdeśa* iti. etāvanto dharmā yad uta s'āsravāś cânāsravāś ca. nâitad-vyatiriktā dharmāḥ santi. tasmād āha *sarva-dharmāṇām* iti. *samāsanirdeśa* iti saṃkṣepa-nirdeśaḥ. vistara-nirdeśas tu paścād ā śāstra-parisamāpter bhaviṣyati. anye 'pi samāsa-nirdeśāḥ santi. saṃskṛtā asaṃskṛtā rūpy-arūpiṇaḥ sanidarśanânidarśanā ity-evam-ādayaḥ. kim-artham ayam eva samāsa-nirdeśa uktaḥ. kasminn ukte na paryanuyogaḥ. atha vā sāṃkleśika-vyāvadānika-pakṣapradarśanârtham tad-arthatvāc chāstrasya. tat-pakṣa-dvayâvabodho hi saṃkleśapakṣam apahāya vyavadāna-pakṣ'āsevanān niḥśreyasâvāptir[3] bhavet.

saṃskṛtā mārga-varjitāḥ

s'āsravā

iti saṃskṛtā eva nâsaṃskṛtāḥ. hetu-pratyaya-janitā rūp'ādayaḥ *saṃskṛtāḥ*. kiṃ sarve. nêty āha.

mārga-varjitāḥ

mārga-satyena varjitāḥ. mārga-satyasya saṃskṛtatvāt prasaṅga ity ata evaṃ viśinaṣṭi. etad uktaṃ bhavati. mārga-satyaṃ varjayitvā sarve saṃskṛtāḥ [Tib. 10[a]] s'āsravā iti. kathaṃ punas te s'āsravāḥ. yady āsrava-saṃprayogāt kliṣṭā eva citta-caittāḥ s'āsravāḥ syuḥ. nânye. ath' āsrava-sahôtpādād ekasyāṃ saṃtatau samudācarat-kleśasya sattvasya yathāsaṃbhavaṃ pañcôpādāna-skandhāḥ s'āsravāḥ syuḥ. nâsamudācarat-kleśasya. nâpi bāhyā dharmāḥ. ath' āsravāṇāṃ ye āśrayāḥ. te s'āsravā iti. ṣaḍ ev' āyatanāni ādhyātmikāni s'āsravāṇi syuḥ. ath' āsravāṇām ālambanāni s'āsravāṇi. nirodha-mārga-satyam api s'āsravaṃ prāpnoti. ūrdhvā ca bhūmir ūrdhva-bhūmy-ālambanair āsravaiḥ s'āsravā syād ity ata āha.

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[1] °naya MSS. but L. [2] ukt'ādi NS, ukkādi C, but L. See Pāṇini 4, 2, 60. [3] nisr° MSS. but L.

āsravās teṣu
yasmāt samanuśerata

iti. tasmāt s'āsravā iti pūrvam evâdhyāhāryas tasmāc-chabdaḥ. *anuśerata* iti puṣṭiṃ labhanta ity arthaḥ. pratiṣṭhāṃ labhanta ity artho vā. puṣṭi-lābhe pratiṣṭhā-lābhe vā te rāg'ādayaḥ saṃtāyante. apare vyācakṣate. yathā 'nuśete mamâyam āhāra iti pathyo 'nuguṇībhavatîty arthaḥ. tathā rāg'ādayo 'pi teṣu dharmeṣu anuśerate. anuguṇībhavantîty arthaḥ. rāg'ādy-abhiṣyandita-karma-nirvartitā hi s'āsravā dharmāḥ.

karma-jaṃ loka-vaicitryam

iti[1] vacanāt. pratyay'ānuguṇyenânuśerate puṣṭiṃ labhanta ity anuśayāḥ. anuśerate anuguṇā vartante pratyayā eṣv iti vā [Tib. 10^{b}] anuśayāḥ. anuśayanaṃ câiṣām ālambanataḥ saṃprayogato vā draṣṭavyaṃ. Guṇamatis tv ācārya iha vyâcaṣṭe. kiṃ kāraṇaṃ yat sarva-dharmeṣv āsravāṇām ālambanībhavatsu[2] saṃskṛtā eva mārga-varjitāḥ s'āsravā ucyante iti. sarva-dharmāḥ s'āsravāṇām ālambanam ity anabhidhārmikīyam etat. ākāśâpratisaṃkhyā-nirodhayor āsravânālambanatvât. ṣaḍ eva hy anuśayā anāsrav'ālambanāḥ paṭhyante. te ca nirodha-mārg'ālambanā eva.

mithyā-dṛg-vimatī tābhyāṃ yuktā 'vidyā 'tha kevalā
nirodha-mārga-dṛg-gheyāḥ ṣaḍ anāsrava-gocarā

iti[3] vacanāt. tasmān na sulikhitam etad iti paśyāmaḥ. *kāmam* iti yady apîty arthaḥ. atha vā *kāmam* iti nipāto 'bhyupagamârthaḥ. abhyupagamyata eva *nirodha-mārga-saty'ālambanā api āsravā*[4] *upajāyanta* ity arthaḥ. *tatra* nirodha-mārga-satyayoḥ. *anuśaya-nirdeśa eva jñāpayiṣyāma* iti.

nânāsravôrdhva-viṣayā asvīkārād vipakṣata

ity[5] atra. yad dhi vastv ātma-dṛṣṭi-tṛṣṇābhyāṃ svīkṛtaṃ bhavati. tatrânye 'py anuśayā anuśayitum utsahante. ārdra iva paṭe[6] rajāṃsi saṃsthātuṃ. na câivam anāsravam. nâpy ūrdhvā bhūmiḥ. ato na tad-ālambanās teṣv anuśerate. vipakṣa-bhūtau ca nirvāṇa-mārgau tad-ālambanānāṃ kleśānām. ūrdhvā ca bhūmir adharāṇām. ato' pi na teṣu pratiṣṭhāṃ labhante. tapta ivôpale talāni pādānām iti. 4.

[Tib. 11^{a}] *anāsravā mārga-satyaṃ tri-vidhaṃ câpy asaṃskṛtam*

ity arth'āpatti-siddhatvāt na sūtrayitavyam etad iti evaṃ codye ācārya-Guṇamatis tāvad āha. vaktavyam evêdaṃ. kiṃ kāraṇaṃ. dvividho hi mārgo laukiko lokôttaraś ca. ato viśeṣârthaṃ punar abhidhīyate. ata eva câtra mārga-satya-

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[1] kārikā IV, 1^{a}. [2] °vetsu CN, °bhaṭtsu T. [3] kārikā V, 14. [4] sāsr° N; zag-pa. [5] Kārikā V, 18^{ab}. [6] °ṭo MSS.

grahaṇam. prasiddhaṃ cârth'āpattyā gamyate nâprasiddhaṃ. aprasiddhaṃ câsaṃskṛtam iti. apare vyācakṣate. tṛtīya-rāśy-āśaṃkā-nivṛtty-artham arth'āpatti-siddham apy etat punar ucyate. yathā hi tisro vedanā bhavanti. sukhā duḥkhā aduḥkhâsukhā cêti. evaṃ dharmā api saṃbhāvyeran. s'āsravā anāsravāḥ s'āsravânāsravāś cêti. atha vā nâiva s'āsravā nânāsravaś cêti. tena ye 'rth'āpattyā nirastāḥ. kiṃ te 'nāsravā eva utâho s'āsravânāsravā eva. āhosvin nôbhayathêti saṃdihyeta. asti hi s'āsravânāsravatva-vikalpâvakāśaḥ. katham iti. Vaibhāṣika-prakriyā tāvad

dvidhā sânuśayaṃ kliṣṭam akliṣṭam anuśāyakair

iti[1] vacanāt. ye cakṣur'ādayo bāhyā vā rūp'ādayo 'kliṣṭāḥ. te 'nuśayānair ev' āsravaiḥ s'āsravā nânanuśayānaiḥ. prahīṇais tair ananuśayānair āsravair na s'āsravāḥ. aprahīṇais tv antataḥ para-saṃtāna-gatair api sāsravā [Tib. 11^{b}] evêti. Dārṣṭântika-prakriyayā 'pi ca cakṣur'ādayo arhat-saṃtāna-gatā bāhyāś ca rūp'ādayo anāsravāḥ. āsravāṇām anāśrayatvāt. s'āsravāś ca te āsravāṇām apratipakṣatvād iti. pāryāyikaṃ s'āsravânāsravatvaṃ cakṣur-ādīnāṃ kalpyata iti[2] saṃdehaḥ. tat-saṃdeha-vinivṛtty-artham idam ucyate.

anāsravā mārga-satyaṃ tri-vidhaṃ câpy asaṃskṛtam

iti. niṣparyāyam anāsravā evâmī na s'āsravā yathôktam iti punar-vacanam. te tarhy arhac-cakṣur-ādayo Vaibhāṣikaiḥ kva pakṣe nikṣeptavyāḥ. kiṃ s'āsrava-pakṣe athânāsrava-pakṣe iti. s'āsrava-pakṣa iti ta āhuḥ. kathaṃ prahīṇair āsravais te s'āsravā vyavasthāpyante. yeṣv āsravā anuśerate anuśayitavanto anuśayiṣyante vā. te s'āsravāḥ. traikālikârtha-vivakṣayā 'pi hi loke vartamāna-kāle prayogo dṛśyate. yaḥ prajā rakṣati. sa rājêti. yo 'pi rakṣitavān yo 'pi rakṣiṣyati. sa câpi rājêti gamyata evêti. ata evaṃ vyākhyāyate. atha vā yady api te prahīṇair āsravair na s'āsravāḥ. aprahīṇais tu aparimitair āsravair antataḥ para-saṃtāna-gatair api s'āsravā eva bhavanti. nanu ca samāsa-nirdeśād eva

s'āsravânāsravā dharmā

iti[3] tṛtīya-rāśy-aprasaṃgaḥ. [Tib. 12^{a}] na. tatrâika-śeṣa-nirdeśa-saṃbhavāt. s'āsravāś cânāsravāś ca s'āsravânāsravāś cêti. s'āsravânāsravā iti eka-śeṣaḥ. asarūpāṇām apy eka[4]-śeṣa iṣyate. guṇo yaṅ-lukor iti[5] yathā. apare punar āhuḥ. arth'āpattyā siddham evâitat. spaṣṭīkaraṇârthaṃ tu prapaṃca ucyate. tad-yathā viśeṣaṇaṃ viśeṣyeṇa bahulam ity[6] anenâiva sarva-siddham. pūrva-kālâika-sarva-jarat-purāṇa-nava-kevalāḥ samānâdhikaraṇenêty[7]evam-ādi-prapaṃca ucyate. tad-

[1] Kārikā V, 32^{ab}. [2] kalpateti MSS. but L. [3] Kārikā I, 4^{a}. [4] aika. MSS. [5] Pāṇini 7, 4, 82. [6] op. cit. 2, 1, 57. [7] op. cit. 2, 1, 49.

vad etat. *katamaṃ tri-vidham asaṃskṛtam* ity apratītatvāt pṛcchati. *tri-vidha*-grahaṇaṃ iyattā'vadhāraṇârtham.[1] santi hi kecid ekam evâsaṃskṛtaṃ nirvāṇam ity āhur yathā Vātsīputrīyāḥ. paramâṇv-ādayo bahavo asaṃskṛtā iti Vaiśeṣikāḥ. tan-mata-pratiṣedhârtham iyattā'vadhāraṇam.[1] *katamau dvāv* iti. pratisaṃkhyā-'pratisaṃkhyā-nirodhāv eva pṛcchati. n' ākāśam. ākāśasya loke prasiddhatvāt.

tatr' ākāśam anāvṛtir

iti *tatrêti* nirdhāraṇe. vākyôpanyāse vā. avakāśaṃ dadātîti ākāśam iti nirvacanam. bhṛśam asyântaḥ kāśante bhāvā ity ākāśam ity apare.

anāvṛtir

anāvaraṇam. kartṛ-sādhanaṃ karma-sādhanaṃ vā. yo dharmo 'nyān [2]dharmān n' āvṛṇoti[2] anyair vā n' āvriyate. tad *anāvaraṇa-svabhāvaṃ ākāśam*. tad a-pratyakṣa-viṣayatvāt anya-dharmânāvṛtyā anumīyate. na tv āvaraṇâbhāva-mātram. ata eva ca vyākhyāyate. *yatra rūpasya gatir* iti. yadi yan n'āvṛṇoti n' āvriyate vā. tad ākāśam. apratighā api citt'ādayaḥ saṃskārās tathâivêti [Tib. 12[b]] ākāśaṃ prāpnuvanti. na prāpnuvanti. pareṣām āvaraṇa-bhāvāt. ṛddhimanto hi citta-caitta-balena pareṣāṃ gatiṃ citt'ādīnāṃ vibadhnanti.[3] pratisaṃkhyā-apratisaṃkhyā-nirodhau tarhi avibandhakatvād ākāśaṃ prāpnutaḥ. na. tayoḥ saṃyoga-dravyânutpatti-dharmāṇāṃ saṃyoga-prāpti-niyata-rodha-bhūtatvena utpatti-vighna-rodha-bhūtatvena c' āvaraṇa-bhūtatvāt. atha vā yasyâ-nāvaraṇam eva lakṣaṇaṃ nânyal[4] lakṣaṇaṃ. tad ākāśaṃ. tayoś cânya-lakṣaṇam astîti na tau nirodhāv ākāśaṃ prāpnutaḥ. a-sarva-gataṃ tarhy ākāśaṃ anityaṃ vā prāpnoti. āvaraṇâbhāve bhāvāt. tad-bhāve câbhāvāt.[5] kuḍy'ādiṣu hy anyasya[6] rūpasy'āvaraṇaṃ bhavatîti. atr'ākāśa-lakṣaṇâbhāvāt ākāśâbhāva-prasaṃgaḥ. kuḍy'ādy-apagame ca punas tad bhavatîti anityaṃ prāpnoti. nânityaṃ prāpnoti. tatrâpi kuḍy'ādy-avakāśa-dānād ākāśam asty eva. yadi hi tatr' ākāśaṃ na syāt tasyâiva kuḍy'āder anavakāśatvād avasthānaṃ na syāt. yat tu tatra rūpântarasyân-avasthānam. tat kuḍy'ādy-āvaraṇān n' ākāśâbhāvāt. uktaṃ hi Bhagavatā. pṛt-hivī bho Gautama kutra pratiṣṭhitā. pṛthivī brāhmaṇa ap-maṇḍale pratiṣṭhitā. ap-maṇḍalaṃ bho Gautama kva pratiṣṭhitaṃ. vāyau pratiṣṭhitam. vāyur bho Gautama kva pratiṣṭhitaḥ. ākāśe pratiṣṭhitaḥ. ākāśaṃ bho Gautama kutra pratiṣṭhitam. atisarasi mahā-brāhmaṇâtisarasi mahā-brāhmaṇa. ākāśaṃ brāhmaṇâpratiṣṭhitaṃ anālambanam iti vistaraḥ. tasmād asty ākāśam iti Vaibhāṣikāḥ. 5.

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[1] iyantāv° CT, iyaṃtāv° N, but L [2]....[2] °rmāṇāṃvṛśoti C, °rmāṃnāṣṭaṇoti N, °rmān āvṛ-ṇoti T, but L. [3] vivadhanti T, vivakṣnati (!) N. [4] nânya CT. [5] vābh° C, om. N. [6] anya sva-CNL, but S & gṣan-gyi.

[Tib. 13ᵃ] *yo visaṃyoga* iti viśeṣeṇânityatā-nirodho 'pratisaṃkhyā-nirodhaś ca vyudastau bhavataḥ. na hi visaṃyoga-lakṣaṇau tau nirodhau. visaṃyuktir visaṃyogaḥ kleśa-visaṃyukti-lakṣaṇaḥ. saṃyoga-prāpti-niyata[1]-rodha-bhūto vā yo dharmaḥ. *sa pratisaṃkhyā-nirodhaḥ. duḥkh'ādīnām ārya-satyānām* iti viśeṣaṇa-parigrahāt *pratisaṃkhyānam* anāsravâlva prajñā gṛhyate. na hi laukikī prajñā duḥkha-saty'ādy-ākārā. kiṃ tarhi. uttarâdhara-bhūmi-śānt'ādy-udār'ādy-ākārā. *prajñā-viśeṣa* iti. *viśeṣa*-grahaṇaṃ kleśa-prahāṇ'ānantarya-mārga-prajñā-grahaṇârtham. *tena* prajñā-viśeṣeṇa *prāpyo nirodha iti pratisaṃkhyā-nirodhaḥ. madhya-pada-lopaṃ kṛtvê*ti. śāka-pārthiv'ādīnām upasaṃkhyānam. śāka-priyāḥ pārthivāḥ śāka-pārthivā itîṣṭyā[2] madhya-pada-lopaḥ. yadi pratisaṃkhyā anāsravâlva prajñā gṛhyeta laukika-mārga-prāpyo nirodho na gṛhīta ity avyāpi-lakṣaṇaṃ prāpnoti. nâvyāpi. sarvo hi traidhātuka-sāsrava-vastu-nirodho 'nāsravayā prajñayā prāpyate. na sa nirodho 'sti. yo laukikyâlva prajñayā prāpyate nânāsravayêti. kiṃ laukikyā prajñayā prayojanam. yo hi laukikena mārgeṇa kaścin nirodhaḥ prāpyate. sa eva punar lokôttareṇa prāpyata evêti. lokôttarâlva prajñā tatra[3] na laukikī. dravya-san pratisaṃkhyā-nirodhaḥ satya-catuṣṭaya-nirdeśa-nirdiṣṭatvān [Tib. 13ᵇ] mārga-satyavad iti Vaibhāṣikāḥ.

pṛthak-pṛthag

iti nânêty arthaḥ. *yāvanti hi saṃyoga-dravyāṇîti*. saṃyuktiḥ *saṃyogaḥ*. saṃyogāya dravyāṇi *saṃyoga-dravyāṇi*. saṃprayujyante teṣv iti vā saṃyogāḥ. saṃyogāś ca te dravyāṇi cêti *saṃyoga-dravyāṇi*. s'āsrava-dravyāṇîti yāvad uktaṃ bhavati. s'āsravaṃ hi dravyaṃ stambha-sthānīyaṃ saṃprayojanaṃ rajju-sthānīyaṃ pudgalas tu balīvarda-sthānīya iti Bhagavatôktam. *anyathê*ti yady eka ity arthaḥ. *sarva-kleśa-nirodha-sākṣātkriyê*ti. samuday'ādi-darśana-bhāvanā-heya-kleśa-nirodha-prāptir ity arthaḥ. *śeṣa-pratipakṣa-bhāvanā vaiyarthyam* iti. śeṣa-kleśa-samuday'ādi-darśana-bhāvanā-prahātavy'ātmaka-pratipakṣa-mārgôtpādanaṃ niṣprayojanam ity arthaḥ. *yat tarhy uktaṃ asabhāgo nirodha* iti. kvôktaṃ. *sūtre*. pūrva-bhartrā Viśākhena gṛhapatinā pṛṣṭayā Dharmadinnayā bhikṣuṇyôktaṃ. kiṃ sabhāga ārye nirodhaḥ. asabhāga āyuṣman Viśākhêti.[4] apratisadṛśo nirodha ity artham abhisamīkṣya pṛcchati. *asya ko 'rtha* iti. bahutve hi sati pratisadṛśo 'nyo bhaved iti parasyâbhiprāyaḥ. *nâsya kaścit sabhāga-hetur* iti. sabhāga-hetuḥ sabhāga ity eko 'rtho hetu-śabda-lopāt. dṛśyante hi padeṣu padâlka-deśān prayuṃjānā vākyeṣu ca vākyâlka-deśān. tad-yathā Satyabhāmā

[1] °ti T, cf. p. 15, 19. [2] °ṣṭhyā CN, itiṣṭyā T. [3] taṃtraṃ N; de-la. [4] See Majjhima-N. No. 44 & 中阿五八 (奥七 84ᵃ¹¹.).

Bhāmā Devadatto Dattaḥ praviśa piṇḍīṃ[1] praviśa tarpaṇam [Tib. 14ª] iti. nityaḥ khalu pratisaṃkhyā-nirodhaḥ. tasya kiṃ sabhāga-hetunā prayojanam iti. asabhāga-hetur asabhāgaḥ. nâsti sabhāgo 'syêti asabhāgo bahuvrīhi-samāsaḥ. *nâsau kasyacid* iti. *nâsau* pratisaṃkhyā-nirodhaḥ *kasyacid* anyasya dharmasya sabhāga-hetur iti adhikṛtam. kiṃ kāraṇam. saṃskṛta evêti sabhāga-hetur iṣyate. tatra na sabhāgo asabhāga iti tatpuruṣaḥ. *na tu nâsya kaścid sabhāgo 'stîti. na tv asya* nirodhasya *kaścid* anyo nirodhaḥ sadṛśo *na* bhavatîty arthaḥ.

utpādâtyanta-vighno 'nyo nirodho 'pratisaṃkhyayā.

anāgatānāṃ dharmāṇāṃ utpādasyâtyantaṃ vighnaḥ atyanta-vighnaḥ atyanta-niyata-rodhaḥ.

anya

iti apratisaṃkhyā-nirodhaḥ. sa hi pratisaṃkhyā-nirodhāt anantarôktāt *anyaḥ*.

'pratisaṃkhyayêti

prasajya-pratiṣedhe ayam *a*-kāraḥ. na pratisaṃkhyayā prāpya ity arthaḥ. atha vā [2]paryudāse. pratisaṃkhyāyā[2] yad anyat *pratyaya-vaikalyam*. sā 'pratisaṃkhyā. tayā prāpyo nirodho *'pratisaṃkhyā-nirodhaḥ*. madhya-pada-lopāt. ayuktam etat. pratyaya-vaikalyaṃ hy abhāvaḥ. katham abhāvena sa nirodhaḥ prāpyata iti. aupacārikatvād adoṣaḥ. atha vā 'pratisaṃkhyā-nirodha iti na pratisaṃkhyā-nirodhaḥ. apratisaṃkhyā-nirodhaḥ pratisaṃkhyā-nirodhād anyatva-mātram evôcyate. na tu pratyaya-vaikalyasya vyāpāra iti. *utpāda*-grahaṇam anityatā-[Tib. 14ᵇ] nirodha-vyudāsârthaṃ. anityatā-nirodho dharma-sthiter atyanta-vighno na dharmôtpādasya. *atyanta*-grahaṇaṃ asaṃjñi-nirodha-samāpatty-āsaṃjñika-vyudāsârthaṃ. tāni hy anāgatānāṃ citta-caittānām utpāda-vighnaḥ. na tv atyantaṃ tāvatkālikatvāt tad-vighna-bhāvasya. *yathâika-rūpa-vyāsakta-cakṣur-manasa* iti vistaraḥ. *yathêty* udāharaṇa-kathanaṃ. *yathâikasmin* nīla-*rūpe vyāsaktaṃ cakṣur manaś* ca yasya. sa *eka-rūpa-vyāsakta-cakṣur-manāḥ*. tasya. *yāni rūpântarāṇi* gṛhyamāṇāt nīlād anyāni nīlântara-pīta-lohitâvadāt'ādīni varṇa-rūpāṇi saṃsthāna-rūpāṇi ca *śabda-gandha-rasa-spraṣṭavyāni* ca sarvāṇi *atyayante* pratyutpannam adhvānaṃ atikrāmanti. atītam adhvānaṃ pratipadyanta ity arthaḥ. *tad-ālambanair* iti. tāni nīlântar'ādīni anantarôktāni ālambanāni eṣāṃ. te *tad-ālambanāḥ*. ke. *paṃca vijñāna-kāyāḥ*. taiḥ. *na śakyam utpattum* iti bhāva-sādhanam etat. *na hi te samarthā* iti vistaraḥ. *na hi te* paṃca vijñāna-kāyā *atītaṃ viṣayaṃ* sv'ālambanam api *śaktā grahītuṃ*. vartamān'ālambanatvāt paṃcānāṃ vijñāna-kāyānāṃ. athânyad idānīṃ nīlântar'ādikaṃ vartamānam

[1] piṃdī NT, °ṇḍaṃ C, but L. [2]...[2] °sopr° NT, °sopratisaṃkhyayā C, but L.

ālambya kasmān nôtpadyante. na śakyam evaṃ bhavituṃ. sarva-dharmāṇāṃ catuṣke niyatatvāt. hetau phala āśraya ālambane cêti. yasya vijñānasya yad ālambanaṃ. tad eva [Tib. 15ᵃ] tasy' ālambanaṃ bhavet. bhaven nânyad iti. ālambana-pratyaya-vaikalyāt te paṃca vijñāna-kāyā na punar utpadyante. ata āha. *sa teṣāṃ apratisaṃkhyā-nirodha* iti vistaraḥ. *teṣāṃ* paṃcānāṃ vijñāna-kāyānāṃ *pratyaya-vaikalyāt prāpyate* ālambana-*pratyaya-vaikalyāt*. caturbhir eva hi pratyayair hetu-samanantar'ālambanâdhipati-pratyayaiś citta-caittā utpadyamānā utpadyante. teṣām anyatara-vaikalye 'pi anutpattiḥ. samanantara-pratyaya-vaikalyād ity apare. samanantara-pratyayo hi tadānīṃ citta-caitta-lakṣaṇa ekasyâlva tasya nīla-vijñānasya utpattāv avakāśaṃ dadāti. nêtareṣāṃ nīlântar'ādi-vijñānānāṃ. yugapad-vijñānôtpatty-asambhavāt. udāharaṇa-mātraṃ câtat. evaṃ kṣānti-lābhyādīnāṃ paṃcānām api āpāyikānāṃ anāgatānāṃ skandhānāṃ tad-utpatti-viruddha-pratyaya-saṃmukhībhāvena pratyaya-vaikalyāt apratisaṃkhyā-nirodhaḥ prāpyate ity udāhāryaṃ. apratisaṃkhyā-nirodham eva [1]câbhisaṃdhāya srotaāpannaṃ pudgalam adhikṛtyôktaṃ Bhagavatā niruddhā asya narakās tiryaṃcaḥ pretā iti. tad evaṃ-jātīyakānāṃ anāgatānāṃ dharmāṇāṃ pratyaya-vaikalyāt. pratisaṃkhyām antareṇa utpādasya niyata-rodha-bhūto yo dharmaḥ. so 'pratisaṃkhyā-nirodha ity ucyate. na hi pratyaya-vaikalya-mātrād atyantaṃ tad-anutpattir upapadyate. punas taj-jātīya-pratyaya-sāṃnidhye tad-utpatti-prasaṃgāt. ko hi tadā tad-utpattau vibandhaḥ syād iti Vaibhāṣikāḥ. [Tib. 15ᵇ] *catuṣ-koṭikaṃ câtrêti*[2] vistaraḥ. *atra* pratisaṃkhyā'pratisaṃkhyā-nirodha-lakṣaṇa-nirdeśe *catuṣ-koṭikaṃ* catuṣ-prakāraṃ praśna-visarjanaṃ. kim arthaṃ. vyutpādanārthaṃ. *tad-yathā 'tīta-pratyutpannôtpatti-dharmāṇāṃ sāsravāṇāṃ* iti. sāsravatvāt *pratisaṃkhyā-nirodha eva labhyate*. atīta-pratyutpannānām utpādasya kṛtatvāt. utpatti-dharmāṇāṃ câvaśyaṃ-bhāvāt. nâpratisaṃkhyā-nirodho labhyate. utpādâtyanta-vighna-lakṣaṇo hy apratisaṃkhyā-nirodhaḥ. *tad-yathā 'nutpatti-dharmāṇāṃ anāsrava-saṃskṛtānām* iti. atyanta-vighnitôtpādatvād eṣām anutpatti-dharmatvaṃ. ataś ca teṣām *apratisaṃkhyā-nirodho labhyate*. ted-yathā ṣaḍ-bhūmikānām anāgamya-dhyānântara-dhyāna-bhūmikānāṃ śraddhā'nusāri-mārgāṇām ekasmiṃ saṃmukhībhūte śeṣāṇāṃ paṃcānām apratisaṃkhyā-nirodho labhyate. na tu pratisaṃkhyā-nirodho 'nāsravatvāt. na hi nirdoṣaṃ prahāṇârhaṃ bhavati. *anutpatti-dharma*-grahaṇaṃ atīta-pratyutpannôtpatti-dharma-nirāsârthaṃ. *anāsrava*-grahaṇaṃ s'āsrava-nirāsârthaṃ. *saṃskṛta*-grahaṇam asaṃskṛta-nirāsârthaṃ. asaṃskṛtam api hi svabhāvato [Tib. 16ᵃ] 'nutpatti-dharmakaṃ. atas tat-prasaṃgo mā bhūd iti tad viśeṣaṇaṃ. keṣā-

[1] vābh° MSS.; kyaṅ. [2] °tra MSS. ḥdir....ṣes-bya-ba.

ṃcid evaṃ pāṭhaḥ. tad-yathā anutpatti-dharmāṇām anāsravāṇām iti. teṣāṃ katham asaṃskṛtānāṃ grahaṇa-prasaṃgo na bhavati. yeṣāṃ dharmāṇāṃ pratisaṃkhyā-nirodho 'pratisaṃkhyā-nirodhaś ca saṃbhavati. teṣām adhikāraḥ. na cāsaṃskṛtānāṃ tau nirodhau saṃbhavataḥ. utpādātyanta-vighno hy apratisaṃkhyā-nirodho na cāsaṃskṛtānām utpādo 'sti. kiṃ cānutpatti-dharmaṇām iti paryudāsena naña[1]-samāsaḥ. utpatti-dharmebhyo ye 'nye tat-sadṛśā dharmāḥ. te 'nutpatti-dharmāṇaḥ. ke ca tat-sadṛśāḥ. saṃskṛtā eva nâsaṃskṛtā iti. aprasaṃgo [2]'saṃskṛtānām iti[2] bruvate. *santi yeṣām ubhayam* iti pratisaṃkhyā-nirodhaś ca apratisaṃkhyā-nirodhaś ca. *tad-yathā s'āsravāṇām* iti vistaraḥ. sāsravatvād eṣaḥ pratisaṃkhyā-nirodhaḥ prāpyate. *anutpatti-dharma*tvād apratisaṃkhyā-nirodho 'pi prāpyate. yadā tadā 'nayoḥ prāptir abhiprīyate nâvaśyam anayor yugapat-prāptir bhavati. keṣāṃcid dhi pūrvaṃ pratisaṃkhyā-nirodhaḥ prāpyate. paścād apratisaṃkhyā-nirodhaḥ. tad-yathā 'rhata eka-rūpa-vyāsakta-cakṣur-manasas tad-anya-rūp'ādy-ālambanānāṃ paṃcānāṃ vijñāna-kāyānāṃ. keṣāṃcit pūrvam apratisaṃkhyā-nirodhaḥ prāpyate. paścāt pratisaṃkhyā-nirodhaḥ. tad-yathā kṣānti-lābhino 'pāya-gatīnāṃ. [Tib. 16[b]] keṣāṃcid yugapat. tad-yathā dṛṣṭi-prāptasyâdhimātrâdhimātra-kleśa-pratipakṣôdaye teṣāṃ adhimātrāṇām anāgatānāṃ kleśānāṃ pratisaṃkhyā-nirodhaś câpratisaṃkhyā-nirodhaś ca yugapat prāpyate. evam anyeṣām api saṃbhavato yojyaṃ. *tad-yathā 'tīta-pratyutpannôtpatti-dharmaṇāṃ* anāsravāṇām iti. atīt'ādīnām eṣām utpādasya vighnayitum aśakyatvāt apratisaṃkhyā-nirodho na labhyate. anāsravatvāc câiṣāṃ pratisaṃkhyā-nirodho 'pi na labhyate. asaṃskṛtānāṃ tûtpādâbhāvāt nâpratisaṃkhyā-nirodho 'sti. utpādātyanta-vighno hi apratisaṃkhyā-nirodha ity uktaṃ prāk. anāsravatvāc ca pratisaṃkhyā-nirodho 'pi nâsti. 6.[3]

(7) evam asaṃskṛtasyâlpa-vaktavyatvāt purastāt tat-praśnān[4] parisamāpayya saṃskṛtān nirdeṣṭu-kāma upodghātam utthāpayati.[5]

yad uktaṃ

saṃskṛtā mārgavarjitāḥ s'āsravā

iti. katame te saṃskṛtā iti.[6]

te punaḥ saṃskṛtā dharmāḥ.[7]

punaḥ-śabdaḥ prabhedântara-pradarśanârtha uktaḥ pūrva-prabhedaḥ s'āsravânāsravā iti. ayaṃ tu punaḥ-prabheda iti. asaṃskṛta-nirdeśena vyavahitatvāt. punaḥ *saṃskṛta*-grahaṇaṃ asaṃskṛta-nirāsârthaṃ.

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[1] naa N, taṃca C, naña T, but L. [2]....[2] °nāni N, °tāmi C, °nāmi T, but L. [3] om. MSS. but L. [4] °śrān MSS. [5] utpādayati T. [6] iti 6 MSS. [7] °rmaḥ CN, °rmmaḥ T.

ta

iti. *tac*-chabdaḥ pūrva-prakṛtâpekṣaḥ.[1] ke ca pūrva[2]-prakṛtāḥ. avarjitāś ca ye s'āsravāḥ. varjitāś ca ye mārga-satya-svabhāvāḥ. ubhaye 'py[3] apekṣitāḥ. katham gamyate.

ye s'āsravā upādāna-skandhās ta

iti[4] anāsravebhyaḥ s'āsrava-niṣkarṣa-vacanāt. yad

[Tib. 17ᵃ] *rūp'ādi-skandha-paṃcakaṃ*

vakṣyamāṇa-lakṣaṇaṃ. te 'mī saṃskṛtā draṣṭavyāḥ. anyonyam eṣāṃ saṃgrahaḥ. *rūp'ādi*-grahaṇaṃ śīl'ādi-skandha-nirāsârtham. anye 'pi hi paṃca skandhās santi. śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandhaḥ vimukti-jñāna-darśana-skandhaś cêti. *skandha*-grahaṇaṃ rūp'ādi-viṣaya-nirāsârtham. *sametya saṃbhūyê*ti paryāyāv etau. atha vā *sametya* samāgamyânyonyam apekṣyêty arthaḥ. *saṃbhūya* saṃjanyêty evaṃ *saṃ*-śabdasyârtham darśayati. *na hy'eka-pratyaya-janitam* iti. sarvâlpa-pratyayatve 'pi avaśyaṃ dvau pratyayau staḥ.

caturbhiś citta-caittā hi samāpatti-dvayaṃ tribhiḥ

dvābhyām anye tu jāyanta[5]

iti[6] vacanāt. *dugdhavad*[7] iti. saṃskṛta-śabdasya niṣṭhā'ntatvāt niṣṭhā'nta-śabdenâiva dṛṣṭântaṃ darśayati. *dugdhavad* iti dugdhaṃ nāma kṣīraṃ. yat stanān niṣkāsitaṃ. tad dugdham iti nyāyyaṃ. yat tu niṣkāsiṣyate. yac ca nâiva niṣkāsiṣyate dhenu-stham eva vartate. tad dugdham iti na prāptaṃ. ucyate ca loke dugdham iti. evam ihâpi ye saṃskariṣyante utpatti-dharmāṇo 'nāgatā ye 'pi na saṃskariṣyante anutpatti-dharmāṇaḥ. te 'pi saṃskṛtā ity ucyante. *taj-jātīyatvāt* sva-lakṣaṇa-sādṛśyatvāt.

*ta evâdhvê*ti

vistaraḥ. sarvâbhidharmaḥ sūtrârthaḥ sūtra-nikaṣaḥ[8] [Tib. 17ᵇ] sūtra-vyākhyānam iti sūtrôktānām api adhv'ādīnāṃ skandha-paryāya-rūpāṇāṃ iha vacanaṃ. *gata-gacchad*[9]*-gamiṣyad*[10]*-bhāvād* iti. loka-prasiddham adhvānam apekṣyâyam adhvā vyākhyātaḥ. tathā hi loke kathyate. ayam adhvā grāmaṃ gato 'yam adhvā gacchati ayam adhvā gamiṣyatîti. evam ihâpi gato 'dhvā yo 'tītaḥ gacchati yo vartamānaḥ gamiṣyati yo 'nāgata iti. *adyante*[11] *'nityatayêti vā* 'dhvāna ity adhikṛtaṃ. nairuktaṃ vidhānam apekṣyâyam artho darśitaḥ. adyante

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[1] °tātpakṣ° MSS. but L. [2] °rvaṃ MSS. [3] hy MSS. daṅ. [4] kārikā I, 8ᵃ. [5] yatu see 1713, 9. [6] kārikā IV, 65ᵃᵇᶜ. [7] so SL & Tib. and 譬如獨陀——眞諦 (冬—3ᵇ¹⁰) But dugdhêndhanavad NC and 如乳如薪——玄奘. [8] niṣkarṣaḥ L. mdo-gtan-la ḥbebs-pa. [9] °ccha MSS. but L. [10] tam° NT, °ṣya C, but L. [11] adhvan=ad-van. dh is substituted for d. See uṇādi-sūtra 4, 115. or Apte s. v.

anityatayā bhakṣyanta iti adhvāna iti saṃskṛtā evâdhva-śabdena Bhagavatā deśitāḥ.

kathā-vastu-

śabdenâpi ta eva saṃskṛtā Bhagavatā deśitāḥ. trīṇîmāni bhikṣavaḥ kathā-vastūni acaturthāny apaṃcamāni yāny 'āśrity' āryāḥ kathāṃ kathayantaḥ kathayanti. katamāni trīṇi. atītaṃ kathā-vastu anāgataṃ kathā-vastu pratyutpannam iti. *kathā vākyam* iti vistaraḥ. *kathā vākyaṃ* varṇ'ātmakaḥ śabda ity arthaḥ. *tasyā vastu* nāma-viṣaya ity arthaḥ. nāmnā[1] punar artho 'bhidheyaḥ. tathā hi vakṣyati. vāṇ nāmni pravartate. nāmârthaṃ dyotayatîti[2]. yadi nāmâlva kathā-vastu nāma ca saṃskāra-skandhâlka-deśa evêti kathaṃ kṛtvā kathā-vastu-śabdena saṃskṛtā evôktā ity ata āha. *sârthaka-vastu-grahaṇāt tu saṃskṛtaṃ kathā-vastûcyate* iti. *anyathā hîti* vistaraḥ. yadi sârthakaṃ vastu na gṛhyeta *Prakaraṇa-grantho virudhyate. kathā-vastūny* [Tib. 18ᵃ] *aṣṭādaśabhir dhātubhiḥ saṃgṛhītānî*ti[3]. kayā punar yuktyā sârthakaṃ vastu gṛhyate. dvi-vidhaḥ kathāyā viṣayaḥ. sākṣāt pāramparyeṇa ca. sākṣād-viṣayo nāma. pāramparyeṇârthaḥ. sa hi sva-viṣaya-bhūtasya nāmno viṣaya iti. atas tasyâpi viṣayo vyavasthāpyate. asaṃskṛtaṃ kasmān na kathā-vastutvenôktaṃ. adhva-patitasya nāmno 'nadhva-patitena sahârthâyogāt. viṣayo hetur iti vā artha-dvaya-vācaka-vastu-śabda-parigrahād vā. yad dhi kathāyā viṣayo hetu-pratyayaś ca bhavati. tat kathā-vastu. asaṃskṛtaṃ tu na hetu-pratyayaḥ kathāyā iti na kathā-vastu. atha vā atīt'ādīnāṃ saṃskṛtānām ati-bahu-rūpatven' ākhyāna[4]-karaṇa-yogyatvāt. evaṃ câlvaṃ ca[5] Dīpaṃkaras tathāgato 'bhūt. evaṃ câlvaṃ ca Maitreyas tathāgato bhaviṣyati. evaṃ câlvaṃ ca rājā Kapphiṇo bhavatîty ataḥ saṃskṛtā eva kathā-vastutvenôktā nâsaṃskṛtāḥ. *sarvasya saṃskṛtasya nirvāṇam* iti nirupadhiśeṣa-nirvāṇaṃ. yady evaṃ s'āsravasya tad astîti bhavati s'āsravasya *sanissāratva*[6]-yogaḥ. mārga-satyasya tu kathaṃ. kolôpamaṃ dharma-paryāyam ājānadbhir dharmā api prahātavyāḥ prāg evâdharmā iti[7] mārga-satyasyâpi *niḥsaraṇaṃ* kalpata[8] evêti. *sarva eva saṃskṛtāḥ saniḥsārā bhavanti.*

savastukā

iti. vasanty asmin prāk kāryāṇi paścāt tata utpattir iti. *vastu hetur ity arthaḥ.* sa eṣām astîti *savastukāḥ.* pravacane hi vastu-śabdaḥ paṃcasv artheṣu dṛśyate[9]. svabhāve [Tib. 18ᵇ] ālambane saṃyojanīye hetau parigrahe ca. svabhāve tāvat. yad vastu pratilabdhaṃ. samanvāgataḥ sa tena vastunêti tena svabhāvenêti gam-

[1] nāmnaḥ all MSS. but L & miṅ-gis. [2] 論第五 19ᵇ⁶. [3] 品類足論九 (冬十 44ᵃ⁴.) [4] ākhyāta MSS. [5] om. MSS. but L. [6] saṃn° N, sann° C, santismār° T; ṅes-par ḥbyuṅ-pa daṅ bcas ñid-du. [7] vajracchedikā ed. by M.-Müller p. 23 ult. and 能斷金剛般若 (月九 42ᵃ¹¹ 等). [8] °lpyata NT. [9] cf. 論六 18ᵇ.

yate. ālambane. jñeyā dharmāḥ katame. āha. sarva-dharmā jñānena jñeyā yathāvastu yathālambanam ity arthaḥ. saṃyojanīye. yasmiṃ vastuni anunaya-saṃyojanena saṃyuktaḥ. pratigha-saṃyojanenâpi tasminn iti. hetau. savastukā dharmāḥ katame. sarva-saṃskṛtā dharmā iti. parigrahe. kṣetra-vastu-gṛha-vastu-āpaṇa-vastu-dhana-vastu-parigrahaṃ prahāya tataḥ prativirato bhavatîti. iha hetau vastu-śabdo veditavyaḥ hetu-vacanaḥ. *kilê*ti. *kila*-śabdaḥ para-mataṃ darśayati. sva-mataṃ tv asya lakṣyate. savastukāḥ sasvabhāvāḥ saṃskṛtāḥ. asaṃskṛtās tv avastukāḥ prajñapti-sattvād iti.

(8) *ta eva punaḥ saṃskṛtā* iti. ye s'āsravā anāsravāḥ pūrvam uktā iti darśayati.

ye s'āsravā upādāna-skandhās ta

iti. teṣām[1] ity atr' āhāryaṃ. *kiṃ siddham* iti. [2]yad arth'āpannaṃ[2]. tad vicārayati. upādāna-skandh'ādayaḥ sūtreṣûktāḥ. tenêha te vyākhyāyante. sarvo 'bhidharmaḥ sūtrârtha iti vistareṇa uktam etat. *tat-saṃbhūtatvād upādāna-skandhā* iti. upādāna-*saṃbhūtāḥ* skandhā *upādāna-skandhāḥ*. madhya-pada-lopāt. *yathā* tṛṇa-saṃbhūto 'gnis *tṛṇâgniḥ*. [Tib. 19ᵃ] tuṣa-saṃbhūto 'gnis *tuṣâgnir* iti. upādānānāṃ skandhā *upādāna-skandhā* iti ṣaṣṭhī-samāsenâiva madhya-pada-lopam akṛtvā anye sādhayanti. evaṃ ca nidarśayanti. yathā tṛṇānām agnis tṛṇâgnir iti yuktaṃ. ye sattva-saṃkhyātāḥ. te upādāna-skandhāḥ kleśâbhiṣyandita-karma-hetukatvāt. bāhyās tu bhāvāḥ katham upādāna-skandhāḥ. te 'py upādāna-nirvṛttāḥ.

karma-jaṃ loka-vaicitryam

iti[3] siddhântāt. *tad-vidheyatvād vā rāja-puruṣavad* iti. yathā rājño vidheyaḥ puruṣo *rāja-puruṣaḥ*. evam upādānānāṃ vidheyāḥ skandhāḥ. tad-vaśen' ālambana-gaty-antara-pravṛtteḥ.[4] *upādānāni vā tebhyaḥ saṃbhavantî*ti. artha[5]-kathana-mātram etat. padāni tv evaṃ vaktavyāni. upādānānāṃ saṃbhavā hetavo vā skandhā *upādāna-skandhāḥ puṣpa-phala-vṛkṣavat*. yathā puṣpāṇāṃ phalānāṃ vā saṃbhavo hetur vā vṛkṣaḥ. *puṣpa-vṛkṣaḥ phala-vṛkṣa* iti vā. tadvat. arhat-skandhā api pārasāṃtānikôpādāna-vidheyā vikriyôtpādanāt.[6] tebhyo 'pi pārasāṃ-tānikāni upādānāni saṃbhavantîti aviruddham eṣām upādāna-skandhatvaṃ. *raṇā hi kleśāḥ ātma-para-vyābādhanād* iti. ye hy ātmānaṃ parāṃś ca vyābā-dhante. te *raṇā* yuddhānîty arthaḥ. tathâiva ca kleśā [Tib. 19ᵇ] iti raṇā ucyante. *tad-anuśayitatvād* iti. tair anuśayitā upasevitā ity arthaḥ. atha vā

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[1] yathā teṣām MSS. but L. [2]....[2] tad arth'āpattyā MSS. but L & don-yod-kyi go-ba gaṅ yin-pa. [3] kārikā IV, 1ᵃ. [4] °vṛttiḥ MSS. but L & ḥjug-paḥi phyir-ro. [5] atha MSS. but L & don. [6] °y'āp° MSS. but L & gnod-pa bskyed-paḥi phyir.

'nuśayinaḥ kṛtāḥ tair *anuśayitāḥ*. tad-bhāvas tad-*anuśayitatvaṃ*. tasmāt. *tad-anuśayitatvāt*. atha vā teṣām anuśayitatvaṃ. tasmāt. *saraṇāḥ s'āsravavat*. s'āsravatve yad vyākhyānaṃ. tad evâsya vaktavyaṃ. *āryāṇāṃ pratikūlatvāt duḥkham* iti. saṃskāra-duḥkhatayā āryāṇāṃ tat pratikūlaṃ. *samudety asmād duḥkham iti samudaya* iti. hetu-bhūtāḥ skandhāḥ samudayaḥ. phala-bhūtāḥ skandhā duḥkham iti varṇayanti. *lujyata iti loka* iti. asminn eva Rohitâśva vyāmamātre kalevare lokaṃ prajñapayāmi loka-samudayaṃ cêti sūtraṃ. *lujyate* pralujyate tasmāl loka iti ca Bhagavatâivôktaṃ. *lujyate* vinaśyatîty arthaḥ. lujir iha gṛhīto na lokiḥ. nairuktena tu vidhānena ga-kārasya sthāne ka-kāraḥ kṛtaḥ. tasmāl *loka* iti bhavati. *dṛṣṭir asmiṃs tiṣṭhatî*ti. ye kecid bhikṣava ātmata ātmīyataś ca samanupaśyanti. ta imān eva paṃcôpādāna-skandhān ātmata ātmīyataś ca samanupaśyantîti vacanād upādāna-skandhā *dṛṣṭi-sthānaṃ*[1] *bhavatî*ti. *bhava* iti s'āsravā eva dharmāḥ bhava-śabdenôktāḥ. *bhavaḥ* katamaḥ. paṃcôpādāna-skandhā iti vacanāt. ete ca duḥkh'ādayaḥ śabdā mārga-satye 'pi prasajyante. mārga-satyam api hi saṃskāra-duḥkhatayā duḥkhaṃ. [Tib. 20ᵃ] samanantara-pratyay'ādi-bhāvena câsmāt s'āsravaṃ vastu samudeti. lujyate ca. dṛṣṭiś [2]ca tad[2] ālambate. bhavati ca tad utpadyate ity arthaḥ. nâiṣa doṣaḥ. rūḍhiṃ hy apekṣate śabda-pravṛttiḥ. ye dharmāḥ saṃskāra-duḥkhatayā āryāṇāṃ pratikūlā duḥkhā virodhinaḥ tad-utpādakāḥ prasiddhāḥ dṛṣṭi-puṣṭi-janakāḥ. anādimati ca saṃsāre vinaśyanti bhavanti. teṣv evâmī duḥkh'ādaya āryaiḥ saṃketitā na mārga-satye. tasmāt s'āsravā eva dharmā duḥkha-śabd'ādy-abhidheyā bhavanti nânāsravāḥ. na hi gacchatîti gaur ity ukte sarvo gantā[3] gaur ity ucyate. tasmāt sûktaṃ duḥkhaṃ samudaya ity-evam-ādi. 8.[4]

(9ᵃᵇ) *rūpam*

iti rūpa-skandhaḥ.

*paṃcê*ti

mana-indriya-vyudāsârthaṃ.

arthā

viṣayāḥ aryante jñāyanta ity arthaḥ. punaḥ

*paṃcê*ti

grahaṇaṃ dharm'āyatana-viṣaya-nirāsârthaṃ.

(9ᶜᵈ) *tad-vijñān'āśrayā*

iti. *tac*-chabdo 'rthān apekṣate. teṣv artheṣu teṣāṃ vā vijñānāni *tad-vijñānāni*.

[1] dān° MSS. but L & lta-baḥi gnas-so. [2]....[2] câtad T. [3] gartā C, garttā N [4] om. MSS. but L.

teṣām āśrayās *tad-vijñān'āśrayāḥ*.

rūpa-prasādā

iti. *rūpāṇi* ca tāni *prasādāś* ca ta iti *rūpa-prasādāḥ*. anena viśeṣaṇena mana-indriyaṃ nirastaṃ bhavati. mano 'pi hi tad-vijñān'āśrayaḥ.

paṃcānāṃ saha-jāś ca tair

iti[1] siddhântāt. [anuśayitās te.][2] na tu mano rūpa-svabhāvam ity ato niraṣtaṃ. *rūpa*-grahaṇaṃ [Tib. 20^{b}] tv iha śraddhā-prasāda-nirāsârthaṃ. *tad-vijñān'āśrayā* ity anena viśeṣaṇena śraddhāyā aprasaṃga iti cet. na. bahuvrīhi-kalpanāyāṃ tat-prasaṃga-saṃbhavāt. *rūpa*-grahaṇe tu bahuvrīhi-kalpanā nivartate. na hi rūpamayo 'sti prasādo yasya tad-vijñānāny āśrayatvena kalperan. *prasāda*-grahaṇaṃ punar indriya-grāhya-vastu-vyatirikta-rūpa-prasāda-viśeṣa-jñāpanârthaṃ. Vaibhāṣikā hi bruvate. bhūta-vikāra-viśeṣā evêndriyāṇîti. pravacane tu nâivaṃ. kiṃ tarhi. rūp'ādi-viṣaya-vyatiriktāni acchāni atîndriyāṇi sva-vijñānânumeyāni indriyāṇi yeṣāṃ cakṣur-ādīni adhiṣṭhānāni dṛśyante.

tad-vijñān'āśrayā

iti ca viśeṣaṇam anyonya-lakṣaṇa-sāṃkarya-nivṛtty-arthaṃ. yadi hi rūpa-prasādāś cakṣur-ādaya ity etāvad avakṣyat. cakṣur api śrotr'ādi vā cakṣuḥ. yatas tv evaṃ viśeṣyate. rūpa-vijñān'āśrayo yo rūpa-prasādaḥ. tac cakṣur iti. ato lakṣaṇa-sāṃkaryaṃ na bhavati. na hi śrotram anyad vā indriyaṃ rūpa-vijñānasy' āśrayaḥ. evaṃ yāvat spraṣṭavya[3]-vijñān'āśrayo yo rūpa-prasādaḥ. tat kāyêndriyam iti vaktavyaṃ. *yathôktaṃ Bhagavatê*ti. etad vyākhyānaṃ sūtrânugatam ity abhiprāyaḥ. katham iti. *ādhyātmikam* iti vijñān'āśraya ity arthaḥ. *ātma*-śabdo hi cittam ātmêty upacaryata iti[4] vakṣyate. ātmani adhi adhyātmam. adhyātmam eva *ādhyātmikaṃ*. [Tib. 21^{a}] ātmani citta-lakṣaṇe kartavye hetur ity ayam artha *ādhyātmika*-śabdenôcyate. vijñān'āśraya iti yāvad uktaṃ bhavati.

*atha vā yānî*ti vistaraḥ. atha vā

tac-

chabdena indriyāṇy abhisaṃbadhyante. cakṣur-vijñānaṃ śrotra-vijñānam ity-evam-ādi pravacana-prasiddham etat. na tu rūpa-vijñānaṃ śabda-vijñānam iti. loke tu kadācid evaṃ bhavet. tasmād idaṃ vyākhyānântaram āśrīyate. tasmād āha. *evaṃ ca kṛtvā Prakaraṇa-grantho 'py anuvṛtta* iti vistaraḥ. katham ihâsiddham asiddhena sādhyate. cakṣur eva hy asiddhaṃ. tad-asiddhau cakṣur-vijñānam apy asiddhaṃ. kathaṃ tat tena tad-āśrayatayā sādhyate. sid-

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[1] kārikā I, 43^{d}. [2] sic MSS., L; om. Tib. [3] kāya MSS. & L; reg-byaḥi. [4] 論二11^{a6,7}.

dhā evâite[1] paṃca vijñāna[2]-viśeṣāḥ. paraspara-viśeṣôpalakṣaṇârthaṃ tu vayam etaiś cakṣur-ādibhis tān viśeṣayanto darśayāmaḥ. etad uktaṃ bhavati. [3]etasya prathamasyâikasya[3] sva-saṃvedyasya vijñāna-viśeṣasya ya āśrayo rūpa-prasādaḥ. tac cakṣur-indriyaṃ. evaṃ yāvad etasya paṃcamasya sva-saṃvedyasya vijñāna-viśeṣasya ya āśrayo rūpa-prasādaḥ. tat kāyêndriyam iti. nâsiddhenâsiddhasya sādhanaṃ.

(10) *rūpaṃ dvi-vidhêti.*

cakṣuṣo 'rtho varṇa-saṃsthāna-bhedād dviḥ-prakāraḥ. loka-pratītatvāt tasya sva-lakṣaṇaṃ anuktvā prabheda eva kathyate. *varṇaś catur-vidho nīl'ādir* iti. *nīla-lohita-pītâvadātā varṇāḥ. tad-bhedā anya*[4] iti. abhr'ādayaḥ. apare vyācakṣate. *tad-bhedā anya* iti nīl'ādi-[Tib. 21[b]] varṇa-catuṣṭaya-saṃparka-viśeṣāt kākāṇḍa-varṇ'ādayo 'pi jāyante. na kevalam abhr'ādaya iti. *saṃsthānam* ākṛti-viśeṣaḥ. punas tad ev' āntargaṇikena bhedena bhidyate.

*viṃśati-dhê*ti.

tad-yathā nīla-pīt'ādi. *saṃsthānam aṣṭa-vidhaṃ dīrgh'ādi-visātântaṃ.* śeṣo dvā-daśa-vidho varṇa iti viṃśati-dhā. *nabhaś câika-varṇam* iti. yad dūrato vaiḍūrya-bhitty-ākāraṃ dṛśyate. [5]*vṛttaṃ* vartulaṃ. *parimaṇḍalaṃ* cakralaṃ[5]. *unnataṃ* sthūl'ādi-rūpaṃ. *avanataṃ* nimna-rūpaṃ. *yatra rūpāṇāṃ darśanam* iti vacanaṃ chāyā'ndhakārayor nānākaraṇa-pradarśanârthaṃ. *na vipaṃcitaṃ* na vibhaktam ity arthaḥ.

idam iha vicāryate. yadi nīl'ādi-varṇa-catuṣṭaya-bhedā eva abhr'ādayo na tad-vyatiriktā bhavanti. yathêha kākāṇḍ'ādi-varṇā nôktāḥ. tathā 'bhr'ādayo 'pi na vaktavyā iti. nâitad vyākhyāna-kārair vicāritaṃ. śakyaṃ tv evaṃ bhaṇituṃ. māyā-rūpa-sadṛśatvāt nīl'ādi-bheda-bhūtā api te abhr'ādayaḥ pṛthag uktāḥ. tathā hi te dūrato bhittaya iva lakṣyante abhyāsa-gamane tu na dṛśyante. mā kasyacid evaṃ bhūt. nâitat kiṃcid asti. vimatir vā. kim asty etat. uta bhrānti-mātram iti. tad-viparyāsa-saṃśaya-nivṛtty-artham ime abhr'ādaya uktāḥ. saṃty evâmī rūp'āyatana-svabhāvā iti. *dīrgh'ādīnāṃ pradeśa* iti. dīrgh'ādi-visātânta [Tib. 22[a]] pradeśa ity arthaḥ. kataro 'sau pradeśa ity āha. *kāya-vijñapti-svabhāva* iti. kāya-vijñaptir hi kadācid dīrghā kadācid dhrasvā kadācid yāvad visātêti. kīdṛśī punaḥ sā 'vagantavyā. tad ālambana-citta-samutthāpitaṃ yat kāya-karma. a-kāya-karma-svabhāvaṃ tu dīrgh'ādi-visātântaṃ nirastaṃ boddhavyaṃ. *asty ubha-yathā. pariśiṣṭam* iti. yan nirastaṃ dīrgh'ādi. abhra-dhūma-rajo-mahikāś[6] ca.

[1] eve te CN, eva te T. [2] om. MSS. but L & Tib. [3]....[3] etasyânyasya MSS. but L & Tib. [4] nânya MSS. but L & Tib. v. below. [5]....[5] cf. Aṭṭhasālinī p. 463, l. 6 from below (Siamese ed.) cakka-saṃthānaṃ vaṭṭaṃ kukkuṭ-aṇḍa-saṃthānaṃ parimaṇḍalaṃ. cakralaṃ = leb-leb-po. [6] °hīk° MSS.

dṛśyate hi nīl'ādīnāṃ dīrgh'ādi-pariccheda iti. *nīla*-pīta-lohitâvadāta-cchāyā'ndhakārāṇāṃ *dīrgh'ādi*-saṃsthāna-grahaṇaṃ. tasmād eṣām api tṛtīyāyāṃ koṭyām antarbhāva ity abhiprāyaḥ. *kathaṃ punar ekaṃ dravyam ubhayathā vidyata* iti. *katham ekaṃ dravyaṃ* varṇa-saṃsthān'ātmakaṃ bhavati. varṇa-rūpād dhi saṃsthāna-rūpaṃ dravyântaram iti vaḥ siddhântaḥ. *ubhayasya tatra prajñānāt*. varṇa-saṃsthānasya *tatra* grahaṇāt. *jñānârtho hy eṣa vidir na sattā'rtha* iti. vida jñāna ity[1] etasya dhātor lug-vikaraṇasya etad rūpaṃ *vidyata* iti. na tu vida sattāyām ity[2] etasya dhātoḥ śyan-vikaraṇasyâitad rūpam ity arthaḥ. jñānaṃ tatrôbhay'ākāraṃ pravartate. na dravyaṃ ekam ubhaya-lakṣaṇam iti Vaibhāṣika-parihāraḥ. *kāya-vijñaptāv api tarhi prasaṃga* ity Ācāryaḥ. na hi kāya-vijñaptau gṛhyamāṇāyāṃ varṇa-grahaṇaṃ na pravartate. Vaibhāṣikāṇām ayam abhiprāyaḥ. nīl'ādi-grahaṇam ātap'āloka-grahaṇaṃ vā saṃsthāna-nirapekṣaṃ pravartate. kāya-vijñapti-grahaṇaṃ tu varṇa-nirapekṣaṃ. pariśiṣṭa-rūp'āyatana-[Tib. 22^{b}] grahaṇaṃ tu varṇa-saṃsthānâpekṣaṃ pravartata iti. Sautrāntika-pākṣikas tu ayam Ācāryo nâînam artham prayacchati.[3] na hi cākṣuṣam etat saṃsthāna-grahaṇaṃ. mānasaṃ tv etat parikalpitaṃ. varṇa-saṃniveśa-viśeṣa eva hi saṃsthānaṃ. na saṃsthānaṃ nāma dravyaṃ kiṃcid asti. varṇâgrahaṇe saṃsthāna-grahaṇâbhāvāt. etac ca karma-kośa-sthāne[4] parīkṣiṣyate.

*sattvâsattv'ākhyaś cê*ti. vāg-vijñapti-śabdas tad-vyatiriktaś cêty arthaḥ. sattvâsattva-saṃkhyātaś cêti kecit paṭhanti. ayam eva ca ihârtho 'bhipretaḥ. yadi hi sattvâsattva-saṃtāna-ja iti ayam artho 'bhipreto bhavet. *sattv'ākhyo vāg-vijñapti-śabdo 'sattv'ākhyo 'nya* iti evaṃ vakṣyamāṇakaṃ vivaraṇaṃ niṣprayojanam eva. tasmāt *sattvâsattv'ākhyaś cê*ti pāṭhaḥ sphuṭaḥ paṭhitavyaḥ. *upātta-mahā-bhūta-hetuka* iti. pratyutpannānîndriyâvinirbhāgāni bhūtāny upāttāni. anyāni anupāttāni. upāttāni mahā-bhūtāni hetur asyêti *upātta-mahā-bhūta-hetukaḥ*. *yathā hasta-vāc-chabda* iti. yadi sattva-saṃtāna-ja ity abhipretaḥ. bāhyo 'pi hi nirmito mānuṣ'ākāro *hasta-vāc-chabdaṃ* kuryāt. sa cânupātta-mahā-bhūta-hetuka-svabhāvo 'vagantavya indriya-vinirbhāga-vartitvāt. sa ca mānuṣīm api vācaṃ nirmātṛ-vaśād bhāṣet. vakṣyati[5] hy

ekasya bhāṣamāṇasya bhāṣante sarva-nirmitāḥ.
ekasya tūṣṇīṃ-bhūtasya sarve tūṣṇīṃ-bhavanti te.

tasya ca bāhya-nirmita-śabdasya *anupātta-mahā-bhūta-hetuka* ity atra grahaṇaṃ. *yathā vāyu-vanaspati*-[Tib. 23^{a}] *nadī-śabda* iti. *yathā*-śabdasyôdāharaṇârthatvāt.

[1] Dhātupāṭha 2, 55. [2] op. cit. 4, 62. [3] °tîti MSS. & L. [4] saṃsth° MSS. v. 論十三 4^{b2} et seq. [5] See 論二十七 16^{a6}.

sattv'ākhyo vāg-vijñapti-śabdo 'sattv'ākhyo 'nya iti. sattvam ācaṣṭe *sattv'ākhyaḥ*. vāg-vijñapti-śabdena hi sattvo 'yam iti vijñāyate. taṃ vāg-vijñapti-śabdaṃ varjayitvā anyaḥ śabdo hasta-śabdo 'pi yāvad asattv'ākhya eva. kim aṃga asattva-saṃtāna-ja iti vyākhyātaṃ bhavati. tad evam upātta-mahā-bhūta-hetukaḥ sattv'ākhyaś câsattv'ākhyaś ca bhavati. anupātta-mahā-bhūta-hetuko 'pi nirmita-śabdo vāg-vijñapti-svabhāvaḥ sattv'ākhyaḥ. tasyâiva hasta-śabdo vāyu-vanaspaty-ādi-śabdaś câsattv'ākhya iti. catur-vidhaḥ *śabdo manojñâmanojña-bhedāt punar aṣṭa-vidho bhavati. yathâiko varṇa-parmâṇur* iti. *na bhūta-catuṣka-dvayam upādāya vartate śabdaḥ*. upādāya-rūpatvāt. varṇa-paramâṇuvad iti bhāvaḥ.

rasaḥ ṣoḍhêti.

ṣaṇ-mūla-jātim adhikṛtyâivam uktaṃ. rasa-ṣaṭkasya anyonya-samparka-viśeṣāt tv atibahu-prakārā rasāḥ saṃbhavanti. ekaka-dvika-trika-catuṣka-paṃcaka-ṣaṭka-samparka-yogād dhi Carake triṣaṣṭī rasā upadiṣṭāḥ.

sugandha-durgandhayoḥ sama-viṣama-gandhatvād iti. anutkaṭôtkaṭa-gandhatvād ity arthaḥ. asmin pakṣe dvi-vidho gandha iṣṭaḥ. *tri-vidhas tu śāstra* iti. *sama-gaṃdho* 'nyas tṛtīya ity arthaḥ. [Tib. 23^{b}] apare punar vyācakṣate. *sama-gandha* iti tayor evâika-deśa iti sa evârtho bhavati. śabda-mātraṃ tu bhidyate.

śītam uṣmâbhilāṣakṛd iti. saṃbhavaṃ praty evam ucyate. yo dharma uṣmâbhilāṣaṃ kuryāt. tac chītaṃ nāmôpādāya-rūpaṃ. grīṣme yady api tan na kuryāt taj-jātīyatvāt tu śītam eva tad avagantavyaṃ. *kāraṇe kāryôpacārād* iti. *attum-icchā jighatsā* caitasiko dharmaḥ. tasya kāraṇaṃ. antar udare kāyêndriyeṇa yaḥ spṛśyate. sā jighatsā nāmôpādāya-rūpaṃ. *yathā*

buddhānāṃ sukham utpāda

ity-ādi abhyudaya-niḥśreyasa[1]-sukha-kāraṇatvāt buddhôtpādasya sa sukham ity ucyate. tadvat. evaṃ *pipāsā* 'pi vaktavyā. *saṃcitāni punas tulyanta* iti sūkṣma-gurutva-sadbhāvād ity abhiprāyaḥ. atrânumānaṃ. sagurutvaṃ rūpâvacaraṃ vastr'ādi. ādhār'ādheya-bhāvāt. kuṇḍa-badaravad iti. *anugrāhakaṃ kilâstî*ti. *kila*-śabdo Vaibhāṣika-mata-dyotanârthaṃ. sva-mataṃ tu samādhir evâtrânugrāhakaḥ. kim atra śītena parikalpitenêti. *yadā tat-prakāra-vyavaccheda* iti. *yadā* nīl'ādi-*prakāra*-nimitt'ābhogaḥ. *evaṃ śrotr'ādi-vijñānam* iti. ya eṣa bahu-vidhaḥ śabda uktaḥ. tatra *kadācid ekena dravyeṇa* śrotra-*vijñānam utpadyate* yadā tat-prakāra-vyavacchedo bhavati. *kadācid bahubhir yadā na vyavacchedaḥ*. tad-yathā [Tib. 24^{a}] tūrya-śabda-samūham anek'ākāra-tāra-mandrat'ādi-śabda-rūpaṃ śṛṇvataḥ. evaṃ ghrāṇa-jihvā-vijñāne api sva-viṣaye yojye. *kāya-vijñānaṃ tu*

[1] niśr° CN, tiśr° T.

paraṃ paṃcabhir iti. katham. kadācid ekena dravyeṇôtpadyate yadā tat-prakāra-vyavacchedo bhavati. kadācid dvābhyāṃ yāvat paṃcabhir yadā na vyavacchedaḥ. *ekena ca ślakṣṇatv'ādinê*ti. kim atra kāraṇaṃ. karkaśatv'ādīnām anya-bhūta-catuṣk'āśritatvāt. *nanu câivam* iti vistaraḥ. yathā cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-vijñān'ālambanāny abhisamasya mano-vijñānaṃ gṛhṇātîti kṛtvā sāmānya-lakṣaṇa-viṣayaṃ tad vyavasthāpyate. tathā nīla-pīta-lohitâvadāt'ālambanānāṃ caturṇāṃ cakṣur-vijñānānāṃ tāni catvāri bahutarāṇi c' ālambanāny abhisamasya cakṣur-vijñānam ekaṃ gṛhṇātîti *sāmānya-lakṣaṇa-viṣayaṃ tat prāpnoti.* rūp'āyatana-sāmānya-lakṣaṇam asy' ālambanam iti kṛtvā. tathā śrotra-ghrāṇa-jihvā-kāya-vijñānāny api sva-viṣayeṣu yojyāni. *āyatana-sva-lakṣaṇaṃ pratî*ti. svaṃ lakṣaṇaṃ *sva-lakṣaṇaṃ*. āyatanānāṃ sva-lakṣaṇaṃ *āyatana-sva-lakṣaṇaṃ*. cakṣur-vijñāna-vijñeyatv'ādi. rūp'āyatanatv'ādi vā. tat praty *ete* paṃca vijñāna-kāyāḥ *sva-lakṣaṇa-viṣayā iṣyante* pravacane. *na dravya-sva-lakṣaṇaṃ prati* sva-lakṣaṇa-viṣayā iṣyante iti prakṛtaṃ. dravyāṇāṃ nīl'ādikānāṃ sva-lakṣaṇaṃ nīl'ādy-[Tib. 24^{b}] ākāra-cakṣur-vijñān'ādi-vijñeyatvaṃ. nīl'ākār'ādi vā. na tat praty ete paṃca vijñāna-kāyāḥ sva-lakṣaṇa-viṣayā iṣyaṃte *ity adoṣaḥ. yugapad-viṣaya-saṃprāptāv* iti. kāya-jihvêndriyayor yugapad-viṣaya-saṃprāptiḥ saṃbhavati. dvayoś ca vijñānayor yugapat-pravṛttir na saṃbhavati. ataḥ pṛcchati. *katarad vijñānaṃ pūrvam utpadyata* iti. *yasya viṣayaḥ paṭīyān.* yadi kāyêndriyasya viṣayaḥ paṭutaraḥ kāya-*vijñānaṃ pūrvam utpadyate.* atha jihvêndriyasya viṣayaḥ paṭīyān jihvā-vijñānaṃ pūrvam utpadyate. *sama-prāpte tu viṣaye* tulya ity arthaḥ. *jihvā-vijñānaṃ pūrvam utpadyate.* kasmāt. *bhoktu-kāmat'āvarjitatvāt saṃtateḥ.* bhojanêcchā-pravaṇatvāt ātmabhāvasyêty arthaḥ. *pūrvaṃ jihvā-vijñānam utpadyata* iti vacanāt paścāt kāya-vijñānam utpatsyata ity arthād uktaṃ bhavati. tenâtra vicāryate. kiṃ yo 'sau jihvā-viṣaya-kṣaṇena saha prāptaḥ kāya-viṣaya-kṣaṇa āsīt. tatra tat kāya-vijñānam utpadyate. āho[1]-svid anyasmin kāya-vijñāna-viṣaya-kṣaṇa iti. anyasminn ity āha. katham ālambana-niyamo na bhidyate. nâiṣa doṣaḥ. yat tad-viṣay'ālaṃbanaṃ vijñānaṃ. tad apratisaṃkhyā-nirodha-niruddhaṃ. anyat tu tat-sadṛśaṃ kāya-vijñānam utpadyata iti. ataḥ paścāt tad utpadyate ity ucyate jāti-sāmānyenâikatvôpacārāt.

(11) aneka-kathā-prapaṃca-vyavahitatvāt naṣṭa ivâvijñapter uddeśâdhikāra iti. ata idam upanyasyati. *uktāḥ paṃcêndriyârthā yathā ca teṣāṃ grahaṇam* iti. kadācid ekena dravyeṇa cakṣur-vijñānam utpadyata ity-evam-ādinā. [Tib. 25^{a}] *teṣāṃ tu*[2] *grahaṇam* iti karmaṇi ṣaṣṭhī. *avijñaptir idānīṃ vaktavyê*ti.

[1] aho MSS. [2] sic MSS. qu. ca? de-dag ji-ltar ḥdsin-pa=yathā teṣāṃ grahaṇam.

rūpaṃ paṃcêndriyāṇy arthāḥ paṃcâvijñaptir[1] eva cêty[2]
avijñaptir evâvaśiṣyate. tasyā lakṣaṇa-nirdeśā'vasara iti *vaktavyā*.

*vikṣiptâcittakasyê*ti.

kecid evaṃ vṛttiṃ paṭhanti. asmiṃ pāṭhe evaṃ sūtra-vigrahaḥ. vikṣiptaṃ nâsti vā cittam asyêti *vikṣiptâcittakaḥ*. atha vā vikṣiptaṃ cittaṃ nâsti vā cittam asyêti *vikṣiptâcittakaḥ*. ekasya citta-śabdasya lopaḥ. kecid evaṃ paṭhanti. vikṣiptasyêti. asmin pāṭhe uttara-pada-dvayasya bahuvrīhiṃ kṛtvā paścād evaṃ vigrahaḥ. vikṣiptaś câcittakaś ca vikṣiptâcittakaḥ. vikṣiptaḥ pudgalaḥ vikṣipta-citta ity arthaḥ. *vikṣipta-cittasyêti tad-anya-cittasyâpî*ti avikṣipta-cittād anya-cittasyêty arthaḥ. tad-yathā kuśalāyā avijñapteḥ samutthāpakaṃ cittaṃ kuśalaṃ. tad-anya-citto 'kuśalâvyākṛta-cittaḥ. sa iha vikṣipta-citto 'bhipretaḥ. akuśalāyās tv avijñapter akuśalaṃ cittaṃ samutthāpakaṃ. tad-anya-cittaḥ kuśalâvyākṛta-cittaḥ. sa câpi vikṣipta-citto veditavyaḥ. tasya. *tad-anya-cittasyâpi. acittaka-syâpîti asaṃjñi-nirodha-samāpatti-samāpannasyâpi. api-śabdenâvikṣipta-sacittaka-syâpîti vijñāyata* [Tib. 25[b]] iti. etat-pudgala-dvaya-vyatiriktasya tṛtīyasyâpy[3]-arthaḥ. *yo 'nubandha iti pravāha* iti. *yo* dharmo nitya-pravāha-yukta ity arthaḥ. pravāhena pravāhī nirdiśyate pravāhôpalakṣyatvāt. atha vā anubadhnātîti *anubandhaḥ*. *pravāha* iti ca vyākhyā-padaṃ kṛta-bahuvrīhikaṃ. pravṛttaḥ praḳṛṣṭo vā vāho 'syêti pravāho dharmaḥ. sa eva nirdiśyate. na tat srotaḥ. [4]*kuśa-lâkuśala* iti. *kuśalâkuśala* evêty avadhāraṇaṃ. avyākṛto nâstîty arthaḥ. etena cakṣur-ādayo vyudastā veditavyāḥ[4]. *prāpti-pravāho 'py asti īdṛśa* iti. tat-prāptir api vikṣiptâvikṣiptâcittasyâpi pravāhiṇī kuśalâkuśalâ[5]va cêti *tad-viśeṣaṇârtham ucyate*. *mahā-bhūtāny upādāyê*ti. mahā-bhūta-hetuka ity arthaḥ. yathêndhanam upādāyâgnir bhavatîty ukte. indhana-hetuko 'gnir iti gamyate. *janan'ādi-hetu-bhāvād* iti.

jananān niśrayāt sthānād upastambhôpabṛṃhaṇāt.

janana-hetus tebhya utpatteḥ. niśraya-hetur jātasya bhūtânuvidhāyitvād ācāry'ādi-niśrayavat. pratiṣṭhā-hetur ādhāra-bhāvāt citra-kuḍyavat. upastambha-hetur anuccheda-hetutvāt. upabṛṃhaṇa-hetur vṛddhi-hetutvāt[5]. katamāny mahā-bhūtāny upādāya. kim āśraya-mahā-bhūtāni. ut' āho niśraya[6]-mahā-bhūtāni. āśraya-mahā-bhūtānîty āhuḥ. *tan-nāma-karaṇa-jñāpanârtha* iti. *yasmād rūpa-kriyā-svabhāvā 'pi satī* [Tib. 26[a]] *vijñaptivat paraṃ na vijñāpayati. tasmād avi-*

[1] °ca vijñ° MSS. [2] kārikā I, 9[ab]. [3] °syāly C; gsum-paḥi yaṅ yin-no ṣes-bya-baḥi. qu. tṛtīyasyâpîty? [4]....[4] L & Tib. put this passage above before *yo 'nubandha iti*. [5] See 論七 8[a6] et seq. [6] naiśr° MSS.

jñaptir ity arthaḥ. *rūpa-kriyā-svabhāvā 'pîty* ubhaya-viśāṣaṇaṃ. kim artham. yad dhi vastu rūpa-svabhāvam eva na kriyā-svabhāvaṃ. tan na paraṃ gamayati. tad-yathā cakṣur-ādayaḥ. yad api kriyā-svabhāvam eva na rūpa-svabhāvaṃ. tad api paraṃ na gamayati. tad-yathā cetanā. yat tûbhaya-svabhāvaṃ. tat paraṃ gamayati. tad-yathā vijñaptiḥ. vijñaptir hi sva-samutthāpakaṃ cittaṃ kuśalâkuśalâvyākṛtaṃ saumyaṃ krūram anubhayam iti vā paraṃ vijñāpayati. tena vijñaptivad iti viparīta-dṛṣṭânta-prayogaḥ.

samāsatas tv iti vistaraḥ. śiṣya-sukhâvabodhârthaṃ saṃkṣepato vākyena tad avijñapti-rūpaṃ darśayaty Ācāryaḥ. *vijñapti-samādhi-saṃbhūtaṃ kuśalâkuśalaṃ rūpam avijñaptir* iti. yathāsaṃbhavam etat yojyaṃ. kāya-vāk-vijñapti-saṃbhūtaṃ *kuśalaṃ* prātimokṣa-saṃvara-saṃgṛhītaṃ nâlvasaṃvaranâsaṃvara-saṃgṛhītaṃ ca. *akuśalaṃ* punar asaṃvara-saṃgṛhītaṃ nâlvasaṃvaranâsaṃvara-saṃgṛhītaṃ ca. *samādhi-saṃbhūtaṃ* tu kuśalam eva. tad dvi-vidhaṃ. sāsrava-samādhi-saṃbhūtaṃ dhyāna-saṃvara-svabhāvaṃ. anāsrava-samādhi-saṃbhūtaṃ anāsrava-saṃvara-svabhāvaṃ. upādāya-rūpa-svabhāvaṃ ca. na citta-caitasik'ādi-[Tib. 26^{b}] svabhāvam ity avagantavyaṃ. nanu câlvaṃ vijñaptir api avijñaptiḥ prāpnoti. sā 'pi uttarā sabhāga-hetu-bhūta-pūrva-vijñapti-saṃbhūtā. kuśalâkuśalam evêty avadhāraṇāt vijñaptāv aprasaṃgaḥ. vijñaptir hy avyākṛtā 'pi saṃbhavati. ata eva divyaṃ cakṣuḥ śrotraṃ ca samādhi-saṃbhūtam api sat vijñaptijaṃ ca vipāka[1]-rūpaṃ nâvijñaptiḥ prasajatîti.

atr' ācārya-Saṃghabhadra[2] idam avijñapti-lakṣaṇa-sūtraṃ dūṣayati.

nyūnaṃ śāstrâpetaṃ hānir atasyāḥ prasajyate tattvaṃ
api-śabdâdhika-vacanaṃ viśeṣyaṃ aviśeṣitaṃ câtra.

anubandho hi pravāhas tenâlva vyākhyātaḥ. na c' ādyaḥ kṣaṇaḥ pravāho mā bhūd atiprasaṃgaḥ. tasmāt tasyâtra lakṣaṇenâsty avarodha iti nyūnaṃ. pravāhasya câdravyatvāt adravyam avijñaptir iti śāstrâpetaṃ. samāhitāyāś ca nâsti vikṣipta-cittâcittakasyânubandha iti sā câvijñaptir na prasajyata iti hāniḥ. avikṣipta-cittakasya tad-anubandhān nâiṣa doṣa iti cet. śubhâśubhāyā vijñapter avijñapti-lakṣaṇa-prasaṃga ity atasyāḥ prasajyate tattvaṃ. acittakasyâpîti câpiśabda-vaiyarthyaṃ pūrveṇâiva kṛtatvāt. vikṣipta-cittakasyâpîti anena hi sarva-sacittakâvasthā-grahaṇaṃ. kā punar anyā avasthā. yā dvitīyenâpi-śabdena saṃgṛhyetêti api-śabdâdhika-vacanaṃ. acittakaṃ câdhikṛtya śubho [Tib. 27^{a}] 'vijñaptyanubandho viśeṣaṇīyaḥ. na ca vyākhyāne 'pi viśeṣita iti viṣeṣyam aviśeṣitam.

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[1] MSS. & L put this word before-jam. But rnam-par rig-byed-las skye-ba rnam-par smin-paḥi gzugs. [2] 順正理論二 (冬二 10^{b18}), but no verse.

idaṃ cāparaṃ viśeṣyam aviśeṣitam apratighaṃ rūpam iti. evam aneka-doṣa-duṣṭatvāt na saṃbaddham etal lakṣaṇam iti. atra brūmaḥ. yat tāvad uktaṃ nyūnaṃ pravāhasyâvijñapty-upadeśād ādyaḥ kṣaṇo nâvijñaptiḥ syād iti. idaṃ tāvad asau praṣṭavyaḥ. ko 'yaṃ pravāho nāma. bahuṣu kṣaṇeṣu pravāha ity ākhyā. yady evaṃ ādyo 'pi kṣaṇaḥ pravāhaḥ sidhyati. prathama-kṣaṇa-prabhṛti- bahuṣu kṣaṇeṣu pravāha iti kṛtvā. tathā[1] hy utsāt taḍāgād vā nirgacchatām udakānām ādyôdakâvayava-prabhṛtiṣu pravāha-saṃjñêti. nâsty avyāpitā lakṣaṇasya. yadā cânubadhnātîti anubandha ity ac-pratyayântena padena dravyam eva nirdiśyate. tadā nyūnat'āśaṃkā 'pi nâsti. ata eva śāstrâpetatā-doṣo 'pi parihṛto bhavati. athâpy anubaṃdhanam anubaṃdha iti sroto[2] 'bhidhīyate. tathā 'py adoṣo rūpâdhikārāt. pravāha-vartitvāt tu pravāha-śabdena pradarśyate. samāhitāyā apy avijñapter agrahaṇaṃ na bhavati. sā 'pi hi yady api vikṣipta-cittâcittaka-saṃtānaṃ nânubadhnātîti avikṣiptaka-sacitta-saṃtānaṃ tv anubadhnāty eva. avijñapti-jāti-sāmānyena tu vikṣiptâcittaksasyâpi yo 'nubandhaḥ. sā 'vijñaptir iti ucyate. yat punar etad uktaṃ. avikṣipta-cittakasya tad-anubandhān nâiṣa doṣa iti ced iti. yady avikṣipta-cittasya [Tib. 27^{b}] kevalasya yo 'nubandhaḥ. sā 'py avijñaptir iti samāhitāyā avijñaptes tyāgo na bhavatîti bravīṣi. vijñaptir api kuśalâkuśalā tathâiva bhavatîty avijñaptis te prāpnotîti. sa câpy adoṣaḥ śubhâśubha evêty avadhāraṇāt. vijñaptir hy avyākṛtā 'pi saṃbhavatîti. na vijñaptir avijñaptiḥ prasajyate. atha vā prakarṣa-gater eṣa prasaṃgo na bhaviṣyati. prakarṣeṇa hi yo 'nubandhaḥ. sâivâvijñaptiḥ. na ca vijñaptir avijñaptivat prakarṣeṇânubadhnātîti. avijñapty-anirodhe 'pi tan-nirodha-daśranāt. yad apy uktam. api-śabdâdhika-vacanam iti. tad apy ayuktam uktaṃ. tathā hy eka evêha sūtre paṭhito 'pi-śabdaḥ. vṛttau tu tena pudgala-dvayena tad-arthaḥ sambadhyata iti dviḥ punaḥ paṭhitaḥ. tenâikena sūtra-paṭhitenâpi-śabdena vikṣipta-viparītam avikṣiptam acittaka-viparītaṃ ca tam eva sacittakaṃ tṛtīyaṃ pudgalam avijñapty-āśrayaṃ bruvann Ācāryaḥ sva-nāmôktaṃ[3] vikṣiptâcittaka-pudgala-dvayaṃ jāti-sāmānyenâvijñapty-āśrayaṃ pradarśayan vijñapti-citta-caittebhyo 'rthântara-bhūtām avijñaptim ācaṣṭe. traya eva hi pudgalā bhavanti vijñapti-citta-visabhāga-citto vijñapti-citta-sabhāga-citto acittakaś ca. tatra vijñapti-citta-visabhāga-citto vikṣipta-citta ihâbhipretaḥ. tasya sā vāk-kāya-vijñaptir [Tib. 28^{a}] niruddhā bhavati. acittakasya tu citta-caittā api niruddhā iti. tatra vijñapteś citta-caitasika-kalāpāc cârthântara-bhūtêyam avijñaptiḥ. yata ebhyo 'nubandhinītvena viśiṣyate. tam evârthaṃ darśayann āha.

[1] tadā N. [2] śroto T, śrotto N. [3] mataṃ ca MSS. But L & miñ brjod-pas.

vikṣiptâcittakasyâpîti.

avikṣipta-cittasyâvijñaptir vartata iti nâtiśayaḥ. vijñaptir api hi tasya vartate. vikṣipta-cittasyâpi tu vartata ity atiśayaḥ. vijñaptir hi tasya nâsti. avijñaptis tv anubandhinī 'ti vijñapter viśiṣyate. tathā vikṣipta-cittakasyâvijñaptir vartata iti nâtiśayaḥ. citta-caittā api hi tasya vartanta eva. acittakasyâpi tu vartate iti atiśayaḥ. tasya hi citta-caittā niruddhāḥ. avijñaptis tv anubandhinī 'ti citta-caittebhyo viśiṣyate. tad evaṃ dharmântara-viśeṣaṇârthaṃ avikṣipta-citto vikṣiptâcittaka-tṛtīya-bhūtas [1]tenâlkenâpy api[1]-śabdenâbhidhīyate. ata eva câpi-śabdenâvikṣipta-sacittakasyâpîty uktam Ācāryeṇa. tṛtīya-bhūtatvāt. itarathā hy api-śabdenâvikṣipta-cittakasyâpîty evâvakṣyat sa-cittakasyâpîti vā. tad-yathā trayo loke manuṣyāḥ. eko dhanavān itarāv api dhana-mātravantau. tāv abhisamīkṣya Viṣṇumitrasya dhanam astîty ekenôkte dvitīyo vaktā bhavet. Devadatta-Yajñadattayor [Tib. 28[b]] api dhanam astîti. api-śa[1]lena Viṣṇumitrasyâpy astîti. Devadatta-Yajñadatta-gatena dvaitam iv' āpannenâpi-śabdena sa eva Viṣṇumitro lakṣyate na tv avasṛjyate ity arthaḥ. tena nâtrâpi-śabdo [2]'dhika eva.[2] tadvad ihâpi draṣṭavyaṃ. yat punar etad uktaṃ. acittakaṃ câdhikṛtya śubho 'vijñapty-anubandho viśeṣaṇīya iti. tad api na kiṃcit. avijñapti-jātim adhikṛtyâital lakṣaṇaṃ praṇītaṃ. sā câvijñapti[3]-jātir acittakasya bhavatîti etāvad vivakṣitaṃ. kim anena viśeṣitena. tvadīye 'py avijñapti-lakṣaṇe śubho 'vijñapty-anubandho acittakam adhikṛtya na viśeṣitaḥ.

kṛte 'pi visabhāge 'pi citte cittâtyaye[4] ca yat
vyākṛtâpratighaṃ rūpaṃ sā hy avijñaptir iṣyata

iti.[5] eṣā ca vijñapti-saṃbhūtā kuśalâlvâvijñaptir acittakasya saṃbhavatîti caturthe kośa-sthāne jñāpayiṣyate. yac câpratigham iti aviśeṣitam iti. tad api paścād darśayiṣyāmaḥ.

sa-pratighā daśa
rūpiṇa

ity[6] atra. daśâlva dhātavaḥ sa-pratighā ity avadhāraṇāt. avijñaptir dharma-dhātu-paripaṭhitā. sā tv apratighêti setsyati. tasmād idam āsmākīnam evam a-doṣa-duṣṭam avijñapti-lakṣaṇam iti. tad evâstu.

(12) *bhūtāni pṛthivī-dhātur*

iti vistaraḥ. *dhātu*-grahaṇaṃ varṇa-saṃsthān'ātmaka-pṛthivy-ādi-nirāsârthaṃ. *sva-lakṣaṇôpādāya-rūpa-dhāraṇād*[7] [Tib. 29[a]] *dhātava* iti. kāṭhiny'ādi-*sva-lakṣaṇaṃ*

[1]....[1] °kenâpi MSS. but L & Tib. [2]....[2] dhikṛtaṃ MSS. but L & lhag-ma-ñid. [3] vā'vijñ° C. [4] °ttātpatye CS, °ttānyatya NT, but L. [5] 順正理論第二(冬三11[a4]). [6] kārikā I, 29[b]. [7] °ṇāc ca L, °ṇād vā MSS.

cakṣur-ādy-upādāya-rūpaṃ ca dadhātîti *dhātavaḥ*. aṣṭādaśa-dhātavas tu sva-sāmānya-lakṣaṇa-dhāraṇāt. gotrârtho vā dhātv-arthaḥ dhāraṇârtham anapekṣya. ṣaḍ-dhā-dhātu-deśanāyāṃ punar-bhava-bījârtho vā dhātv-arthaḥ [1]bhavaṃ puṣṇa=ntîti[1] kṛtvā. *mahattvam eṣāṃ sarvânya-rūp'āśrayatven' audārikatvād* iti. *sarvô=pādāya-rūp'āśrayatvena* mahattvād ity arthaḥ. *tad-udbhūta-vṛttiṣv* iti. tair mahā-bhūtair *udbhūtā* vyaktā *vṛttir* dhṛty-ādikā yeṣu. ta ime *tad-udbhūta-vṛttayaḥ* pṛthivy-ap-tejo-vāyu-skandhāḥ. teṣu. *eṣāṃ* mahā-bhūtānāṃ *mahā-saṃniveśatvān* mahā-racanatvāt bhūtaṃ tanvantîti bhūtāni.

dhṛty-ādi-karma-saṃsiddhā

iti. *dhṛty-ādi-karma*-nirdeśaḥ pṛthivy-ādiṣu śeṣânumānârtham. upal'ādike hi pṛthivī-dravye saṃgraha-pakti[2]-vyūhana-darśanāc cheṣāṇāṃ jala-tejo-vāyūnām astitvam anumīyate. apsu nau-saṃdhāraṇôṣṇatêraṇa[3]-karma-darśanāt pṛthivī-tejo-vāyūnām astitvaṃ. agni-jvālāyāṃ sthairya-sampiṇḍana-calana-darśanāt pṛthivy-udaka-vāyūnām astitvaṃ. vāyau saṃdhāraṇa-śītôṣṇa-sparśa-darśanāt pṛthivy-ap-tejasām astitvam iti[4] Vaibhāṣikāḥ. *vyūhanaṃ punar vṛddhiḥ prasarpaṇaṃ vê*ti. *vṛddhiḥ* sambandhâdhika-śarīrâṃkur'ady-avayavôtpattiḥ. *prasarpaṇaṃ* śarīr'ādī=nāṃ prabandhena deśântarôtpattiḥ.

*uṣṇatê*ti

svabhāvâbhidhāne 'pi bhāva-pratyayaḥ. uṣṇa eva *uṣṇatê*ti. [Tib. 29[b]] *deś=ântarôtpādanāt pradīpêraṇavad* iti. kṣaṇikānāṃ nâsti deśântara-gamanaṃ yat=râivôtpattiḥ. tatrâiva vināśaḥ. tenâivam ucyate. deśântarôtpādana-svabhāvā[5] bhūta-srotasa īraṇā. kṣaṇikatvāt. pradīpavat. kṣaṇikāni ca bhūtāni. rūpatvāt. pra=dīpavat. pradīpaś ca kṣaṇikaḥ prasiddha ity udāharaṇaṃ. *karmaṇā 'sya svabhāvo 'bhivyakta* iti. īraṇā-*karmaṇā* laghutvaṃ viśiṣyate. yad *īraṇ'ātmakaṃ* laghutvaṃ. sa *vāyu-dhātur* iti. *laghu-samudīraṇo vāyu-dhātuḥ*. *laghv eva tu yat. tad upādāya-rūpaṃ.*

(13) pravacane *pṛthivī-dhātv-ādayaḥ pṛthivy-ādayaś* côktā ity ataḥ pṛcchati. *kaḥ punar eṣāṃ viśeṣa* iti.

*loka-saṃjñāyê*ti

loka-saṃvyavahāreṇa. *vātyê*ti[6] vātānāṃ samūho *vātyā*. brāhmaṇ'ādibhyo yann[7] iti samūhârthe yan-pratyayaḥ. strītvāc c' āp-pratyayaḥ.

tathā hy Arthavargīyeṣûktam iti. *Arthavargīyāṇi* sūtrāṇi Kṣudrake paṭhyante.

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[1]....[1] °vaṣṇuntīti C, °vaṃ ṣuṣṇuntīti T. [2] pankti C, paṃkti N. [3] °dhāraṇauṣṇut° NT, °dhāraṇautut° C. [4] 順正理論第二 (冬三11[b6]). [5] °vya T. [6] vāsy° CN, cāsy° T. [7] Pāṇini 4, 2, 42.

teṣûktaṃ.

tasya cet kāmayānasyêti[1]

vistaraḥ.

tasya

dehinaḥ

kāmayānasya chanda-jātasya

yadi

kāmā

viṣayā

na saṃṛdhyante

na sampadyante.

śalya-[2]*viddha ivâsau*[2] *rūpyate.*

bādhyata ity arthaḥ. bādhanârtha-paricchinnenânena *rūpyate*-śabdena[3] rūpyate rūpyata iti bhikṣava ity atra sūtre *rūpyate*-śabdo bādhanârtha eva paricchidyate. śalya-viddhaḥ kāmayānaś ca [Tib. 30[a]] duḥkha-vedayitṛtvād bādhyata iti yuktaṃ. *rūpaṃ tu kathaṃ bādhyate.* ata āha. *vipariṇāmôtpādanêti.* vikriyôtpādanêty arthaḥ. tathā cêhârthe sati

śalya-viddha iva rūpyata

ity atrâpi yadi vikriyata ity artho gṛhyate. sutarām artho yujyate. *pratighāta* iti. sva-deśe parasyôtpatti-pratibandhaḥ. *paramâṇu-rūpaṃ tarhîti.* dravya-*paramâṇu-rūpaṃ na rūpaṃ prāpnoti.* kasmāt. *arūpaṇāt.* niravayavatve sati arūpaṇād ity abhiprāyaḥ. pakṣa-dvaye 'py etac codyam upanyastaṃ. bādhana-rūpaṇe pratighāta-rūpaṇe ca dravya-paramâṇur niravayavatvān na śakyate rūpayitum iti. *na vai paramâṇu-rūpam ekaṃ pṛthagbhūtam astîti. ekam* iti grahaṇaṃ dravya-paramâṇu-saṃdarśanârthaṃ. pṛthagbhūtam asaṃghāta-stham ity arthaḥ. tad īdṛg nâsti. saṃghāta-sthaṃ nityaṃ bhavati.

kāme 'ṣṭa-dravyako 'śabda

ity[4]-ādi-vacanāt saṃghāta-stham tad rūpyata evêti. arthād etad abhīṣṭaṃ bhavati. *tad* dravya-paramâṇu-rūpaṃ *saṃghāta-sthaṃ rūpyate* bādhyate pratihanyate ca. *atītânāgataṃ tarhîti* vistaraḥ. *atītânāgatam* adeśatvān *na rūpyate* na bādhyate nâpi pratihanyate. *tad apîti* vistaraḥ. [Tib. 30[b]] *tad api rūpitam* ity atīta-bādhana-pratighātanârthena. *rūpayiṣyamāṇam* ity utpatti-dharmakam anāgataṃ. *tenâivârtha-dvayena. taj-jātīyaṃ cêty* utpatti-dharmaka-*jātīyam* anutpatti-dharma-

[1] cf. Suttanipāta verse 767. [2]....[2] To read for meter's sake: 'viddho va' like the pāli?
[3] śabdate CT but L. [4] kārikā II, 23[ab].

kam anāgataṃ. *iṃdhanavat.* yad apîddhaṃ yad apîndhiṣyamāṇaṃ taj-jātīyaṃ ca. tad apîndhanam. taj-jātīyaṃ punar indhanaṃ yad indhanârthe kalpitam aprāpyâivâgnim aṃtarā naṃkṣyati. *avijñaptis tarhi na rūpaṃ prāpnoti.* kasmāt. apratighatvāt. apratighatvena hi sā na bādhyate nâpi pratihanyate. *sā 'pi vijñapti-rūpaṇād* iti vistaraḥ. *vijñaptir* avijñapti-samutthāpikā. tasyāḥ sa- pratighāyā *rūpaṇāt avijñaptir api rūpyate. yathā* chāyā-samutthāpakasya *vṛkṣasya pracalanāt chāyā pracalati.* tadvat. *nâvikārād* iti. anena pratijñā-doṣa udgrāhyate. pareṇa hy evaṃ pratijñātaṃ. sva-samutthāpaka-vikārânuvidhāyinī avijñaptiḥ. samutthāpyatvāt. vṛkṣa-chāyāvad iti. sêyaṃ pūrvâbhyupagama-virodhinī pratijñā. abhyupagato hi vijñapter vikāre 'pi avijñapter avikāraḥ. tathā hy aṃjaliṃ bhaṃktvā[1] kapotaṃ kurvataḥ kāya-vijñaptir vikriyata ity abhyupagamyate na tv avijñaptiḥ. tasmād asādhanam etat. *vijñapti-nivṛttau vā 'vijñapti-nivṛttiḥ syād* [Tib. 31ᵃ] ity anena dharmi-viśeṣa-viparyayo 'py asyāḥ pratijñāyā udgrāhyate. yadi vṛkṣa-chāyā-dharma iṣyate *vṛkṣa-nivṛttau chāyā-nivṛttir dṛṣṭê*ti. tadvat *syāt.* atra kaścin nâvikārād iti na samyag etad uktam iti dūṣayati. vikriyata evâvijñaptir vijñapti-vikāre sati. mṛdu-madhyâdhimātratve hi vijñapter mṛdu-madhyâdhimātratā bhavaty avijñapter iti. tad etad ayuktaṃ. kasmāt. utpattir evâvijñapter evaṃ bhavati. mṛdur madhyā 'dhimātrā vā. na tu vikāraḥ. utpannasya hi dharmasya punar-anyathôtpādanaṃ vikāraḥ. tac ca rūpaṇam abhipretam. *āśraya-bhūta-rūpaṇād iti apara* iti. vṛddh'ācārya-Vasubandhuḥ. bhūta-grahaṇam āśraya-bhūta-pradarśanârthaṃ. ataś cêtaraḥ prasaṃjayati. *evaṃ tarhi cakṣur-vijñān'ādīnām apîti* vistaraḥ. cakṣur-ādy-*āśraya-rūpaṇāt* tad-vijñānānām api *rūpatva-prasaṃgaḥ. viṣamo 'yam upanyāsa* iti. vṛddh'ācārya-Vasubandhu-deśīyaḥ kaścit pariharati. *avijñaptir hî*ti vistaraḥ. *chāyā vṛkṣam upaśliṣṭ'* āśritya vartate. *prabhā 'pi maṇiṃ tathâiva. utpatti-nimitta-mātraṃ tāni teṣām* iti. nôpaśliṣṭānîti bhāvaḥ. tam itaraḥ pratyāha. *idaṃ tāvad avaibhāṣikīyam* iti vistaraḥ. nâitad Vaibhāṣika-mataṃ. *Vaibhāṣika-mataṃ tu chāyā varṇa-paramâṇuḥ sva-bhūta-catuṣkam āśritya vartate* [Tib. 31ᵇ] na vṛkṣaṃ. tathā prabhā varṇa-paramâṇuḥ sva-bhūta-catuṣkam āśritya vartate na maṇiṃ. pṛthag-dravyatvāt. ity evam an-āśraya-kāraṇatvān maṇi-vṛkṣayoḥ na mahā-bhūtâvijñaptivat upaśliṣṭe chāyā-prabhe iti asāmānyaṃ dṛṣṭânta-dārṣṭāntikayoḥ. *saty api ca tad-āśritatva* iti vistaraḥ. athâpi *pāraṃparyeṇa tad-āśritatvam* abhyupagamyate. chāyā sva-bhūt'āśritā. tāni tu bhūtāni vṛkṣam āśritāni. prabhā 'pi sva-bhūt'āśritā. tāni tu[2] bhūtāni maṇim āśritāni. tad-anuvidhāyitvāt. tathā 'py asāmānyaṃ.

[1] bhaṃptvā C, bhatkā T; bśig-ste. [2] ca MSS. & L, but Tib. ni.

niruddheṣv apy avijñapty-āśrayeṣu mahā-bhūteṣu tasyā anirodhâbhyupagamād iti.

kṣaṇād ūrdhvam avijñaptiḥ kām'āptā 'tīta-bhūta-jêti[1]

siddhântāt. *tasmān na bhavaty eṣa parihāra* iti. ya ukto 'bhūd avijñaptir hi chāyêva vṛkṣam iti vistareṇa.

anye punar atra parihāram āhur iti. ayam ev' Ācāryas tan mataṃ samarthayann āha. *āśrayo bhedaṃ gata* iti. dvi-vidha ity arthaḥ. *kaścid rūpyate cakṣur-ādiḥ* sapratighatvāt. *kaścin na rūpyate. manaḥ.* viparyayāt. *tasmād asamānaḥ prasaṃga* iti. cakṣur-vijñān'ādīnām apy āśraya-bhūta[2]-rūpaṇād rūpatva-prasaṃga iti. *rūpaṇād rūpam* ity āśraya-rūpaṇād ity arthaḥ.

atra codayanti. vijñapti-saṃbhūtāyā avijñapter evaṃ parikareṇa rūpatvaṃ bhavad bhavet. samādhi-saṃbhūtāyās tu kathaṃ rūpatvam iti. taj-jātīyatvāt tad api rūpaṃ. [Tib. 32ª] kiṃ punas taj-jātīyatvaṃ. mahā-bhūtāny upādāyêti bhāvaḥ. teṣām upādāya-rūpa-janan'ādi-hetu-bhūtatvād iti.

(14^{ab}) *indriyârthās ta evê*ti

Bhagavato vineya-vaśāt tisro deśanāḥ skandh'āyatana-dhātu-deśanāḥ. tāsu ca ye skandheṣu deśitā dharmāḥ. ta eva āyatana-dhātuṣu deśitāḥ. asaṃskṛtās tv atra kevalam atiriktāḥ. sarvaś câbhidharmaḥ sūtra-vyākhyānaṃ. ata idam uktaṃ.

indriyârthās ta evêti

vistaraḥ. lāghavikaś câyam Ācāryo vedan'ādi-skandha-lakṣaṇam anuktvâiva lāghavena rūpa-skandha-svabhāvān dharmān āyatana-dhātuṣu darśayati. indriyāṇi ca indriyârthāś ca

indriyârthāḥ.

ta evêti

viśeṣaṇam anyêndriya-nirāsârthaṃ anyârtha-nirāsârthaṃ ca. *āyatana-vyavasthāyāṃ tu* yathāsaṃkhyena *daś' āyatanāni cakṣur-āyatanaṃ rūp'āyatanaṃ yāvat kāy'āyatanaṃ spraṣṭavy'āyatanam* iti. *dhātu-vyavasthāyāṃ* ta eva *daśa dhātavaḥ cakṣur-dhātū rūpa-dhātur yāvat kāya-dhātuḥ spraṣṭavya-dhātur* iti.

(14^{cd}, 15) *ukto rūpa-skandhas tasya c' āyatana-dhātu-vyavasthānam* iti. na sakalasya rūpa-skandhasy' āyatana-dhātu-vyavasthānam uktaṃ. avijñapti-rūpasya vakṣyamāṇatvāt. katham idam ucyate. *uktam* iti. bāhuliko nirdeśaḥ. bāhulyena rūpa-skandhasy' āyatana-dhātu-vyavasthānam[3] uktam ity arthaḥ. katipaya-mudga-gulikā-sambhave 'pi ⁴'māṣa-rāśi'⁴-vyapadeśavat.

tri-vidho 'nubhava iti. [Tib. 32ᵇ] anubhūtir *anubhava* upabhogaḥ. kasya. cittasya pudgalasya vā. sa ca *tri-vidhaḥ. sukho duḥkho 'duḥkhâsukhaś ca.*

[1] kārikā IV, 6^{ab}. [2] °te CN. [3] vyavādān° MSS. [4]....[4] noparāṇi MSS. but L & Tib.

vastuno hlāda[1]-paritāpa-tad-ubhaya-vinirmukta-svarūpa-sākṣāt-karaṇa-svabhāvaḥ. anubhūyate vā 'nena viṣaya ity *anubhavaḥ*. anubhavatîti vā '*nubhavaḥ*. kāya-cittôpacayâpacaya-tad-ubhaya-vinirmuktâvasthā-pravṛttaś caitasika-viśeṣaḥ sparśânubhava ity apare. anur lakṣaṇe[2] sparśa-cihnaḥ. sparśa-nimittânubhava ity arthaḥ. *sa vedanā-skandhaḥ*. *nimittôdgrahaṇ'ātmikê*ti. *nimittaṃ* vastuno avasthā-viśeṣo nīlatv'ādi. tasyô*dgrahaṇaṃ* paricchedaḥ. tad-*ātmikā* tat-svabhāvā. *duḥkh'ādîty ādi*-śabdena lohit'ādīnāṃ grahaṇam. *asau saṃjñā-skandhaḥ*. yadi paricched'ātmikā saṃjñā tat-saṃprayoge nimittam udgṛhṇantîti paṃcâpi vijñāna-kāyā vikalpakāḥ syuḥ. na syuḥ. na hi paṃca-vijñāna-saṃprayoginī saṃjñā 'paṭvī. mano-vijñāna-kāya-saṃprayoginī tu paṭvī 'ti tad eva vikalpakam uktaṃ. *ṣaṭ saṃjñā-kāyā vedanāvad* iti. yathā cakṣuḥ-saṃsparśa-jā vedanêti vistareṇôktaṃ. tathā cakṣuḥ-saṃsparśa-jā saṃjñêti vistareṇa vaktavyaṃ.

caturbhyo 'nya

iti. *caturbhyaḥ* skandhebhyaḥ skandhâdhikārāt. rūpa-skandh'ādibhyas [Tib. 33ᵃ] tribhya uktebhyo vijñāna-skandhāc côddiṣṭa-vakṣyamāṇakāc *caturbhyo 'nye saṃskārāḥ saṃskāra-skandhaḥ*. *sūtre ṣaṭ cetanā-kāyā ity uktam* iti. saṃskāra-skandhaḥ katamaḥ. ṣaṭ cetanā-kāyā iti. *abhisaṃskaraṇe pradhānê*ti. evaṃ câivaṃ ca syām ity abhisaṃskaraṇe pradhānā. karma hetur upapattaya iti vacanāt. chanda-prāpty-ādayas tu cetanā'nuvidhāyitvāt tad-ākāra-hetu-bhāvânuvidhānataḥ saṃskāra-skandha eva veditavyāḥ. tad evaṃ sati saṃskaraṇe pravṛtto dharma-rāśiḥ saṃskāra ity uktaṃ bhavati. apare punar āhuḥ. saṃskṛtâbhisaṃskaraṇe cetanāyāḥ prādhānyam uktam. ataḥ sūtre cetanā-grahaṇaṃ. saṃprayukta-viprayukta-saṃskṛta-dharma-saṃgraheṇa tu prādhānyād ayam eva skandhaḥ saṃskāra-skandha uktaḥ. saṃskṛta-rāśir iti kṛtvā. *saṃskṛtam abhisaṃskarotî*ti bhāvinyā saṃjñāyā anāgataṃ skandha-paṃcakaṃ saṃskṛtam ity uktam. *anyathā hî*ti[3] vistaraḥ. yadi yathā-sūtra-nirdeśaṃ cetanâiva kevalā saṃskāra-skandha iṣyate nânye. *śeṣāṇāṃ* chand'ādīnāṃ *caitasikānāṃ* prāpty-ādīnāṃ *ca* citta-*viprayuktānāṃ skandhâsaṃgrahāt*. rūp'ādiṣu *skandheṣu* rūpaṇ'ādi-lakṣaṇâbhāvenâ*saṃgrahāt*. saṃskāra-skandhe câivaṃ. sūtre yathā-ruta-grahaṇenâsaṃgrahāt. [4]iti skandheṣv asaṃgrahād[4] *duḥkha-samudaya-satyatvaṃ na syāt*. iti *parijñā-prahāṇe na syātāṃ*. [Tib. 33ᵇ] *parijñā* duḥkhasya *prahāṇaṃ* samudayasya. *anabhijñāya* laukikena mārgeṇa *aparijñāya* lokôttareṇa. atha vā '*nabhijñāya* darśana-mārgeṇa *aparijñāya* bhāvanā-mārgeṇa. *evam aprahāyêty uktam* iti sūtrântaraṃ. *nâham eka-*

[1] hrāda NT, hnāda C. [2] Pāṇini 1, 4, 84. [3] hi MSS., but de-lta ma-yin-na ṣes-bya-ba.
[4]....[4] om. MSS., but L & Tib.

dharmam api aparijñāyâprahāya duḥkhasyânta-kriyāṃ vadāmîti. duḥkha-nirodhaṃ *vadāmîty* arthaḥ. nanu c' ākāśâpratisaṃkhyā-nirodhau lokôttareṇa mārgeṇa na parijñāyete. atha ca duḥkhasyânta-kriyêṣyate. saṃkleśa-vastv-abhisaṃdhi-vacanāt. Sautrāntika-darśanena ca prajñapti-sattvād adoṣaḥ. na hi tau saṃkleśa-vastū. kim anayoḥ parijñeyatvena. nirodha-mārga-satye api tarhi na saṃkleśa-vastū iti na parijñeye syātāṃ. duḥkha-samudaya-satya-saṃbandha-sadbhāvāt tayoḥ parijñeyatvaṃ vyavasthāpyate. tathā hi yogina evaṃ vicārayanti. asya sahetukasya duḥkhasya ko nirodhaḥ. kena côpāyena sa nirodhaḥ prāpyata iti. nirodha-mārga-satye api parijānanti. na tv ākāśâpratisaṃkhyā-nirodhayor duḥkhena sambandha iti na tau parijānanti. prayogâvasthāyāṃ tu laukikena jñānena tāv api sāmānya-rupeṇa sarva-dharmā anātmāna iti bhāvayanti.

dharm'āyatana-dhātv'ākhyā

iti. āyatanaṃ ca dhātuś c' *āyatana-dhātū*. dharmaś câsāv āyatana-dhātuś ca *dharm'āyatana-dhātuḥ*. tad-ākhyā eṣāṃ ta ime

dharm'āyatana-dhātv-ākhyāḥ.

ke. *vedanā-saṃjñā-saṃskāra-skandhāḥ*.

sahâvijñaptya-asaṃskṛtair

iti. sahâvijñaptyā sahâsaṃskṛtaiś c' ākāś'ādibhiḥ. [Tib. 34ᵃ] āyatana-deśanāyāṃ *dharm'āyatanam iti*. dhātu-deśanāyāṃ ca *dharma-dhātur* iti. *sapta dravyāṇîti*. avijñaptir vedanā-skandhaḥ saṃjñā-skandhaḥ saṃskāra-skandhaḥ ākāśaṃ pratisaṃkhyā-nirodho 'pratisaṃkhyā-nirodhaś cêti.

(16) *vijñānaṃ prativijñaptir*

iti. *vijñāna*-skandhaḥ *prativijñaptir* ity arthaḥ skandhâdhikārāt. pratir vīpsā'rthaḥ. viṣayaṃ-viṣayaṃ pratîty arthaḥ. *upalabdhir* vastu-mātra-grahaṇaṃ. vedan'ādayas tu caitasā viśeṣā[1] viśeṣa-grahaṇa-rūpāḥ. *ṣaḍ vijñāna-kāyā* iti ṣaḍ vijñāna-samūhāḥ.

ṣaḍ vijñānāny atho mana

iti. ṣaḍ vijñāna-dhātavo yāthāsaṃkhyena yaś cakṣur-vijñānaṃ. sa cakṣur-vijñāna-dhātuḥ. evaṃ yāvat yan mano-vijñānaṃ. sa mano-vijñāna-dhātuḥ. samastāni tv etāni ṣaṭ mano-dhātur iti veditavyaṃ.

(17ᵃᵇ) *ṣaṇṇām anantarâtītaṃ vijñānaṃ yad dhi. tan mana*

iti.

ṣaṇṇām

iti nirdhāraṇe ṣaṣṭhī. teṣām eva madhye nânyad ity arthaḥ. *anantara*-gra-

[1] om. MSS. but L & Tib.

haṇam anya-vijñāna-vyavahita-nivṛtty-arthaṃ. yad dhi yasyânantaram anya-vijñānâvyavahitaṃ. [Tib. 34^{b}] tat tasy' āśrayaḥ. vyavahitaṃ tu na tasy' āśrayaḥ. anyasyâsāv āśrayaḥ. yasya tad-avyavahitaṃ. ata evâcittikâvasthāyāṃ[1] cirâtītam api samāpatti-praveśa-cittaṃ vyutthāna-cittasy' āśrayo bhavati. vijñānântarâvyavadhānāt. *atīta*-grahaṇaṃ pratyutpanna-nirāsârthaṃ. mano-vijñānaṃ hi āśrayi tasyām avasthāyāṃ pratyutpannaṃ. atas tad atītam iṣyate. tad eva câtad ucyate.

ṣaṣṭh'āśraya-prasiddhy-artham

iti[2]. *vijñāna*-grahaṇaṃ vedan'ādy-anantarâtīta-nivṛtty-arthaṃ.

yad dhi. tan mana

iti jāti-nirdeśān na vīpsā-prayogaḥ. vṛttau tu dravya-padârthâbhidhitsayā[3] vīpsā-prayogaḥ. *yad-yat samanantara-niruddhaṃ vijñānaṃ tat-tan mano-dhātur* iti. *tad-yathā sa evê*ti vistaraḥ. *tad-yathā sa eva putro 'nyasya pitṛ-ākhyāṃ labhate. tad eva phalam anyasya bīj'ākhyāṃ. tathêhâpi* sa eva cakṣur-ādi-vijñāna-dhātur anyasy' āśraya iti *mano-dhātv-ākhyāṃ labhate.*

(17^{cd}) *saptadaśa dhātavo bhavanti dvādaśa vê*ti. ya eva ṣaḍ-vijñāna-dhātavaḥ. sa eva mano-dhātuḥ. ya eva ca mano-dhātuḥ. ta eva ca ṣaḍ-vijñāna-dhātava iti *itarêtarântarbhāve* yadi ṣaḍ-vijñāna-dhātavo gṛhyeran nârtho mano-dhātunêti saptadaśa dhātavo bhavanti. yadi mano-dhātur gṛhyeta nârthaḥ ṣaḍ-vijñāna-dhātubhir iti dvādaśa dhātavo bhavanti.

ṣaṣṭh'āśraya-prasiddhy-artham

iti. *paṃcānāṃ vijñāna-dhātūnāṃ* āśraya-prasiddhir ṇâṃgīkriyate *cakṣur-ādi*-sv'āśraya-saṃbhavāt. *mano-vijñān'āśrayo nâstî*ti *tad-āśraya-prasiddhy-artham* [Tib. 35^{a}] *mano-dhātur vyavasthāpyate.* āśray'ādi-*ṣaṭka-vyavasthānenâṣṭādaśa dhātavo bhavanti. āśraya*-ṣaṭkaṃ cakṣur-ādi-mano'ntaṃ. *āśrita*-ṣaṭkaṃ cakṣur-vijñān'ādi-mano-vijñānântaṃ. *ālambana*-ṣaṭkaṃ rūp'ādi-dharmântam iti. Yog'ācāra-darśanena tu ṣaḍ-vijñāna-vyatirikto 'py asti mano-dhātuḥ. Tāmraparṇīyā api hṛdaya-vastu mano-vijñāna-dhātor āśrayaṃ kalpayanti. tac c' ārūpya-dhātāv api vidyata iti varṇayanti. ārūpya-dhātāv api hi teṣāṃ rūpam abhipretaṃ. ārūpya iti ca īṣad-arthe āṅ āpiṃgalavad iti. *caramaṃ cittam* iti. nirupadhiśeṣa-nirvāṇa-kāle. *na mano bhaviṣyatî*ti. *na mano*-dhātur *bhaviṣyatî*ty arthaḥ. *na hi tad astî*ti. nôtpadyata ity arthaḥ. *na. tasyâpi mano-bhāvenêti* vistaraḥ. *nâ*tad evaṃ. kasmāt. *tasyâpi* carama-cittasya *mano-bhāven'* āśrayatvenâ*vasthitatvāt. anya-kāraṇa-vaikalyād* iti. paunarbhavika-karma-kleśa-kāraṇa-vaikalyāt. *nôttara-vijñāna-saṃbhūtir* iti. *na* punarbhava-pratisaṃdhi-vijñānam ity abhiprāyaḥ.

[1] evavāc° CT, vāc° N. [2] kārikā I, 17^{c}. [3] °dhīts° MSS.

idam iha vicāryate. uktam etat. āśray'āśrit'ālambana-ṣaṭka-vyavasthānād aṣṭādaśa dhātavo bhavantîti. āśrita-ṣaṭkaṃ tāvad vyavasthāpyate. cakṣur-vijñāna-dhātur yāvan mano-vijñāna-dhātur iti. kim asy' āśrita-ṣaṭkasya yathāsaṃkhyaṃ āśraya-ṣatkaṃ vyavasthāpyate. cakṣur-vijñāna-dhātor āśrayaś cakṣur-[Tib. 35^{b}] dhātur yāvan mano-vijñana-dhātor mano-dhātur āśraya iti. om ity āha. yadā tarhi cakṣus tat-sabhāgaṃ bhavati. tat kasy' āśrayaḥ. na kasyacit. kathaṃ tarhîdam uktaṃ. cakṣur-vijñāna-dhātoś cakṣur-dhātur āśraya ity-ādi. āśraya eva cakṣuḥ. yas tu kiṃcid-anāśrayas tat-sabhāgaṃ cakṣuḥ. tad api taj-jātīyatvāt cakṣur-dhātutvena vyavasthāpyata eva. evaṃ yāvat kāya-dhātur vaktavyaḥ. mano-dhātur api kiṃ mano-vijñāna-dhātor ev' āśrayaḥ. nêty āha. cakṣur-vijñāna-dhātv-ādīnānām api hi sa āśraya iṣyate. tathā hi vakṣyati.

caramasy' āśrayo 'tītaḥ. paṃcānāṃ sahajaś ca tair

iti[1]. kiṃ tarhîdam uktaṃ.

ṣaṣṭh'āśraya-prasiddhy-asthaṃ dhātavo 'ṣṭādaśa smṛtā

iti.[2] nânyeṣām āśrayaḥ sa iti kṛtvā ṣaṣṭh'āśraya-prasiddhir na bhavati. ṣaṣṭhasyâpy ayam āśrayo bhavati saṃbhavataḥ. ālambana-ṣaṭkam api. cakṣur-vijñāna-dhātor ālambanaṃ rūpa-dhātur yāvan mano-vijñāna-dhātor dharma-dhātur ālambanam iti. tad idaṃ vicāryate. kiṃ yathā cakṣur-vijñāna-dhātor yāvanti rūpāṇi ālambanaṃ. sa rūpa-dhātuḥ. evaṃ yāvat kāya-vijñāna-dhātor yāvanti spraṣṭavyāny ālambanaṃ. sa spraṣṭavya-dhātuḥ. evaṃ mano-vijñāna-dhator yāvanto dharmā ālambanaṃ. sa dharma-dhātur iti. atra Sthavira āha. sarva-dharma-svabhāvo dharma-dhātur aṣṭādaśa-dhātu-svabhāva ity arthaḥ. katham asy' ādhyātmika-bāhya-dhātu-vyavasthā sidhyati. cakṣur-ādayo hi dvādaś' ādhyātmikā iṣyante. ṣaḍ bāhyā iti. [Tib. 36^{a}] yadi hi te 'pi dharma-dhātāv antarbhāvyeran sāṃkaryaṃ prāpnoti. Sthavira āha. pāryāyikam eṣām ādhyātmika-bāhyatvaṃ. vijñānānām āśrayās te cakṣur-ādaya ity ādhyātmikāḥ. mano-vijñāna-viṣayatvāt tu bāhyā iti. tad evaṃ nêcchanti Vaibhāṣikāḥ. sūtra-virodhāt. evaṃ hi sūtra uktaṃ. dharmā bhikṣo bāhyam āyatanam ekādaśabhir āyatanair asaṃgṛhītam anidarśanam apratigham iti. tasmāt sapta-dravyako dharma-dhātur eṣṭavyaḥ. avijñapti-vedanā-saṃjñā-saṃskāra-skandh'ākāśa-pratisaṃkhyā-nirodhâpratiṣaṃkhyā-nirodha-svabhāvatvāt. aparipūrṇas tarhi mano-vijñāna-dhātor ālambana-nirdeśaḥ. na ca cakṣur-vijñān'ādīnām aparipūrṇa ālambana-nirdeśa iṣyate. asty etad evaṃ. kiṃ tu cakṣur-ādīnāṃ ṣaṇṇām āśrayatvena nirdeśāc cakṣur-vijñān'ādīnāṃ c' āśritatvena rūp'ādīnāṃ ca paṃcānāṃ paṃca-vijñāna-kāy'ālamba-

[1] kārikā I, 44^{cd}. [2] kārikā I, 17^{cd}.

na-nirdeśān na teṣāṃ mano-vijñāna-viṣayatve 'pi dharma-dhātau prakṣepa iti varṇayanti.

(18) *samāsatas tu jñātavyaḥ sarva-saṃgraha*

iti. āyatan'ādibhir api sarva-saṃgrahaḥ. na tu samāsataḥ. kiṃ tarhi. vistarataḥ.[1] ayaṃ tu deśanā-trayān niṣkṛṣya samāsata uktaḥ. *rūpa-skandhena* rūpa-skandhaḥ saṃgṛhīto daśa cêndriyârtha-svabhāvāny āyatanāni dhātavaś ca. dharm'āyatana-dhātv-eka-deśaś câvijñaptiḥ. [Tib. 36^{b}] *mana-āyatanena* vijñāna-skandhaḥ. tad eva ca mana-āyatanaṃ sapta-citta-dhātavaś ca saṃgṛhītāḥ. *dharma-dhātūnā* vedanā-saṃjñā-saṃskāra-skandhāḥ saṃgṛhītāḥ dharm'āyatanaṃ dharma-dhātuś ca. avijñaptir iha dviḥ saṃgṛhītā. *tad-yathā cakṣur-indriyam* iti. *cakṣur-indriyaṃ* vedan'ādi-skandha-śrotr'ādy-āyatana-dhātu-nirodha-satya-mārga-satya-svabhāvena viyuktaṃ. ata etad uktaṃ. *cakṣur-indriyaṃ rūpa-skandhena cakṣur-āyatana-dhātubhyāṃ duḥkha-samudaya-satyābhyāṃ ca saṃgṛhītaṃ tat-svabhāvatvāt. nânyaiḥ skandh'ādibhis tad-bhāva-viyuktatvād* iti. mahatā 'trâlpakaṃ saṃgṛhītaṃ. na tu mahad alpakena. katham iti. rūpa-skandho mahān sarva-rūpa-saṃgrāhakatvāt. cakṣur-indriyam alpakaṃ rūpa-skandhâlka-deśatvāt. rūpa-skandhena cakṣur-indriyaṃ saṃgṛhītaṃ. na tu cakṣur-indriyeṇa rūpa-skandhaḥ. cakṣur-indriya-vyatirikta-rūpa-skandha-sadbhāvāt. tad-yathā hasti-padena pakṣi-padaṃ saṃgṛhītaṃ. na tu pakṣi-padena hasti-padaṃ saṃgṛhītaṃ. tadvat. samena tu samam anyonyaṃ saṃgṛhītaṃ. tad-yathā cakṣur-indriyaṃ cakṣur-āyatanena. cakṣur-āyatanam api cakṣur-indriyeṇêty ayam abhidharma-nayo veditavyaḥ. *yathā saṃgraha-vastubhiḥ parṣadām* iti. catvāri *saṃgraha-vastūni*. dānaṃ priya-vāditā artha-caryā samānârthatā ca. catasraḥ *parṣadaḥ* bhikṣu-bhikṣuṇy-upāsakôpāsikāḥ. [Tib. 37^{a}] tais tāsāṃ saṃgrahaḥ. *sa tu kādācitkaḥ*. kadācid-bhavaḥ *kādācitkaḥ*. kadācid āsāṃ dīyate priyaṃ côcyate. na ca saṃgraha iti. *sāṃketikaḥ* sāṃvyavahārikaḥ. svabhāva-saṃgrahas tu pāramārthika ity uktaṃ.

(19^{ab}) *jāti-gocara-vijñāna-sāmānyād eka-dhātutā*
dvitve 'pi cakṣur-ādīnām

ity arthād etad uktaṃ bhavati. *jāty*-ādi-bhedād yathāsaṃbhavaṃ dhātu-bheda-vyavasthānaṃ. na tv adhiṣṭhāna-bhedād iti. tatra cakṣur-dhātv-ādīnām anyonyaṃ jāti-gocara-vijñāna-bhedo bhavati. rūpa-dhātv-ādīnāṃ jāti-vijñāna-bhedaḥ. vijñāna-dhātūnāṃ jāti-gocara-bhedaḥ. mano-vijñānasyâpi hi dharma-dhātur asādhāraṇo gocaraḥ. *evaṃ śrotra-ghrāṇayor api yojyam* iti. jāti-sāmānyam ubhayoḥ śrotra-svabhāvatvāt. gocara-sāmānyam ubhayoḥ śabda-viṣayatvāt.

[1] °raḥ MSS. but L & Tib.

vijñāna-sāmānyam ubhayor eka-śrotra-vijñān'āśrayatvāt. tasmād eka eva śrotra-dhātuḥ. evaṃ ghrāṇasyâpi yojyaṃ.

(19cd) kāryântarâbhāvāt tarhi dvayânutpatti-prasaṃgaḥ syād ity ata āha.

śobhā'rthaṃ tu dvayôdbhava

iti. *eka-cakṣuḥ-śrotrâdhiṣṭhānâika-nāsikā'bila-saṃbhavān mahad vairūpyaṃ syād* ity ekasya cakṣuḥ-śrotrâdhiṣṭhānasya ekasya ca nāsikā'bilasya *saṃbhavān mahad vairūpyaṃ syāt. nanu côṣṭra-mārjārôlūka-prabhṛtīnāṃ cakṣur-ādi-dvayôdbhave 'pi na bhavaty āśraya-śobhā.* jāty-antarâpekṣayā [Tib. 37b] na teṣām āśraya-śobhā. sva-jāty-apekṣayā tu yasya cakṣur-ādi-dvayam asti. tasya tasyāṃ sva-jātāv āśraya-śobhā. yasya nâsti. tasya vairūpyam iti. adūṣyam etat. ācārya-Saṃghabhadras[1] tv asya sūtrasyârthaṃ vivavre. *śobhā'rtham* ity ādhipatyârtham ity arthaḥ. ādhipatya-saṃpanno hi loke śobhatîty apadiśyate. yeṣāṃ cêndriyāṇāṃ amūny adhiṣṭhānāni. teṣāṃ pariśuddha-darśana-śravaṇa-[2]ghrāṇāy' ādhipatyaṃ[2] syāt. na hi yathā dvābhyāṃ cakṣurbhyāṃ pariśuddhaṃ darśanaṃ bhavati tathâikena. evam itarayor api. evaṃ câiṣām indriyatvaṃ hīyeta. tad-artham etad uktaṃ syād iti. [3]sphuṭôpalabdhy-artham ity arthaḥ.[3] ihâpi śakyam evaṃ vaktum. ekam eva parisphuṭôpalabdhy-āśraya-bhūtaṃ vistīrṇaṃ karmaṇôtpādyatāṃ. kim āśraya-vicchedenêti. Vibhāṣāyāṃ[4] tu likhitam etat pakṣa-dvayaṃ. śobhā'rthaṃ dvayôdbhava ity eko vyakty-artham ity apara iti[5]. alaṃ prasaṃgena. nanu ca karma-vaśāt indriya-dvayôtpattiḥ. kim anyad evôcyate śobhā'rthaṃ vyakty-arthaṃ cêti. karma-vaśād evâtrêndriya-dvayôdbhava uktaḥ. katham iti. evaṃ vibhaktâvayav'āśrayeṇânādi-kālâbhyastaḥ śobhā'bhimānaḥ sattvānāṃ pravartate. atas tad-abhilāṣa-pūrvakeṇa sphuṭôpalabdhy-abhilāṣa-pūrvakeṇa ca karmaṇā tad indriya-[Tib. 38a] dvayam abhinirvartamānaṃ śobhā'rthaṃ vyakty-arthaṃ côdbhavatîty ucyate.

(20ab) *rāśy-āya-dvāra-gotrârthāḥ skandh'āyatana-dhātava*

iti. yathākramaṃ rāśiḥ āya-dvāraṃ gotraṃ cârtha eṣāṃ. ta ime *rāśy-āya-dvāra-gotrârthāḥ*. ke. skandh'āyatana-dhātu-śabdāḥ. atha vā rāśy-āya-dvāra-gotra-śabdānām arthaḥ. ke. skandh'āyatana-dhātavaḥ. *sūtre vacanāt.* sūtre *rāśy-arthaḥ skandhârtha* iti. rāśer yo 'rthaḥ. sa skandhasyârthaḥ. taṃ sūtreṇa darśayati. *yat kiṃcid rūpam atītânāgata-pratyutpannam* iti vistaraḥ. *aikadhyam* iti. ekadhâiva *aikadhyaṃ. anityatā-niruddham* iti. anityatayā saṃ-

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[1] cf. 順正理論三 (冬三 17b16 et seq.) [2]....[2] °yayipatyaṃ S, °ṇādyādh° NCL; Tib. construction is different. [3]....[3] sparśôpalabdhy-arthaḥ NT, sparśôpalabdherthaḥ (!) C, parśopalabdhy-artham ity artha S, but L & Tib. [4] 大毘婆沙論第十三 (收一 55b12). [5] °ti. ity?

skṛta-lakṣaṇena *niruddham* ity arthaḥ. *anityatā*-grahaṇaṃ anya-nirodha-nirāsârthaṃ. paṃcavidho hi nirodhaṃ. lakṣaṇa-nirodhaḥ samāpatti-nirodha upapatti-nirodhaḥ pratisaṃkhyā-nirodho 'pratisaṃkhyā-nirodhaś ca. tad yady atītaṃ rūpaṃ niruddham ity eva[1] brūyāt. aviśeṣitatvāt samāpatti-nirodh'ādīnām api prasaṃgaḥ syāt. na ca tair atītârthatêṣyate. samāpatti-nirodho hy anāgatānām eva citta-caittānām. upapatti-nirodho 'py eṣām eva. pratisaṃkhyā-nirodhaḥ śrāvaṇām eva. apratisaṃkhyā-nirodho 'py anutpatti-dharmāṇām evânāgatānāṃ. tasmāl [Tib. 38^{b}] lakṣaṇa[2]-nirodha-grahaṇârtham idam *anityatā*-grahaṇaṃ. *anāgatam anutpannam* iti. pratyutpannatām asaṃprāptaṃ. *pratyutpannam utpannâniruddham* iti. *utpanna*-grahaṇam anāgata-viśeṣaṇârthaṃ. *aniruddha*-grahaṇam atīta-viśeṣaṇârthaṃ. anāgataṃ yady apy aniruddhaṃ na tûtpannam. atītam api yady apy utpannaṃ na tv aniruddham iti. *ādhyātmikaṃ svāsāṃtānikam*[3] iti. cakṣur-ādikaṃ rūp'ādikaṃ ca. *bāhyam anyad* iti. tad eva pārasāṃtānikam asattva-saṃkhyātaṃ ca. *āyatanato*[4] *vê*ti. ādhyātmikaṃ cakṣur-ādi-paṃcakaṃ sva-para-saṃtati-patitaṃ.

dvādaś' ādhyātmikā

iti[5] vacanāt. bāhyam anyad rūp'ādikaṃ viṣaya-paṃcakaṃ sva-para-saṃtati-patitam. asattva-saṃkhyātaṃ câvijñaptiś ca. bāhy'āyatana-svabhāvam iti kṛtvā. *audārikaṃ sapratigham* iti. paramâṇu-saṃcaya-svabhāvaṃ. *sūkṣmam apratighaṃ*. avijñapti-rūpaṃ. *āpekṣikaṃ vê*ti. apekṣayā vā audārikaṃ sūkṣmaṃ ca bhavati. tad-yathā likṣām apekṣya audārikī yūkā. yūkām apekṣya sukṣmā likṣêti. tad evaṃ sati sapratigham eva audārikaṃ ca sūkṣmaṃ bhavati. apratighaṃ tu sūkṣmam evâsaṃcitatvāt. *āpekṣikatvād asiddham* iti. sâlva sūkṣmā likṣā vātāyana-rajo 'pekṣya audārikī. sâlva ca audārikī yūkām apekṣya sūkṣmêti avyavasthitam audārika-sūkṣmatvaṃ pārâpāravat. kathaṃ hi nāma. audārikaṃ sūkṣmaṃ bhavati sūkṣmaṃ ca audārikam iti. *na. apekṣā-bhedād* [Tib. 39^{a}] iti. [6]apekṣayā bhedo 'pekṣā-bhedaḥ.[6] tasmān nâsiddhaṃ. *yad evâpekṣya audārikaṃ na jātu tad apekṣya sūkṣmaṃ. na* kadācit *tad* evâpekṣyam ity arthaṃ. *pitṛ-putravad* iti. tad-yathā Devadattasya putro Yajñadattaḥ. Yajñadattasya putro Viṣṇumitraḥ. sa Yajñadatto Viṣṇumitram apekṣya pitā. Devadattam apekṣya putraḥ. na c' āpekṣikatvād asya pitṛ-putra-bhāvo na sidhyati. apekṣā-bhedāt. na hi sa Yajñadattas tam eva Viṣṇumitram apekṣya putraḥ. nâpi tam eva Devadattam apekṣya

[1] evaṃ MSS. & L; but de-tsam-śig. [2] °smāt kṣ° MSS. but L & Tib. [3] svāsaṃt° NT, om. C. [4] āyatanatā MSS. skye-mched-kyi sgo-nas. [5] kārikā I, 39^{a} [6]....[6] apekṣā-bhedâpekṣyâbhedaḥ C, apekṣya-bhedā'pekṣya-bhedaḥ N, apekṣya-bhedā'pekṣyâbhedaḥ T, apekṣa-bhedâpekhā-bhedāḥ S, but L & Tib.

pitêti. tadvat. *hīnaṃ kliṣṭaṃ* sadbhis tyaktam iti kṛtvā. *praṇītam akliṣṭaṃ* kleśâdūṣitatvāt. *dūram atītânāgataṃ* saṃtāna-pracyutatvāt tad-asaṃprāptatvāc ca. *antikaṃ pratyutpannaṃ* saṃtāna-saṃnihitatvāt. *evaṃ yāvad vijñānam* iti. yā kācid vedanā atītânāgata-pratyutpannā ādhyātmikī vā bāhyā vā audārikī vā sūkṣmā yā vā dūre yā vā antike tāṃ sarvām aikadhyam abhisaṃkṣipya vedanā-skandha iti saṃkhyāṃ gacchati. evaṃ yāvad vijñānaṃ vaktavyaṃ. yāvat sarvam aikadhyam[1] abhisaṃkṣipya vijñāna-skandha iti saṃkhyāṃ gacchatîti. atīt'āditvam eṣāṃ vedan'ādīnāṃ yathā rūpasya. *ayaṃ tu viśeṣo* vedan'ādīnāṃ. *audārikaṃ paṃcêndriy'āśrayaṃ* vedan'ādi-catuṣkaṃ. amūrtatvāt svagatam audārikatvaṃ [Tib. 39ᵇ] nâsti. *sūkṣmaṃ mānasam* āśrayasyâpy amūrtatvāt. *bhūmito* vêti. audārikaṃ sūkṣmaṃ ca vedan'ādikaṃ. audārikī kāmâvacarī vedanā. sūkṣmā prathama-dhyāna-bhūmikā. audārikī prathama-dhyāna-bhūmikā. sūkṣmā dvitīya-dhyāna-bhūmikā. evaṃ yāvad audārikī ākiṃcany'āyatana-bhūmikā. sūkṣmā bhavâgra-bhūmikêti. yathā vedanā. evaṃ yāvad vijñānaṃ vaktavyaṃ. *Bhadanta* iti sthaviraḥ. kaścit Sautrāntikas tan-nāmā vā. Bhagavadviśeṣas tv āha. sthavira-Dharmatrāto 'sāv iti. atra vayaṃ brūmaḥ. yadi Dharmatrāto 'tītânāgatâstitva-vādī. sa iti na Sautrāntiko na Dārṣṭântika ity arthaḥ. tathā hi vakṣyati. bhāvānyatviko[2] bhadanta-Dharmatrātaḥ. sa kil'āha. dharmasyâdhvasū pravartamānasya bhāvânyathātvaṃ bhavati na dravyasyânyathātvam iti.[3] Sautrāntika-darśanâvalaṃbī câyaṃ Bhadanto Vibhāṣāyāṃ likhitaḥ. Bhadanta[4] āhêty-evam-ādi. bhadanta-Dharmatrāto 'pi sva-nāmnâiva Vibhāṣāyāṃ likhitaḥ. bhadanta-Dharmatrāta āhêty-evam-adi. tena lakṣyate bhadanta-Dharmatrātād anyo 'yaṃ Sautrāntikaḥ kaścit sthaviro bhikṣur iti. *paṃcêndriya-grāhyam* iti rūp'ādi-paṃcakaṃ. *sūkṣmam anyac* cakṣur-ādi-paṃcakaṃ. avijñaptiś ca. *manāpam* iti. mana āpnotîti manaāpaṃ manojñam ity arthaḥ. punaḥ-saṃdhi-karaṇaṃ câtra draṣṭavyaṃ. pūrvatrâsiddham iti[5] īṣad-arthena ña-parigrahāt kiṃcit siddham ity eka-savarṇa-dīrghatvaṃ. *dūram adṛśya-deśam* iti. ādhāra-deśaṃ āśray'ādhāra-[Tib. 40ᵃ] deśaṃ câdhikṛtya. draṣṭuṃ śakyo dṛśyaḥ. dṛśyo deśo 'syêti *dṛśya-deśaṃ* dṛśy'ādhāra-deśaṃ. dṛśy'āśray'ādhāra-deśaṃ vā. tad-yathā kuṇḍe badaraṃ. cakṣur-ādi vā. tad *antikaṃ*. adṛśya-deśaṃ tu tad-viparītaṃ dūraṃ. dūram adṛśyam iti nôktaṃ. āsannam api hi kiṃcid atisūkṣmatvān na dṛśyate. na ca tad dūram iṣyate. dṛśya-deśatvāt. kim-arthaṃ punar evaṃ Bhadantena vyākhyāyate. *atīt'ādīnāṃ sva-śabdenâbhihitatvāt*. anyathā hi punar-ukta-doṣaḥ syāt. *dūrântikatvaṃ tu teṣām āśraya-*

[1] ek° MSS. [2] Ex conj. from Tib. dños-po gṣan-ñid-du ḥgyur-ba; °nyadhiko NTS, °nyathaiko C, °nyathātvaṃ L. [3] 論二十 3ᵃ8. [4] °nt CT, om. N. [5] Pāṇini 8, 2, 1.

vaśād iti. *teṣāṃ* vedan'ādīnām amūrtatvenâdeśa-sthatvāt tasmād evaṃ vaktavyaṃ. dūre adṛśyamān'āśrayā vedan'ādayaḥ. antike dṛśyamān'āśrayā iti. *audārika-sūkṣmatvaṃ pūrvavad* iti. audārikaṃ paṃcêndriy'āśrayaṃ. sūkṣmaṃ mānasam iti.

citta-caittānām āyam utpattiṃ *tanvantîty āyatanāni*. dvayaṃ pratītya vijñānasyôtpattir iti sarveṣām āyatanatva-siddhiḥ.

*ekasminn āśraye saṃtāne vê*ti. *āśraye* samudāya-lakṣaṇe śarīre. *saṃtāne vā* citt'ādīnāṃ pravāha-lakṣaṇe. *svasyā jāteḥ*. kim. ākarā iti prakṛtaṃ. *sabhāga-hetutvāt*. pūrvôtpannaṃ cakṣuḥ paścimasya sabhāga-hetur ity *ākaro dhātuḥ*. yato hi *suvarṇ'ādy*-utpattiḥ. te teṣām ākarāḥ. *asaṃskṛtaṃ na dhātuḥ syāt*. *na* hy *asaṃskṛtam* asaṃskṛtasyânyasya vā sabhāga-hetuḥ. [Tib. 40^{b}] *citta-caittānāṃ tarhî*ti. kiṃ. ākarā iti prakṛtaṃ. dvayaṃ pratītya vijñānasyôtpattir iti sarva-dhātavo vijñānasya sa-saṃprayogasya pratyayo 'vaśyam ālambanam adhipatiś cêty ākarāḥ.

rāśi-pudgalavad iti. prajñapti-santaḥ skandhāḥ. rāśi-śabda-vācyatvāt. dhānya-rāśivat. pudgalavad vā. sa hi prajñapti-san pudgalaḥ rūp'ādi-prajñapti-kāraṇa-nirapekṣâgṛhyamāṇa[1]-svabhāvatvāt dhānya-rāśivat. *kārya-bhārôdvahanârtha* iti. kāryam eva bhāraḥ kārya-bhāraḥ. tad uhyate tenêti udvahanaṃ. kārya-bhārasyôdvahanaṃ kārya-bhārôdvaḥanaṃ. *śarīra-pradeśaḥ sa loke skandha ity ucyate*. anenâpi kārya-bhāra uhyate nāma-rūpa-pratyayaṃ ṣaḍ-āyatanam ity-ādi-vacanāt. tasmāt skandha iva skandha ity aupacārika-śabdaḥ. *pracchedârtho vā*. avadhy-artho vêty arthaḥ. rūpa-pracchedo yāvad vijñāna-praccheda iti. *tad etad utsūtram* iti. *tad etad* ubhayaṃ kārya-bhārôdvahanârthaḥ pracchedârthaś cêti. utkrāntaṃ sūtrād *utsūtraṃ*. *sūtraṃ hî*ti vistareṇa tat pratipādayati. *pratyekam* iti vistaraḥ. katham ity āha. *sarvam etad atīt'ādi-rūpam ekaśaḥ* ekâikaṃ *rūpa-skandha* iti. samudāyena[2] samudāyi-dravyam uktaṃ. teṣāṃ hy atīt'ādīnāṃ rūpāṇāṃ sa rāśir ity abhiprāyaḥ. sūtre 'py evam evôktaṃ. pṛthivī-[Tib. 41^{a}] dhātuḥ katamaḥ. keśā romāṇîti vistaraḥ. ekâikaṃ keś'ādi-dravyaṃ pṛthivī-dhātur iti vijñāyate. ayaṃ ca parihāraḥ kārya-bhārôdvahanârtha-pracchedârtha-pakṣayor api śakyate vaktuṃ. *na śakyaṃ evam* iti vistaraḥ. *aikadhyam abhisaṃkṣipyê*ti vacanâtirekāt. ekâikaṃ rūpa-skandha iti na śakyate vijñātuṃ. yadi hy evam artho 'bhaviṣyat. tat sarvaṃ rūpa-skandha ity evâvakṣyat. nârtham aikadhyam abhisaṃkṣipyêti vacanena. *tasmād rāśivad eva skandhāḥ prajñapti-santa* iti sthāpanā-pakṣa Ācāryasya. dravya-sad-rūpa-pratipattis tu skandha-nirdeśe tat-samudāyitvād ity avagantavyaṃ. *rūpiṇy apî*ti vistaraḥ. rūpi-grahaṇam arūpi-viśeṣaṇârtham. arūpi hi mana-āyatanaṃ asaṃhatam api kāraṇa-bhāvaṃ bibharti. *rūpiṇy api*

[1] °kṣyâgṛhy MSS. [2] °day° CN.

cakṣur-ādīni āyatanāni samuditāny eva citta-*caitt'āya-dvāratāṃ gacchanti* nâsamuditānîti. samudāya-lakṣaṇatvāt skandhavat *prajñapti-santi syuḥ*. saṃcit'āśray'ālambanā hi paṃca-vijñāna-kāyā iti. *na. ekaśaḥ samagrāṇāṃ kāraṇa-bhāvād* iti. *nâitad* evaṃ. kasmāt. *ekaśaḥ* pratyekaṃ *samagrāṇāṃ* samuditānāṃ kāraṇatvāt. yasmād bahūnām eṣāṃ cakur-ādi-paramâṇūnāṃ parasparam apekṣyamāṇānām[1] ekâikaśaḥ kāraṇa-bhāvaḥ. na tv asaṃhatānāṃ. tad-yathā dārv-ākarṣaṇe bahūnām ākraṣṭṝnāṃ[2] [Tib. 41^{b}] pratyekam asāmarthyaṃ. samuditānāṃ tu parasparam apekṣyamāṇānāṃ sāmarthyaṃ. yathā vā keśāḥ pṛthak-pṛthag avasthitā na samarthās taimirika-cakṣur-vijñāna-karaṇe. samuditās tv asaṃyuktā api samarthāḥ. tadvac cakṣur-ādîndriya-paramâṇavo rūp'ādi-viṣaya-paramâṇavaś ca cakṣur-ādi-vijñānôtpādane pratyekam asamarthāḥ. samuditās tu samarthāḥ. śaktir hi bhāvānāṃ tādṛśy avagantavyā. *viṣaya-sahakāritvād vê* ti. yadi bahūnām āyadvāra-bhāva iti samudāy'āyatanatvaṃ syān na dravy'āyatanatvaṃ. indriya-viṣaya-paramâṇūnāṃ samuditānām āya-dvāra-bhāva iti tat samudāy'āyatanatvaṃ syāt. na pṛthag-āyatanatvaṃ syāt. iṣyate ca pṛthag-āyatanatvaṃ dvādaś'āyatanānîti sūtrāt. sādhanaṃ câtrôpatiṣṭhate. ye sahakāriṇaḥ. na taiḥ saha samudāy'ātmak'āyatana-bhūtāś[3] cakṣur-āyatana-samudāya-dravya-paramâṇavaḥ. cakṣur-vijñāna-kāraṇatvāt. cakṣur-āyatana-rūp'āyatana-samudāya-dravya-paramâṇuvat. yathā cakṣur-āyatana-samudāya-dravya-paramâṇavaḥ. evaṃ yāvat kāy'āyatana-samudāya-dravya-paramâṇavo yojyāḥ. *Vibhāṣāyāṃ tûcyata* iti. anenâpi prajñapti-santaḥ skandhā iti vyācaṣṭe. ayaṃ tu viśeṣaḥ. adravya[4]-santo 'pi te tatrôpacāreṇa pradarśyanta iti. viśeṣârthas tu-śabdaḥ. *skandha-prajñaptim apekṣate* iti. skandha iti prajñaptim apekṣate. rāśir iti prajñaptim [Tib. 42^{a}] apekṣata ity arthaḥ. *paramâṇur ekasya dhātor* iti. daśānāṃ cakṣur-ādīnāṃ rūpiṇāṃ dhātūnāṃ anyatamasya *pradeśaḥ*. evam āyatanānām eṣām evânyatamasya rūpa-skandhasya ca pradeśaḥ. kasmāt. na hi prajñaptāv apekṣitāyāṃ[5] pradeśini pravṛttaḥ[6] śabdaḥ pradeśe vyavasthāpyate. *atha nâpekṣate.*[7] kiṃ. skandha-prajñaptim ity adhikṛtaṃ. *sa āha. paramâṇur eko dhātur* iti vistaraḥ. sa ekâikas teṣām āyatana-dhātūnāṃ yo 'nyatama ukto rūpa-skandhaś ca. *bhavati hi pradeśe 'pi pradeśivad upacāra* iti. pradeśe 'pi paramâṇau anyatama-rūp'āyatana-dhātuvad rūpa-skandhavac côpacāraḥ. tatra tasyêvêti vatiḥ. *yathā paṭâika-deśe dagdhe paṭo dagdha* iti. yathā paṭa-śabdaḥ samudāye pravṛttaḥ. pradeśe 'py upacaryate paṭâika-deśe. tadvat skandha-śabdo

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[1] kṣam° CT, om. N; cf. l. 8. [2] °ṣṇān° C, °ṣṭan° T, om. N, °ṣṭān° S.ḥdren-par byed-pa [3] °tāc MSS. but L. [4] °ṣo dr° MSS. but L & Tib. [5] °jñapty-ap° C, °jñapti-anap° N, °jñampnanap° T; btags-pa yin-par lta-ba-la. [6] vṛ° MSS. but L. [7] athânap° MSS. but L.

'tīt'ādi-rūpa-samudāye pravṛttaḥ.[1] pradeśe 'pi paramâṇāv upacaryata iti. skandhā eva prajñapti-santo n'āyatana-dhātava iti. rūp'ādīnāṃ skandhā iti kṛtvā. yadā tu rūpāṇy eva skandhā iti samāsaḥ. tadā dravya-santaḥ skandhā ity abhiprāyaḥ.

idam iha vicāryate. kim atra kāraṇaṃ yad indriya-paramâṇūnāṃ viṣaya-paramâṇūnāṃ ca vijñānôtpattaye tulye 'py anyonya-sâpekṣatve na dvayānām eṣāṃ kevalêndriya-paramâṇuvad ek'āyatanatvaṃ vyavasthāpyate. yasmāc [Tib. 42[b]] cakṣur-indriy'ādi-paramâṇavaḥ sarve sva-vijñānôtpattau sādhāraṇāni kāraṇāni bhavanti. na tu tathā viṣaya-paramâṇavaḥ. tathā hi cakṣur-indriya-paramâṇavo nīla-viṣaya-vijñānôtpattāv api kāraṇaṃ bhavanti. pīt'ādi-vijñānôtpattāv api. nīla-viṣaya-paramâṇavas tu sva-vijñānôtpattāv eva kāraṇaṃ bhavanti. na pīt'ādi-vijñānôtpattau. ity ataś cakṣur-indriya-paramâṇubhis tad-viṣaya-paramâṇūnām atulya-vartitvāt. pṛthak-sthānâvasthitatvāt. na cakṣū-rūpa-paramâṇūnām ek'āyatanatva-vyavasthānatvaṃ yujyate. evaṃ yāvat kāyêndriya-spraṣṭavya-paramâṇūnāṃ ek'āyatanatva-vyavasthānaṃ na yujyata iti vaktavyaṃ.

(20[cd]) *mohêndriya-ruci-traidhād*

iti. saṃmoha-prajñā'dhimokṣa[2]-traidhād ity arthaḥ. trayaḥ prakārās traidham iti. tri-dhâiva traidham iti svârthe 'ṇ-pratyaya ity eke. tri-dhā-bhāvas traidham iti bhāve 'ṇ-pratyaya ity apare. mohêndriya-rucīnāṃ traidhaṃ. tasmād iti. *piṇḍ'ātma-grahaṇata* iti. *kecic caittān* piṇḍato gṛhītvā tān ev' ātmato gṛhṇanti. piṇḍa-grāhe saty ātma-grāha-pravṛtteḥ. teṣāṃ *skandha-deśanā*. tasyāṃ hi vedanā-saṃjñā-saṃskāra-bhedena tri-dhā caittā deśitāḥ. nâyam ekaḥ piṇḍaś caitta-viśeṣā ihêty ātma-grāhaḥ pratipakṣito bhavati. atha vā piṇḍa-rūpo 'yam ātma-bhāvaḥ. sa c' ātmā vedayitā saṃjñātā cetayitêti kecit saṃmūḍhāḥ. teṣāṃ skandha-deśanā. nâyam ātma-rūpaḥ piṇḍaś caittā ihême vedanā-[Tib. 43[a]] saṃjñā-saṃskārāḥ pravartante ity ātma-grāhaḥ pratipakṣito bhavati. *kecid rūpa evê*ti. piṇḍ'ātma-grahaṇataḥ saṃmūḍhā ity adhikṛtaṃ. teṣām *āyatana-deśanā*. tasyāṃ hi rūpaṃ cakṣur-ādi-bhedena bahudhā vibhaktaṃ. caittās tv [3]aikadhyam eva[3] dharm'āyatanatvena cittaṃ ca mana-āyatanatvenêti. *kecid rūpa-cittayor* iti. saṃmūḍhāḥ piṇḍ'ātma-grahaṇata ity adhikṛtam eva. teṣāṃ *dhātu-deśanā*. tasyāṃ hi rūpaṃ cakṣur-ādi-bhedena bahudhā vibhaktaṃ. cittaṃ cakṣur-vijñān'ādi-dhātu-bhedena. na tu caittā dharma-dhātutvenâiva deśitatvād iti. tayā rūpa-citta-piṇḍa-grāha-saṃmohaḥ pratipakṣito bhavati.

*indriyāṇy apî*ti vistaraḥ. tri-vidhaḥ pudgalaḥ *tīkṣṇa-madhya-mṛdv*-indriyatvāt. atha vā tri-vidhaḥ pudgalaḥ udghaṭita-jño vipaṃcita-jñaḥ pada-parama iti.

[1] vṛ° MSS. but L. [2] °kṣya MSS. [3]....[3] °kavâiva CT, °kayâiva N.

tatra tīkṣṇêndriyāṇāṃ skandha-deśanā. te hi tīkṣṇêndriyatvāt skandha-bhedenâiva āyatana-dhātu-bhedaṃ pratipattuṃ śaknuvanti. yathôktaṃ yad bhikṣo na[1] tvaṃ sa te dharmaḥ[2] prahātavya iti. ājñātaṃ bhagavann ity āha. yathā katham asya bhikṣo saṃkṣiptenôktasyârtham ājānāsi. rūpaṃ bhadanta nâhaṃ. sa me dharmaḥ prahātavya iti vistaraḥ. madhyêndriyānām āyatana-deśanā. te hi madhyêndriyatvān [Tib. 43b] madhyenâiva nâtivistīrṇen' āyatana-prabhedena dhātu-prabhedaṃ pratipattuṃ śaknuvanti. na tu saṃkṣiptena skandha-prabhedena. mṛdv-indriyāṇāṃ dhātu-deśanā. te hi mṛdv-indriyatvāt nâvibhaktaṃ sva-buddhi-sāmarthyena pratipattuṃ śaknuvanti.

*rucir api tri-vidhê*ti. pūrvâbhyāsa-yogād ruces traividhyaṃ. atha vā śamatha-caritānāṃ *saṃkṣiptā ruciḥ*. śamatha-vipaśyanā-caritānāṃ *madhyā ruciḥ*. vipaśyanā-caritānāṃ *vistīrṇā rucir* iti.

(21) *kiṃ punaḥ kāraṇam* iti vistaraḥ. nanu ca kāraṇam uktaṃ piṇḍ'ātma-grahaṇataś caitta-saṃmūḍhānāṃ skandha-deśanêti. satyam uktaṃ. caittās teṣāṃ vibhaktā iti. *vedanā-saṃjñe* eva[3] tu saṃskāra-skandhāt *pṛthak skandhī-kṛtaḥ*. na punar anya iti kim atra kāraṇaṃ. *kāmâdhyavasānam* iti vistaraḥ. kāmeṣu ca *dṛṣṭiṣu* câbhiśvaṃgaḥ. *tayor vivāda-mūlayor* adhyavasānayor *vedanā-saṃjñe yathākramaṃ pradhāna-hetur* iti. pradhāna-grahaṇād avidy'ādayo 'pradhāna-hetava ity arthata uktaṃ bhavati. *vedan'āsvāda-vaśād dhi kāmān abhiṣvajante* gṛhiṇaḥ. *viparīta-saṃjñā-vaśāc ca dṛṣṭīḥ*. kim. abhiṣvajanta ity adhikṛtaṃ. adharme dharma-saṃjñino dharme câdharma-saṃjñino 'nātm'ādiṣu c' ātma-saṃjñinas tās tādṛśīḥ śīla-vrata-parāmarś'ādīr abhiṣvajante. ke te. prāyeṇa pravrajitāḥ. *vedanā-gṛddho hî*ti [Tib. 44a] vistaraḥ. vedan'āsaktaś caturbhir viparyāsair *viparyastaḥ saṃsāre janma-paraṃparāṃ karoti krama-kāraṇād* iti. catvāri kāraṇāni skandhânukrame *vakṣyaṃte*.

yathaudārika-saṃkleśa-bhājan'ādy-artha-dhātuta

iti.[4] rūpaṃ hi sapratighatvāt sarvaudārikaṃ. arūpiṇāṃ vedanā pracāraudārikatayā. tathā hi vyapadiśanti. haste me vedanā pāde me vedanêti. dvābhyām audārikatarā saṃjñā. vijñānāt saṃskārā ity ato yathaudārikaṃ tat pūrvam uktam ity prathamaṃ kāraṇaṃ. atha vā 'nādimati saṃsāre strī-puruṣā anyonyaṃ rūpâbhirāmāḥ. te ca vedan'āsvāda-gardhāt. tad-gardhaḥ saṃjñā-viparyāsāt. tad-viparyāsaḥ kleśaiḥ. cittaṃ ca tat-saṃkliṣṭam iti yathāsaṃkleśaṃ krama iti dvitīyaṃ. bhājan'ādy-arthena vā bhājana-bhojana-vyaṃjana-paktṛ[5]-bhoktṛ-bhūtā hi

[1] ma CN. [2] °rma MSS. om. Tib. [3] evaṃ C. [4] kārikā I, 22cd. [5] kartṛ NCS, but L & Tib. byan-po.

rūp'ādayaḥ skandhā iti tṛtīyaṃ. dhātuto vā kāma-guṇa-rūpa-prabhāvito hi kāma-dhātuḥ. vedanā-prabhāvitāni dhyānāni. saṃjñā-prabhāvitās traya ārūpyāḥ. saṃskāra-mātra-prabhāvitaṃ bhavâgram. etā vijñāna-sthitayas tāsu ca pratiṣṭhitaṃ vijñānam iti kṣetra-bīja-saṃdarśanârthaḥ skandhânukrama iti caturthaṃ kāraṇam. atha eva ca krama-kāraṇāt vedanā-saṃjñe [Tib. 44^{b}] pṛthak skandhīkṛte. yata ete audārikatare saṃkleśânukrama-hetū bhojana-vyaṃjana[1]-bhūte tat-prabhāvitaṃ ca dhātu-dvayam iti[2].

(22^{ab}) *na tāvad eṣv evântar-netuṃ śakyate arthâyogād* iti. rūpaṇ'āder arthasyâyogād asaṃbhavāt. rūpa-svabhāvaṃ yāvad vijñāna-svabhāvam iti vā na śakyam eṣv eva paṃca-skandheṣv antar-netum. a-tat-svābhāvyāt. *na câpi ṣaṣṭhaḥ skandho vaktuṃ śakyate. kutaḥ. arthâyogāt.* atīt'ādy-arthâyogād ity arthaḥ. nanu ca bahutvād asaṃskṛtānāṃ *asaṃskṛta-skandho* 'nyo yokṣyate. kim atīt'ādy-arthenêti. etac câyuktam asaṃskṛtānāṃ deśa-saṃnikarṣâbhāvenâbhisaṃkṣepâyogāt. *saṃkleśa-vastu-jñāpanârtham* iti vistaraḥ. na saṃkleśa-vastv anāsravatvāt. na *vyavadāna-vastv* asaṃskṛtatvāt. vyavadāna-hetur hi vyavadāna-vastv ity abhiprāyaḥ. atha vā rūpa-skandha ity ukte yāvad vijñāna-skandha ity ukte saṃkleśa-vastu vyavadāna-vastu ca rūpa-skandho yāvad vijñāna-skandha iti vijñāyate. na tv asaṃskṛta-skandha ity ukte saṃkleśa-vyavadāna-vastu vijñāyata iti na saṃbhavati asaṃskṛta-skandha iti. *teṣāṃ dhātv-āyataneṣv apy eṣa prasaṃga* iti. *teṣām* evaṃvādināṃ yathā *ghaṭôparamo na ghaṭaḥ.* evaṃ dhātûparamo na dhātuḥ. āyatanôparamo n' āyatanam iti dharma-dhātv-āyatanayor apy asaṃskṛtaṃ na vyavasthāpitaṃ syāt. sarva-dharma-saṃgrahaś ca dhātv-āyataneṣv abhipreta ity ayuktam etat.

(22^{cd}) *uktaḥ skandhānām* [Tib. 45^{a}] *anyaḥ prakāraḥ.*

kramaḥ punar

ity *anya-prakāra*-vacanâpekṣaḥ *punaḥ*-śabdôpanyāsa iti darśayati. *sarvaudārikam* iti. *sarvebhyo* vedan'ādibhya *audārikaṃ* rūpaṃ. sanidarśana-sapratighatv'ādi-yogāt. *arūpiṇāṃ* vedan'ādīnāṃ. nirdhāraṇe ṣaṣṭhī. *vedanā audārikī pracāraudārikatayā* samudācāraudārikatayêty arthaḥ. *dvābhyāṃ* saṃskāra-vijñānābhyāṃ *audārikī saṃjñā.* nimitta-*paricchedena su-jñātatvāt. vijñānāt saṃskāra audārikaḥ* sukhī syāṃ na duḥkhī syām ity abhisaṃskāra[3]-lakṣaṇatvāt. *vijñānaṃ tu sarva-sūkṣmam* upalabdhi-mātra-lakṣaṇatvāt. *yathaudārikaṃ* ca vineyānām artha-pratipādanaṃ nyāyyam iti evaṃ skandhânukramaḥ. *te ca vedan'āsvāda-gardhāt. te ca* strī-puruṣā *vedan'āsvāda*-sakter *anyonyaṃ rūpâbhirāmā* bhavanti. *tad-gardha* iti. vedanā-gardhaḥ. *saṃjñā-viparyāsād* iti. nity'ādikān nimittôd-

[1] om. CT. [2] 論—17^{b5}—18^{a7}. [3] °skaraṇa C, °skāraṇa T.

grahaṇāt. sukhā 'pi hi vedanā saṃskāra-vipariṇāma-duḥkhatayā duḥkhā. *bhājana-bhojanam* iti vistaraḥ. rūpaṃ bhājana-bhūtaṃ vedan'āśrayatvāt. vedanā bhojana-bhūtā āsvādyatvāt. saṃjñā *vyaṃjana*-bhūtā vedanāṃ tan-nimittôdgrahaṇena vyaṃjayatîti kṛtvā. saṃjñā-vaśena vā vedanā rocata iti kṛtvā vyaṃjana-bhūtā samjñā. [1]cetanā *paktṛ*[1]-bhūtā vipāka-vedanām abhisaṃskṛtya upanayanāt. [Tib. 45[b]] vijñānaṃ *bhoktṛ*-bhūtaṃ tad-anugrahād iti. bhājan'ādy-arthena vā 'nukramaḥ. *dhātuto vê*ti vistaraḥ. *kāma-guṇā* eva *rūpāṇi*. taiḥ *prabhāvitaḥ* prakarṣitaḥ[2] *kāma-dhātuḥ*. *vedanā-prabhāvitāni dhyānāni*. saumanasya-sukhêndriya-prabhāvitaṃ prathamaṃ dhyānaṃ. saumanasyêndriya-prabhāvitaṃ dvitīyaṃ. sukhêndriya-prabhāvitaṃ tṛtīyaṃ. upekṣêndriya-pariśuddhi-prabhāvitaṃ caturthaṃ dhyānaṃ. *saṃjñā-prabhāvitās traya ārūpyāḥ*. ākāśa-saṃjñā-prabhāvitam ākāś'ānaṃty'āyatanaṃ. vijñāna-saṃjñā-prabhāvitaṃ vijñān'ānaṃty'āyatanaṃ. ākiṃcanya-saṃjñā-prabhāvitaṃ ākiṃcany'āyatanaṃ. *saṃskāra-mātra-prabhāvitaṃ bhavâgraṃ*. tatra hi cetanā aśītiṃ kalpa-sahasrāṇy āyur ākṣipati. vijñānaṃ kasmāt sarveṣāṃ paścād uktam ity ata āha *etā vijñāna-sthitaya* iti vistaraḥ. catasro vijñāna-sthitayaḥ.[3] rūpôpagā vijñāna-sthitiḥ kāma-dhātuḥ. vedanôpagā catvāri dhyānāni. saṃjñôpagā[4] traya ārūpyāḥ. saṃskārôpagā bhavâgraṃ. *tāsu catasṛṣu* vijñāna-sthitiṣu *pratiṣṭhitaṃ vijñānaṃ* tad-āśritatvāt sarva[5]-paścād uktaṃ. *ity* evaṃ *kṣetra-bīja-saṃdarśanârthaḥ skandhânukrama* ukto bhavati. *ata eva ca paṃca skandhā nâlpīyāṃso na bhūyāṃsa* iti. yathaudārik'ādibhiḥ kāraṇair nâlpīyāṃso na bhūyāṃsa ity arthaḥ.

(23) *paṃca vartamāna-viṣayatvāt pūrvam uktānî*ti. yāni [Tib. 46[a]] vartamāna-viṣayāṇi. tāni parisphuṭa-viṣayāṇi. parisphuṭa-viṣayāṇi ca sugamānîti pūrvam uktāni. vartamāna-viṣayāṇi ca pūrva-vṛttīni bhavanty evaṃ ca pūrvam uktāni. *manas tv aniyata-viṣayam* ity ākula-viṣayitvāt asugamaṃ. paścād-vṛtti ca prāyeṇa. katham ity āha. *kiṃcid vartamāna-viṣayaṃ kiṃcid yāvat try-adhvânadhva-viṣayam* iti. *yāvac*-chabdena kiṃcid atīta-viṣayaṃ kiṃcid anāgata-viṣayaṃ kiṃcit try-adhva-viṣayaṃ. sarva-dharmā anātmāna iti yathā. kiṃcid anadhva-viṣayam asaṃskṛta-viṣayam ity arthaḥ. evam aniyata-viṣayaṃ manaḥ. tathā ca na tat sugamam iti paścād uktaṃ. sugamaṃ hi loke pūrvam upadiśyamānaṃ dṛśyate.

bhautikârthāc catuṣṭayam

iti cakṣur-ādi-catuṣṭayaṃ rūp'ādy-upādāya-rūpa-viṣayaṃ. tasmāt. tat kāyāt *pūrvam uktaṃ*. *kāyasya tv aniyato viṣayaḥ*. *kadācid bhūtāni kadācid bhautikaṃ*

[1]....[1] vedanā kartṛ MSS. but L & Tib. sems....byan-po. [2] °kurvitaḥ MSS. but & Tib. śas-che-ba. [3] 論八 10[a9]. [4] °gās MSS. [5] rvaṃ NT.

yadi vyavaccheda-grahaṇaṃ. *kadācid ubhayaṃ* yady avyavaccheda-grahaṇaṃ. *śeṣaṃ punar itarasmād yathāyogaṃ dūr'āśutara-vṛttyā pūrvam uktam* iti. *śeṣaṃ* cakṣur-ādi. tad *itarasmāt* saṃbhavato *dūr'āśutara-vṛttyā* dūra-vṛttyā dūratara-vṛttyā āśutara-vṛttyêti vibhajya dvayaṃ dvayāt. ekaṃ câikasmāt punar ekaṃ[1] câikasmād iti yojyam ity arthaḥ. katham ity āha. *cakṣuḥ-śrotraṃ hi dūra-viṣayaṃ tat pūrvam uktaṃ dvayāt* ghrāṇa-jihvātaḥ. *tayor api* cakṣuḥ-śrotrayoḥ [Tib. 46ᵇ] *cakṣuṣo dūratare vṛttiḥ. paśyato 'pi dūrān nadīṃ tac-chabdâśravaṇāt. atas* tat pūrvam uktam iti vartate. *cakṣuḥ* śrotrāt *pūrvaṃ* uktaṃ. *tayor āśutara-vṛttitvād* iti. tayor ghrāṇa-jihvayor ghrāṇaṃ *pūrvam uktaṃ* jihvāyāḥ. katham ity āha. *aprāptasyâiva jihvāṃ bhojyasya gandha-grahaṇād* iti.

idam iha vicāryate. ghrāṇa-jihve prāpta-viṣaya-grāhiṇyau. kathaṃ. bhojya-stho gandhaḥ tena ghrāṇena gṛhyate. na tv abhojya[2]-stho[3] gṛhyate. vāyos tu gandhântaram udbhavati bhojyâvayavena vā sūkṣmeṇa sah'āgato gandho gṛhyate. nirucchvāsasya gandhâgrahaṇāt. na tarhîdaṃ vaktavyaṃ. aprāptasyâiva jihvāṃ bhojyasya gandha-grahaṇād iti. yat tat piṇḍa-rūpaṃ bhojyaṃ. taj jihvām aprāptam ity abhisaṃdhāya-vacanād adoṣaḥ. evaṃ hy āśutara-vṛtti ghrāṇaṃ yad bhojyâvayava-sah'āgatam api gandhaṃ jighrati. *jihvā* tu bhojyâvayava-sah'āgataṃ rasaṃ n' āsvādayati. piṇḍa[4]-bhojya-sah'āgatam eva tu rasam āsvādayatîti na s' āśutara-vṛttir ity avagantavyaṃ.

(24) *kathaṃ viśeṣaṇârtham* iti pratipādayann āha. *yathā gamyeta pratyekam* iti vistaraḥ. *yathā* vijñāyeta ekâikaśa *eṣāṃ daśānāṃ āyatanatvaṃ* cakṣur-ādīnāṃ paṃcānāṃ viṣayitvena. rūp'ādīnāṃ ca paṃcānāṃ viṣayatvena *vyavasthānāt. na samastānām* āyatanatvaṃ rūp'āyatanam ity ekam evêti. tathā ca parasparato viśeṣaṇaṃ na syāt. yadi viśeṣaṇârthaṃ nāmântarāṇy ucyante navānāṃ cakṣur-āyatanasya yāvat kāy'āyatanasya śabd'āyatanasya yāvat spraṣṭavy'āyatanasyêti. rūp'āyatanasyâpi kasmān nāmântaraṃ nôcyate. [Tib. 47ᵃ] ata āha. *cakṣur-ādibhiś ca viśeṣitair yan na cakṣur-ādi-saṃjñākaṃ rūpaṃ ca. tad rūp'āyatanaṃ jñāsyata ity asya nāmântaraṃ nôcyate.* tad-yathā sarvāsu goṣv aṃkitāsu ya gaur nâṃkitā[5]. tasyā anaṃkanam evâṃkanaṃ bhavati. tadvat. *prādhānyād* iti tribhiḥ kāraṇai rūp'āyatanasya prādhānyaṃ. *pāṇy-ādi-saṃsparśair* bādhanā-lakṣaṇād *rūpaṇāt. idam ihâmutrêti deśa-nidarśana-rūpaṇāt. idam eva rūpam iti loka-pratītatvāc ca. viśeṣaṇârtham evâikaṃ*[6] *dharm'āyatanam uktam* iti. kathaṃ viśeṣaṇârthaṃ. yathā gamyeta pratyekam eṣāṃ[7] dvādaśānām āyatanatvaṃ viṣayi-viṣayatvena vya-

[1] aik° MSS. [2] bhaujya MSS. [3] sthā NT. [4] piṇḍaṃ CN. [5] āṃk° N, ātk° T.
[6] ekâikaṃ MSS. but L & Tib. [7] aiṣ° MSS.

vasthānāt na samastānām iti. cakṣur-ādibhiś ca viśeṣitair yan na cakṣur-ādi-saṃjñakaṃ dharmaś ca. tad dharm'āyatanaṃ jñāsyata iti tasya nāmântaraṃ nôcyate. *vedan'ādīnām* ity ādi-śabdena saṃjñā-saṃskārâvijñapty-asaṃskṛtānāṃ grahaṇaṃ. *viṃśati-prakāratvenê*ti.

rūpaṃ dvidhā viṃśatidhêti[1]

vacanāt. *cakṣus-traya-gocaratvāc ca. māṃsa*-cakṣur asmad-ādīnāṃ. *divyaṃ* cakṣur devānāṃ. *āryaṃ prajñā*-cakṣur āryāṇām anāsravaṃ jñānaṃ satya-catuṣṭay'ālambanaṃ. ato rūpam eva cakṣus-traya-gocaraṃ. na cakṣur-ādayaḥ. tasmāt. tad eva rūp'āyatanam uktaṃ nânyāni.

(25) *yeṣāṃ vāk-svabhāvaṃ buddha-vacanam* iti. yeṣāṃ Sautrāntikānāṃ [Tib. 47[b]] vāg-vijñapti-svabhāvaṃ. teṣāṃ *tāni rūpa-skandha-saṃgṛhītāni*. śabd'āyatanasya rūpa-skandha-saṃgṛhītatvāt. *yeṣāṃ nāma-svabhāvam* iti. yeṣāṃ nikāyântarīyāṇāṃ citta-viprayuktaṃ[2] nāmâsti. *teṣāṃ saṃskāra-skandhena saṃgṛhītāni*. saṃskāra-skandha-saṃgṛhītatvān nāmnaḥ. Ābhidhārmikāṇāṃ tûbhaya-svabhāvaṃ Buddha-vacanam iṣṭaṃ. tathā hi Jñānaprasthāna[3] uktaṃ. katamad Buddha-vacanaṃ. Tathāgatasya yā vāg vacanaṃ vyāhāro gīr niruktir vāk-patho vāg-ghoṣo vāk-karma vāg-vijñaptiḥ. Buddha-vacanaṃ kuśalaṃ vaktavyaṃ. avyākṛtaṃ vaktavyaṃ. syāt kuśalaṃ. syād avyākṛtaṃ. katarat kuśalaṃ. kuśala-cittasya Tathāgatasya vācaṃ bhāṣamāṇasya yā vāg yāvad vāg-vijñaptiḥ. katarad avyākṛtaṃ. avyākṛta-cittasya Tathāgatasyêti pūrvavat. punas tatrâivânantaram uktaṃ Buddha-vacanaṃ nāma ka[4] eṣa dharmaḥ. nāma-kāya-pada-kāya-vyaṃjana-kāyānāṃ yā anupūrva-racanā anupūrva-sthāpanā anupūrva-samāyoga iti. teṣām Ābhidhārmikāṇāṃ rūpa-skandhena saṃskāra-skandhena ca tāny aśīti-dharma-skandha-sahasrāṇi saṃgṛhītāni. sâtirekāṇi me aśīti-dharma-skandha-sahasrāṇi Bhagavato'ntikāt saṃmukham udgṛhītānîti sūtra-vacanaṃ. caturâśīti-dharma-skandha-sahasrāṇîti nikāyântare sūtra-pāṭhaḥ.

(26) *śāstra-pramāṇa ity eka*

iti. śāstrasya pramāṇaṃ śāstra-pramāṇaṃ. śāstra-pramāṇaṃ [Tib. 48[a]] pramāṇam asya. so 'yaṃ dharma-skandhaḥ.

śāstra-pramāṇa ity eke

tāvad āhuḥ. *tac ca ṣaṭ-sahasrāṇîti*. tac ca śāstraṃ *Dharmaskandha-saṃjñakaṃ* grantha-*prāmāṇyena* ṣaṭ-sahasrāṇîti. tāni tv *aśīti-dharma-skandha-sahasrāṇy* antarhitāni. ekaṃ tv etad avaśiṣyata iti kathayanti.

skandh'ādīnāṃ kathaikaśaḥ.

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[1] kārikā I, 10[a]. [2] °pramuktaṃ MSS. [3] 發智論第十二 (秋五 54[b]). [4] om. T.

apara āhur iti vākyâdhyāhāraḥ. *skandh'ādīnām ekâikā kathā dharma-skandhaḥ.* te ca dharma-skandhā aśīti-sahasra-saṃkhyā vyākhyāyaṃte. *pratītyasamutpād-*'ādīni cêha vyākhyāsyante. *praṇidhi-jñānâraṇ'ādīnām* ity *ādi*-grahaṇena saṃgraha-vastu-karma-pathâśubh'ānâpānasmṛty-ādīni gṛhyante.

carita-pratispakṣas tu dharma-skandho 'nuvarṇita

iti. *tu*-śabdaḥ pūrvôkta-pakṣa-nirākaraṇârtho 'vadhāraṇârtho vā. *rāga-dveṣa-moha-mān'ādi-carita-bhedenê*ti. *ādi*-śabdena dṛṣṭi-vicikits'ādīnāṃ grahaṇaṃ. kecit sattvā rāga-caritāḥ. kecid dveṣa-caritāḥ. kecin moha-caritāḥ. kecin māna-caritāḥ. kecid dṛṣṭi-caritāḥ. kecid vicikitsā-caritāḥ. kecid rāga-dveṣa-caritāḥ. kecid rāga-dveṣa-moha-caritāḥ. kecid rāg'āśayā dveṣa-prayogāḥ. kecid dveṣ'āśayā rāga-prayogāḥ. kecit kṛtrima-rāgā nigṛhya-dveṣāḥ. kecit kṛtrima-dveṣā nigṛhya-rāgā iti. *teṣāṃ pratipakṣeṇa Bhagavatā tāny uktānî*ti.

(27) *ye 'py anye skandh'āyatana-dhātava* iti vistaraḥ. [Tib. 48^{b}] ye'pi skandh'āyatana-dhātavaḥ. te 'py eṣv eva *skandh'āyatana-dhātuṣu pratipādyāḥ* praveśayitavyāḥ. *svaṃ-svaṃ svabhāvam eṣāṃ yathā vyavasthāpitam asmin śāstre vimṛṣya* skandhāḥ skandheṣu pratipādayitavyā āyatanāny āyataneṣu dhātavo dhātuṣu. *śīla-skandho rūpa-skandha-saṃgṛhīta* iti. kāya-vāg-virati-rūpa-svabhāvatvāt śīla-skandhasya. *śeṣāḥ saṃskāra-skandhenê*ti. *samādhy*-ādīnāṃ caitasikatvāt. *vimuktir* ihâdhimokṣo 'bhipretaḥ. *vimukti-jñāna-darśanaṃ* ca prajñā-viśeṣa evêti. *aṣṭāv alobha-svabhāvatvāt dharm'āyatanenê*ti. katamāny aṣṭau. pṛthivy-ap-tejo-vāyu-nīla-pīta-lohitâvadāta-kṛtsn'āyatanāni. tāni ca alobha-svabhāvāni apadekṣyante

alobho 'ṣṭāv

iti.[1] alobhaś ca dharm'āyatane 'ntarbhavati. tena tat-saṃgrahaḥ. *sa-parivārāṇi tu paṃca-skandha-svabhāvatvān mano-dharm'āyatanābhyāṃ.* kiṃ. saṃgṛhītāni. tasyâlobhasya parivāro 'nuparivarti-rūpaṃ rūpa-skandho vedanā-saṃjñe vedanā-saṃjñā-skandhau cetan'ādayaḥ samprayuktā jāty-ādayaś ca viprayuktāḥ saṃskāra-skandhaḥ. vijñānaṃ câtra kalāpe vijñāna-skandha iti paṃca-skandha-svabhāvāni tāni bhavanti. navama-daśame tv ākāś'ānaṃty'āyatana-vijñān'ānanty'āyatana-kṛtsne paścād vakṣyete. [Tib. 49^{a}] *tathā 'bhibhv'āyatanānî*ti tāny alobha-svabhāvatvāt dharm'āyatanena. sa-parivārāṇi tu paṃca-skandha-svabhāvatvān mano-dharm'āyatanena pūrvavat vyākhyātavyāni. *ākāśa-vijñān'ānanty'āyatana-kṛtsne catvāri c' ākāś'ānanty'āyatan'ādīni.* ākāśa-vijñān'ākiṃcanya-nâivasaṃjñā-nâsaṃjñ'āyatanāni *catuḥ-skandha-svabhāvatvān mano-dharm'āyatanābhyāṃ saṃgṛhītāni.* na hi tatra rūpa-skandho 'sti. *paṃca vimukty-āyatanānî*ti vistaraḥ.

[1] kārikā VIII, 36^{b}.

sūtra uktaṃ. [1]paṃcêmāni vimukty-āyatanāni. katamāni paṃca. iha bhikṣo Śāstā dharmaṃ deśayati. anyatarânyataro vā vijño guru-sthānīyaḥ sabrahmacārī. yathā-yathā 'sya Śāstā anyatarânyataro vā vijño guru-sthānīyaḥ sabrahmacārī dharmaṃ deśayati. tathā-tathā teṣu dharmeṣv artha-pratisaṃvedī bhavati dharma-pratisaṃvedī ca. tasyârtha-pratisaṃvedino dharma-pratisaṃvedinaś côtpadyate prāmodyaṃ. pramuditasya prītir jāyate. prīta[2]-manasaḥ kāyaḥ praśrabhyate. praśrabdha-kāyaḥ sukhaṃ vedayate. sukhitasya cittaṃ samādhīyate. samāhita-citto yathābhūtaṃ prajānāti yathābhūtaṃ paśyati. yathābhūtaṃ prajānan yathā-bhūtaṃ paśyan nirvidyate. nirviṇṇo virajyate. virakto vimucyate. [Tib. 49b] idaṃ prathamaṃ vimukty-āyatanaṃ. yatra sthitasya bhikṣor vā bhikṣuṇyā vā anupasthitā smṛtir upatiṣṭhate. asamāhitaṃ cittaṃ samādhīyate. aparikṣīṇāś c' āsravāḥ parikṣīyante. ananuprāptaṃ cânuttaraṃ yoga-kṣemaṃ nirvāṇam anu-prāpnoti. punar aparaṃ na hâlva bhikṣo Śāstā dharmaṃ deśayaty anyatarânya-taro vā vijño guru-sthānīyaḥ sabrahmacārī. api tu yathā-śrutān dharmān yathô-padiṣṭān yathā-paryavāptān[3] vistareṇa svareṇa svādhyāyaṃ karoti. yathā-yathā tān yathā-śrutān yathôpadiṣṭān yathā-paryavāptāṃ[3] vistareṇa svareṇa svādhyāyaṃ karoti. tathā-tathā teṣu artha-pratisaṃvedī bhavati pūrvavat. idaṃ dvitīyaṃ vimukty-āyatanaṃ. yatra sthitasyêti pūrvavat. punar aparaṃ na hâlva bhikṣo Śāstā dharmaṃ deśayati anyatarânyataro vā vijño guru-sthānīyaḥ sabrahmacārī. nâpi yathā-śrutān dharmān yathôpadiṣṭān yathā-paryavāptān vistareṇa svādhyā-yaṃ karoti. api tu yathā-śrutān dharmān yathôpadiṣṭān yathā-paryavāptān[3] vistareṇa parebhyaḥ saṃprakāśayati. yathā-yathā yathā-śrutān dharmān yathô-padiṣṭān yathā-paryavāptān vistareṇa parebhyaḥ saṃprakāśayati. tathā-tathā teṣu dharmeṣv artha-pratisaṃvedī bhavatîti pūrvavat. idaṃ tṛtīyaṃ vimukty-āyata-naṃ. yatra sthitasyêti pūrvavat. punar aparaṃ na hâlva bhikṣo Śāstā pūrvavat. nâpi svādhyāyaṃ nāpi parebhyaḥ saṃprakāśayati. api tu yathā-śrutān yāvad yathā-paryavāptān cintayati tulayati upaparīkṣate. [Tib. 50a] yathā-yathā yathā-śrutān yāvad yathā-paryavāptān[3] cintayati yāvad upaparīkṣate. tathā-tathā teṣu dharmeṣv artha-pratisaṃvedī pūrvavat. idaṃ caturthaṃ vimukty-āyatanaṃ. yatra sthitasyêti pūrvavat. punar aparaṃ na hâlva bhikṣo Śāstêti pūrvavat. nâpi svādhyāyaṃ nâpi parebhyaḥ saṃprakāśayati nâpi cintayati. api tv anenânyatamaṃ bhadrakaṃ samādhi-nimittaṃ sādhu ca suṣṭhu ca sûdgṛhītaṃ bhavati su-manasikṛtaṃ su-bhāvitaṃ su-juṣṭaṃ su-pratividdhaṃ. tad-yathā vinī-

[1] From here up to last line cf. 集異門足論第十三 (秋—95b19 et seq.). [2] prīti T. [3] paryāpt° MSS., but cf. other similar passages.

lakaṃ[1] vā vipūyakaṃ vā vyādhmātakaṃ vā vipaṭumakaṃ vā vilohitakaṃ vā vikhāditakaṃ vā vikṣiptakaṃ vā [2]asthi vā[2] asthi-saṃkalikā vā. yathā-yathā khalv anenânyatamânyatamaṃ bhadrakaṃ samādhi-nimittaṃ pūrvavat yāvat su-pratividdham. tathā-tathā teṣu dharmeṣv artha-prativedī bhavati pūrvavat. idaṃ paṃcamaṃ vimukty-āyatanaṃ. yatra sthitasyêti pūrvavat. vimukter āyadvāraṃ prajñā-viśeṣaḥ. *prajñā* ca *dharm'āyatanena saṃgṛhītā. sa-parivārāṇi śabda-mano-dharm'āyatanaiḥ.* deśanā-svādhyāya-para-saṃprakāśaneṣu śabda-grahaṇāc chabd'āyatanam asti. mano-dharm'āyatane tu prajñā-parivāra-bhūte sarvatra-sthe iti tribhiḥ saṃgrahaḥ. *dvayor āyatanayor* iti. sūtra uktaṃ.[3] rūpiṇaḥ santi sattvā [Tib. 50ᵇ] asaṃjñinaḥ apratisaṃjñinaḥ. tad-yathā devā asaṃjñi-sattvāḥ. idaṃ prathamam āyatanaṃ. arūpiṇaḥ santi sattvāḥ sarvaśa[4] ākiṃcany'āyatanaṃ samatikramya nâivasaṃjñānâsaṃjñ'āyatanam upasaṃpadya viharanti. tad-yathā devā nâivasaṃjñānâsaṃjñ'āyatanôpagāḥ. idaṃ dvitīyam āyatanam iti. anayor dvayor āyatanayor asaṃjñi-sattvā *daśabhir āyatanaiḥ saṃgṛhītāḥ. gandha-ras'āyatanayor eva* tatrâbhāvāt. bhavati hi cyuty-upapatti-kālayos teṣāṃ mana-āyatanam iti. nâivasaṃjñānâsaṃjñ'āyatanôpagā *mano-dharm'āyatanābhyāṃ saṃgṛhītā* ity adhikṛtaṃ. teṣām arūpitvāt. *Bahudhātuke 'pi dvāṣaṣṭir dhātava* iti. sūtra[5] uktaṃ. āyuṣmān Ānando Bhagavantam etad avocat. kiyatā bhadanta paṇḍito[6] dhātu-kuśalo bhavati. Bhagavān āha. paṇḍita Ānanda aṣṭādaśa dhātūñ jānāti paśyati yathābhūtaṃ. cakṣur-dhātuṃ rūpa-dhātuṃ cakṣur-vijñāna-dhātuṃ. evaṃ yāvan mano-dhātuṃ dharma-dhātuṃ mano-vijñāna-dhātum iti. itîmān Ānandâṣṭādaśa dhātūñ jānāti paśyati yathābhūtaṃ. ṣaḍ api dhātūṃ jānāti paśyati yathābhūtaṃ. pṛthivī-dhātum ab-dhātuṃ tejo-dhātuṃ vāyu-dhātum ākāśa-dhātuṃ vijñāna-dhātum iti. aparān api ṣaḍ dhātūṃ jānāti paśyati yathābhūtaṃ. kāma-dhātuṃ vyāpāda-dhātuṃ [Tib. 51ᵃ] vihiṃsā-dhātuṃ naiṣkramya[7]-dhātum avyāpāda-dhātum avihiṃsā-dhātum iti. aparān api ṣaḍ dhātūñ jānāti paśyati yathābhūtaṃ. sukha[8]-dhātuṃ duḥkha-dhātuṃ saumanasya-dhātuṃ daurmanasya-dhātum upekṣā-dhātum avidyā-dhātum iti. caturo 'pi dhātūñ jānāti paśyati yathābhūtaṃ. vedanā-dhātuṃ saṃjñā-dhātuṃ saṃskāra-dhātuṃ vijñāna-dhātum iti. trīṇy api dhātūṃ jānāti paśyati yathābhūtaṃ. kāma-dhātuṃ rūpa-dhātum ārūpya-dhātum iti. aparān api trīn dhātūṃ jānāti paśyati yathābhūtaṃ. rūpa-dhātuṃ ārūpya-dhātuṃ nirodha-dhātum iti. aparān api trīn dhātūṃ jānāti paśyati yathābhūtaṃ. atītaṃ

[1] For foll. nine terms cf. Mahāvyutpatti LII. [2]....[2] om. TS. [3] cf. 大毘婆沙論第百三十七 (收六 42ᵃ¹⁸). [4] sarvasa C, sarveṇa N. [5] See Majjhima-N. No. 115.=中阿四七 (眞七 31ᵇ). [6] tān N, °ta T. [7] ṅes-par ḥbyuṅ-ba; but nekkhamma op. cit. & 無欲 in Ch. & context all require the form naiṣkāmya. [8] satva N, bhū C.

dhātum anāgataṃ dhātuṃ pratyutpannaṃ dhātuṃ. aparān api trīn dhātūṃ jānāti paśyati yathābhūtaṃ. hīnaṃ[1] dhātuṃ madhyamaṃ dhātuṃ praṇītaṃ dhātum iti. aparān api trīn dhātūṃ jānāti paśyati yathābhūtaṃ. kuśalaṃ dhātum akuśalaṃ dhātum avyākṛtaṃ dhātum iti. aparān api trīn dhātūṃ jānāti paśyati yathābhūtaṃ. śaikṣaṃ dhātum aśaikṣaṃ dhātuṃ nâivaśaikṣaṃ-nâśaikṣaṃ dhātum iti. dvāv api dhātū jānāti paśyati yathābhūtaṃ. s'āsravaṃ [Tib. 51ᵇ] dhātum anāsravaṃ dhātum iti. aparāv api dvau dhātū jānāti paśyati yathābhūtaṃ saṃskṛtaṃ dhātum asaṃskṛtaṃ dhātum iti. imau dvau dhātū jānāti paśyati yathābhūtaṃ. iyatā c' Ānanda paṇḍito dhātu-kuśalo bhavatîti. itîmāny atrâbhisaṃbandhīni[2] vākyāni pratyekaṃ madhye 'pi paṭhitavyāni. vistara-bhayāt tu[3] mayā na likhitānîti bodhavyaṃ. *yathāyogaṃ saṃgraho veditavya* iti. aṣṭādaśa tāvad dhātavas ta[4] eva ta iti. ebhis *te saṃgṛhītā* [5]*evâṣṭādaśasu dhātuṣu.*[5] yatra[6] pṛthivī-dhātv-ādayaḥ ṣaṭ.[7] teṣām ādyānāṃ caturṇāṃ spraṣṭavya-dhātau saṃgrahaḥ. ākāśa-dhāto rūpa-dhātāv āloka-tamas-svabhāvatvāt. vijñāna-dhātoḥ saptasu citta-dhātuṣu saṃgrahaḥ. kāma-dhātv-ādīnāṃ tu ṣaṇṇāṃ kāma-dhātuḥ kāma-rāga ihâbhipretaḥ. sa ca caitasikaḥ. vyāpāda-dhātv-ādayo 'pi caitasikā evêti. teṣāṃ dharma-dhātu-saṃgrahaḥ. sukha-dhātv-ādīnām api ṣaṇṇāṃ tasminn eva saṃgrahaḥ. vedanā-dhātv-ādīnāṃ caturṇāṃ trayāṇāṃ dharma-dhātau. vijñāna-dhātoḥ saptasu vijñāna-dhātuṣu. kāma-dhātv-ādīnāṃ trayāṇāṃ kāma-dhātoḥ aṣṭādaśasu dhātuṣu. rūpa-dhātoś catur-daśasu vinā gandha-rasa-ghrāṇa-jihvā-vijñāna-dhātubhiḥ. ārūpya-dhātor mano-dharma-mano-vijñāna-dhātuṣu. rūpa-dhātv-ādīnāṃ tu trayāṇāṃ dvayor uktaḥ saṃgrahaḥ. nirodha-dhātor dharma-[Tib. 52ᵃ] dhātau. atīta-dhātv-ādīnāṃ trayāṇāṃ pratyekam aṣṭādaśasu dhātuṣu saṃgrahaḥ. hīn'ādayas trayo dhātavaḥ kāma-dhātv-ādaya evêti eṣām uktaḥ saṃgrahaḥ. kuśal'ādīnāṃ trayāṇāṃ kuśalâkuśala-dhātvo rūpa-śabda-dharma-dhātuṣu [8]saptasu ca citta-dhātuṣu.[8] avyākṛta-dhātor aṣṭādaśasu dhātuṣu. śaikṣâśaikṣa-dhātv-ādīnāṃ trayāṇāṃ dvayor mano-dharma-mano-vijñāna-dhātuṣu. tṛtīyasyâṣṭādaśa-dhātuṣu. s'āsravânāsrava-dhātvoḥ ādyasyâṣṭādaśasu dhātuṣu. dvitīyasya mano-dharma-mano-vijñāna-dhātuṣu. saṃskṛtâsaṃskṛta-dhātvor ādyasyâṣṭādaśasu dhātuṣu. dvitīyasya dharma-dhātau saṃgrahaḥ. ta ete dvāṣaṣṭir dhātavaḥ.

(28) *ya ime tatrê*ti Bahudhātuke. *eteṣāṃ dvayor lakṣaṇam anuktam* iti.

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[1] hīna MSS. [2] Ex conj. from Tib. sbyar-ba. atrohinamedina C, ātrāhinamedina N, ātrāhi TS, atra hi nirbhedīni L. [3] te NT, Tib. ni. [4] ṭha T. [5]....[5] eva. tathā hi L; de bṣin-du=tathā. [6] ye tu MSS. gaṅ-la. [7] ṣaḍ uktās L; drug ḥbyuṅ-ba. [8]....[8] om. NT.

pṛthivī-dhātv-ādīnām uktaṃ lakṣaṇam amī
dhṛty-ādi-karma-saṃsiddhāḥ. khara-snehôṣṇatêraṇā
iti.[1] nanu ca vijñāna-dhātor[2] apy uktaṃ[3] lakṣaṇaṃ.
vijñānaṃ prativijñaptir
iti[4] vacanāt. satyam uktaṃ sarveṣāṃ vijñānānāṃ lakṣaṇaṃ. vijñāna-dhātus tu kim iha kiṃcid eva vijñānam ity abhipretaṃ. ut' āho sarvam iti na viveci=tam. asaṃskṛtaṃ c' ākāśam ukta-lakṣaṇaṃ. na tv ākāśa-dhātuḥ. avaśyaṃ hy ayam [Tib. 52[b]] anya[5] ākāśāt. tathā hi ṣaḍ-dhātur ayaṃ bhikṣo puruṣa iti sūtrâ=ntaram uktam. ity anayā buddhyā 'bhihitaṃ dvayor lakṣaṇam anuktam iti. ata ev[6] āha. *tat kim ākāśam ev' ākāśa-dhātur veditavyaḥ. sarvaṃ ca vijñānaṃ vijñāna-dhātur* iti. *mukha-nāsik'ādiṣv* ity *ādi*-śabdena śrotr'ādīnāṃ grahaṇaṃ.
āloka-tamasī kilê ti.
kila-śabdaḥ para-mata-dyotanârthaḥ. sva-mataṃ tu sa-pratigha-dravyâbhāva-mā=tram ākāśam iti abhiprāyo lakṣyate. *rātriṃ-diva-svabhāva* iti. rātri-vartinas tamaso bhāskar'ātapa-lakṣyasya[7] c'[8] ālokasyâbhipretatvāt. bāhuliko vā 'yaṃ nir=deśaḥ. *aghaṃ kila citasthaṃ rūpam* iti. citasthaṃ saṃghātastham. *atyarthaṃ hanti hanyate cê* ti[9] aghaṃ nairuktena vidhinā. atyartha-śabdasya a-kār'ādeśaḥ kṛto hanteś ca gh'ādeśaḥ. *tasya tat sāmantakam* iti. *tasyâghasya* kuḍy'ādikasya *sāmantakaṃ* samīpastham. tad apekṣya vyavasthāpitam ity arthaḥ. atrâpi vyā=khyāne *kila*-śabdo Vaibhāṣika-vyākhyāna-pradarśanârthaḥ.[10] sva-mataṃ tu yat tat paścād ucyate. tad āha. *aghaṃ ca tat. anyasya* rūpasya *tatrâpratighātān* na pratihanyate 'nyad rūpam asminn iti kṛtvā. *sāmantakaṃ cânyasya rūpasyê* ti citasthasya.[11] asmin pakṣe karmadhārayaḥ samāsaḥ. aghaṃ ca tat sāmantakaṃ ca tad iti agha-sāmantakaṃ.
vijñānaṃ s'āsravam
[Tib. 53[a]] iti. janmano hetor vijñānasyâbhipretatvāt. kuta iti cet. ata āha. *yasmād ime ṣaḍ-dhātava iṣṭā*
janma-niśrayāḥ.
ṣaḍ-dhātur ayaṃ bhikṣo puruṣa iti. ṣaṭ khalu dhātūn pratītya mātuḥ kukṣau garbhasyâvakrāntir iti vacanāt. [12]*ete hi*[12] *janmana* iti vistaraḥ. [13]*ete hi*[13] *janmano* janaka-poṣaka-saṃvardhakatvād *ādhāra-bhūtāḥ*. janako hy atra vijñāna-dhātuḥ pratisaṃdhi-bījatvāt. poṣakāni bhūtāni tat-saṃniśraya-bhāvāt. saṃvardhaka

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[1] kārikā I, 12[cd]. [2] °tur MSS. [3] ukta MSS. [4] kārikā I, 16[a]. [5] anyad MSS. [6] evam MSS. ñid. [7] °kṣasya CN. [8] v' CN. [9] vêti NT. [10] °rthaṃ C. [11] mitaskasya N, vita=skasya CTS, but Tib. brtsegs-par gnas-pa. [12]....[12] etarhi T. [13]....[13] etarhi NT.

ākāśa-dhātur avakāśa-dānāt. ata evâiṣāṃ dhātutva-vacanaṃ. pratisaṃdhiṃ dadhata iti dhātavaḥ. *anāsravās tu dharmā nâivam* iti. na janma-niśrayā janma-nirodhitvāt.

(29) *sanidarśana eko 'tra rūpam*

iti. kim idaṃ nidarśanaṃ nāma. yena viśeṣeṇa yogāt tad vastu tathā nidarśayituṃ[1] śakyate. sa viśeṣo nidarśanam ity ucyate. vacanena parasya[2] cakṣur-[3]vijñānām utpannaṃ[3] vā nidarśanaṃ. tena saha vartate *sanidarśana eko* rūpa-dhātur atrâṣṭādaśasu dhātuṣu. *rūpa*-dhātur evâikaḥ sanidarśana ity avadhāraṇād uktaṃ bhavati. *anidarśanāḥ śeṣā* iti. anena câsya[4] sanidarśanatvena prādhānyam uktam iti. na punarukta-doṣa-prasaṃga iti tat-siddheḥ. ete ca sanidarśanatv'ādayaḥ prabhedāḥ prāyeṇa sūtrôktā eva pradarśyante. [Tib. 53[b]] tathā hi sūtra uktaṃ. cakṣur bhikṣo ādhyātmikam āyatanaṃ. catvāri mahā-bhūtāny upādāya rūpa-prasādaḥ rūpy anidarśanaṃ sapratighaṃ. yāvat kāyo bhikṣo ādhyātmikam āyatanaṃ pūrvavat. mano bhikṣo ādhyātmikam āyatanaṃ arūpy anidarśanam apratighaṃ. rūpāṇi bhikṣo bāhyam āyatanaṃ. catvāri mahā-bhūtāny upādāya rūpi sanidarśanaṃ sapratighaṃ. śabdā hi bhikṣo bāhyam āyatanaṃ. catvāri mahā-bhūtāny upādāya rūpy anidarśanaṃ sapratighaṃ. yāvat spraṣṭavyāni bhikṣo bāhyam āyatanaṃ. catvāri mahā-bhūtāni catvāri ca mahā-bhūtāny upādāya rūpy anidarśanaṃ sapratighaṃ. dharmā bhikṣo bāhyam āyatanaṃ. ekā-daśabhir āyatanair asaṃgṛhītaṃ arūpy anidarśanam apratigham iti. ete ca prabhedā dhātūnām eva ā prathama-kośa-sthāna-parisamāpteḥ kathyante. rūpa-vijñāna-vibhāgatvāt.

sapratighā daśa rūpiṇa

iti. *rūpi*-grahaṇam arūpi-nirāsârtham. rūpaṇaṃ rūpam. tad eṣām astîti *rūpiṇaḥ*. *daśê*ti cakṣur-dhātv-ādayaḥ paṃca tad-viṣaya-dhātavaś ca paṃca cêti. dharma-dhātor nirāsaḥ katham kṛtaḥ. sa câpi hi rūpī 'ti śakyate vaktuṃ. tatrâvijñapti-rūpa-sadbhāvāt. rūpiṇa evêty avadhāraṇāt tan-nirāsaḥ kṛto bhavati. ye hi dhātavo rūpi-svabhāvā eva[5] te grahītavyāḥ. dharma-dhātus tu rūpy-[Tib. 54[a]] arūpi-svabhāva iti. *sva-deśe parasyôtpatti-pratibandha* iti vistaraḥ. yatrâikaṃ sapratighaṃ vastu. tatra dvitīyasyôtpattir na bhavati.

yathā hasto haste 'bhyāhataḥ pratihanyate. *upale vā*. hasto hasta-sthāne upala-sthāne vā nôtpadyate. upalo 'pi. tayor hastôpalayoḥ sthāne upalo 'pi nôtpadyate. *jale pratihanyata* iti. jale sva-viṣaye pravartata ity arthaḥ. *prāyeṇa manuṣyāṇām*

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[1] nirdeś° CT, bstan-pa. [2] paraḥ CNST, gṣan-gyi. [3]....[3] vijñānaṃ CNT, vijñāna S, but L & rnam-par śes-pa skyed-pa ni. [4] vā 'sya C. [5] evaṃ C, eve T.

iti *prāya*-grahaṇaṃ kaivart'ādi[1]-nivṛtty-arthaṃ. *asti nôbhayatrê*ti. garbhe niyata-mṛtyūnāṃ. *etān ākārān* iti. etāṃ prakārān ity arthaḥ. *titīlā*[2] jatunyaḥ.[3] *mārjār'ādīnām* ity *ādi*-grahaṇena caura-manuṣy'ādīnāṃ vyāghr'ādīnāṃ ca grahaṇaṃ. *yasmiṃ yasya kāritraṃ. sa tasya viṣaya* iti. kāritraṃ puruṣa-kāraḥ. cakṣuḥ-śrotr'ādīnāṃ rūpa-śabd'ādiṣv ālocana-śravaṇ'ādi-kāritraṃ. tac ca sva-citta-caittān praty āśraya-bhāva-śakti-viśeṣa-lakṣaṇaṃ veditavyaṃ. *yac citta-caittair gṛhyate* daṇḍâvaṣṭambhana-yogena. *tad ālambanaṃ* rūp'ādi. tad evaṃ sati citta-caittānām ev' ālambanaṃ. viṣayaḥ punaś cakṣur-ādīnām api na kevalaṃ citta-caittānāṃ. *tasmāt pareṇâpravṛtter* iti. yo hi loke yataḥ pareṇa na pravartate. sa tatra pratihanyate kāṣṭhe kuḍye vā. tathā cakṣur-ādi viṣayāt pareṇa na kāritraṃ karoti. viṣaya eva tu karoti tasmāt tatra pratihanyata ity ucyate. [Tib. 54ᵇ] *nipāto vā 'tra pratighāta* iti vistaraḥ. *atra* viṣaye nipatanaṃ *nipātaḥ*. yā sva-viṣaye pravṛttiḥ. kāritram ity arthaḥ. *tad iha āvaraṇa-pratighātenê*ti vistaraḥ.

sapratighā daśêty[4]

atr' āvaraṇa-pratighātena te daśa dhātavaḥ sapratighā abhipretāḥ. tatra[5] viṣay'ālambana-pratighātābhyāṃ citta-caittānām api sapratighatva-prasaṃgāt *catuṣkoṭikaḥ praśnaś* catuṣ-koṇaś[6] catuḥ-prakāra ity arthaḥ. *paścāt-pādaka* iti. yadi praśnasya paścād-bhāgaṃ gṛhītvā visarjanāyôttiṣṭhate sa *paścāt-pādakaḥ*. yadi pūrvaṃ bhāgaṃ gṛhītvā sa pūrva-pādakaḥ. *viṣaya-pratighātenâpi ta* iti citta-caittāḥ. te hi viṣaya-pratighāten' ālambana-pratighātena ca sa-pratighāḥ. *paṃcêndriyāṇi n' ālambana-pratighātena sapratighāny* anālambanatvāt.

yatrôtpitsor manasa

iti vistaraḥ. yatr' āśraye ālambane ca utpattu-kāmasya manasaḥ.

pratighāto

'nutpattiḥ

śakyate paraiḥ[7] *kartum*

antar'āvaraṇena.

tad eva sapratighaṃ.

tenântar'āvaraṇa-lakṣaṇena pratighena sapratighatvāt. sva-deśe parasyôtpatti-pratibandhana-lakṣaṇena pratighātena sapratighatvād ity apare. kiṃ punas tat. paṃcêndriya-paṃca-viṣaya-dhātu-svabhāvaṃ.

viparyayāt apratigham iṣṭaṃ.

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[1] °vartyādi MSS. [2] tittilā N, tijīlo C, titīlo TS, pha-baṅ. [3] caddulapaḥ C, paddulapaḥ N, vaṭulayaḥ TS, kha-rkub-dag. [4] kārikā I, 29ᵇ. [5] na tu CNTS, but L & Tib. [6] koś C, kośaś N. [7] °te 'nyaiḥ CTSL, °te 'nyau N, but as a foot of an āryā-metre it must be read paraiḥ. cf. below.

yatrôtpitsor manasaḥ pratighāto na śakyate paraiḥ kartuṃ yathā mano-dhātor dharma-dhātoś ca mano-vijñānôtpattau [Tib. 55ᵃ] antar'āvaraṇaṃ na śakyate paraiḥ kartuṃ. ataḥ sapta[1]-citta-dhātu-dharma-dhātu-svabhāvam apratigham iti siddhaṃ.

avyākṛtā aṣṭāv

iti. avyākṛtā evâṣṭāv ity avadhāraṇaṃ. *kuśalâkuśala-bhāvenâvyākaraṇāt avyākṛtāḥ.* ye kuśalâkuśala-vyatiriktāḥ. ta evâvyākṛtā ihâbhipretāḥ. na tu kuśalāḥ akuśalâvyākṛtâvyākaraṇāt. nâpy akuśalāḥ kuśalâvyākṛtâvyākaraṇāt. kuśalâkuśalānāṃ kuśalâkuśala-bhāvena vyākṛtatvāt. saṃketa-rūḍhy-apekṣā hi śabda-pravṛttiḥ.

tri-dhā 'nya

iti. dhātava ity adhikṛtaṃ. traidhâîvânye nâika-dhā na dvi-dhêti avadhāraṇaṃ. *alobh'ādi-saṃprayuktāḥ kuśalā* iti vistaraḥ. alobhâdveṣâmoha-hry-apatrapā-saṃprayuktāḥ sapta-citta-dhātavaḥ kuśalāḥ. *lobha*-dveṣa-mohâhrī-anapatrāpya-*saṃprayuktā akuśalāḥ.* [2]kutsitāc chalitā gatā[2] apakrāntā iti kuśalāḥ. prajñā vā kuśa iva tīkṣṇêti kuśaḥ. taṃ lānti ādadata ity kuśalāḥ. tad-viparītā akuśalāḥ. *anye* tv alobh'ādi-lobh'ādy-asaṃprayuktā *avyākṛtāḥ. dharma-dhātur* iti vistaraḥ. *alobh'ādi* [Tib. 55ᵇ]-*svabhāvo* yo 'yam uktaḥ. alobh'ādi-*saṃprayukto* vedan'ādiḥ. alobh'ādi-*samuttho* viprayuktaḥ. prāpti-jāty-ādiḥ. avijñaptiś ca. *pratisaṃkhyā-nirodhaś câpara* iti catur-vidhaḥ kuśalaḥ. dharma-dhātur *lobh'ādi-svabhāva-saṃprayukta-samuttho*[3] *'kuśalaḥ. 'anyo 'vyākṛto* yo nâlobh'ādi-svabhāva-saṃprayukta-samutthaḥ. nâpi lobh'ādi-svabhāva-saṃprayukta-samutthaḥ. ākāśam apratisaṃkhyā-nirodhaḥ. teṣāṃ ca yathāśaṃbhavaṃ prāpti-jāty-ādayaḥ. eṣo 'vyākṛto dharma-dhātuḥ. *tad-anyāv avyākṛtāv* iti. tābhyāṃ kuśalâkuśala-citta-samutthābhyāṃ rūpa-śabda-dhātubhyām anyau rūpa-śabda-dhātū avyākṛta-citta-samutthau kāya-vāg-vijñapti-saṃgṛhītau vijñapty-asaṃgṛhītau câvyākṛtau.

(30) *kāma-dhātv-āptāḥ sarve*

iti. *kāma-dhātv-āptāḥ sarva* evêty avadhāryate. aṣṭādaśa-dhātutva-mātra-saṃgrahāt. na tu pratyekaṃ sākalyataḥ. tata āha.

*rūpe catur-daśê*ti.

tayoḥ kavaḍīkār'āhāratvād iti. tayor gandha-rasayoḥ. gandho 'pi hi kavaḍīkār'āhāraḥ sūkṣmaḥ. *tatrâbhāva-prasaṃga* iti. *tatra* rūpa-dhātau spraṣṭavya-dhātor *abhāva-prasaṃgaḥ* kavaḍīkār'āhāratvāt.

kavaḍīkāra āhāraḥ kāme[4] try-āyatan'ātmaka

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[1] saptar MSS. [2]....[2] °tāchalibhāgatā NT, °tācchelibhāgatā C, °tāc chalitā durgater L, smad-pa-las ḥdas-śiṅ ṅan-soṅ-las. [3] °murttho N, °mutthā T. [4] kāye MSS.

[Tib. 56ᵃ] iti[1] siddhântāt. *gandha-rasayor apy eṣa prasaṃga* iti. yau n' āhāra-svabhāvau. tau tatra syātām ity arthaḥ. *asti tu spraṣṭavyasyê*ti. kiṃ. paribhoga *indriy'āśraya-bhāvena ādhāra-bhāvena prāvaraṇa-bhāvena ca. anye punar āhur* iti bhadanta-Śrīlātaḥ. *praśrabdhi-sahagatenê*ti. praśrabdhi-sahôtpannena kāya-karmaṇyatā-sahagatenêty arthaḥ. atr' Ācāryo bhadanta-Śrīlāta-matam[2] anādṛtya Vaibhāṣika-mataṃ sâvakāśaṃ dṛṣṭvā viniścayam ārabhate. *evaṃ tarhî*ti vistaraḥ. Vaibhāṣikair arthata etat pratijñātaṃ. na sto rūpa-dhātau gandha-rasau. niḥ-prayojanatvāt. strī-puruṣêndriya-viṣayavad iti. taṃ pakṣam Ācāryo dūṣayati. duṣṭo 'yaṃ pakṣaḥ. dharmi-viśeṣa-viparyayâpakṣālatvāt. rūpa-dhātu-gandha-ras'ākhyo hi dharmī vidyamāna-sva-grāhako 'bhipretaḥ. tasyâvidyamāna-sva-grāhakatvaṃ prāpnoti. yathā hi strī-puruṣêndriya-viṣayo niḥprayojanatvena avidyamāna-sva-grāhako bhavati. tathā gandha-ras'ākhyo 'pi viṣayaḥ prāpnoti. sphuṭam apy [3]anumānam asti.[3] yenâiṣa dharmi-viśeṣa-viparyayo vyajyate.[4] na sto rūpa-dhātau *ghrāṇa-jihvêndriye* niḥprayojana-viṣayatvāt. puruṣêndriyavad iti. Vaibhāṣika-deśīyaḥ kaścit pratividhatte. *asti prayojanam* iti vistaraḥ. *tābhyāṃ* ghrāṇa-jihvêndriyābhyāṃ [Tib. 56ᵇ] *vinā śarīra-śobhâiva na syāt vāg-vijñaptiś* ca. anena dṛṣṭa-bādhena[5] prasaṃgaṃ nivartayati. anumānaṃ hy atra dṛṣṭaṃ bādhate. kiṃ tad ity ucyate. sto[6] rūpa-dhātau ghrāṇa-jihvêndriye. saprayo-janatvāt. cakṣur-indriyavad iti. Ācārya āha. *yady etat prayojanam* iti vistaraḥ. *adhiṣṭhānenâiv' āśraya-śobhā vacanaṃ ca bhavati nêndriyeṇê*ti saprayojanatvasya hetor asiddhatāṃ darśayati. Vaibhāṣika-deśīya āha. *nânindriyam adhiṣṭhānam* iti vistaraḥ. na rūpa-dhātau saṃbhavaty anindriyaṃ ghrāṇa-jihvêndriyâdhiṣ-ṭhānam. indriyâdhiṣṭhānatvāt. *puruṣêndriyâdhiṣṭhānavad* iti. etena saprayo-janatvasya siddhatāṃ[7] sthāpayati. Ācārya āha. *yuktas tad-asaṃbhava* iti vistaraḥ. yuktas tatra puruṣêndriyâdhiṣṭhānasyâsaṃbhavo *niḥprayojanatvāt. ghrāṇa-jih-vêndriyâdhiṣṭhānaṃ tv* āśraya-śobhā'bhivyāhāra-prayojanatvāt *saprayojanaṃ. ato 'sya vinā 'pîndriyeṇa yuktaḥ saṃbhavaḥ.* sādhanaṃ tatrôcyate.[8] saṃbhavati rūpa-dhātāv anindriyaṃ ghrāṇa-jihvêndriyâdhiṣṭhānaṃ. saprayojanatvāt. cakṣur-indriyâdhiṣṭhānavad iti. anena tām eva saprayojanatvasyâsiddhatāṃ vyavasthā-payati. evam atra saprayojanatva-vādini Vaibhāṣika-deśīye kasmiṃścin niṣiddhe yad etad ādāv uktaṃ. evaṃ tarhi ghrāṇa-jihvêndriyayor apy abhāva-prasaṃgaḥ niḥprayojanatvād iti tad-dūṣaṇ'ābhāsatāṃ darśayanto Vaibhāṣikā āhuḥ. *niḥprayo-janā 'pî*ti vistaraḥ. *yathā garbhe* [Tib. 57ᵃ] *niyata-mṛtyūnāṃ niḥprayojanâ-*

[1] kārikā III, 39ᵇ. [2] m C. [3]....[3] anumānayanti MSS. & L; rjes-su dpag-pa....yod-de. [4] vyakṣyate CT, pyakṣyate N, vakṣyate S. [5] bādhayā MSS. & L. [6] na sto N. [7] °ddhitāṃ NT. [8] tv atr° MSS. but L & Tib.

bhinirvṛttiḥ. na hi teṣāṃ rūpa-darśan'ādir bhavati. evaṃ rūpa-dhātau ghrāṇa-jihvêndriyâbhinirvṛttir niḥprayojanā 'pi bhaviṣyatîti. tena na sto[1] rūpa-dhātau ghrāṇa-jihvêndriye. niḥprayojanatvāt. puruṣêndriyavad iti[2] niḥprayojanatvam anaikāntikaṃ pradarśyate. Ācārya āha. *syān nāma niḥprayojanê*ti vistaraḥ. bhaven niḥprayojanêndriyâ*bhinirvṛttiḥ*. *na tu nirhetukā* saṃskṛtānāṃ sahetukatvāt. *yaś ca viṣayād vitṛṣṇaḥ*. *sa niyatam indriyād apî*ti. anena hetv-abhāvaḥ pradarśyate. tataś câlvaṃ sādhanam ucyate. na sto rūpa-dhātau ghrāṇa-jihvêndriye. nirhetukatvāt. nirhetukâṃkuravat puruṣêndriyavad vā. *puruṣêndriyam api vā kiṃ na nirvartata* ity Ācārya eva vikalpaṃ vāhayati. ko 'bhiprāyaḥ. yadi niḥprayojanā hetum antareṇâpi vā ghrāṇa-jihvêndriyayor utpattiḥ puruṣêndriyam api vā kiṃ na nirvartate. Vaibhāṣikānāṃ hy ayaṃ pakṣaḥ. sa-ghrāṇa-jihvêndriyo rūpa-dhātu-sattva-saṃtānaḥ. rūpi-prāṇitvāt. kāmâvacara-sattva-saṃtānavad iti. Ācāryas tu puruṣêndriyam api kiṃ na nirvartata ity anena tasya pakṣasya dharmi-viśeṣa-viparyayaṃ darśayati. avidyamāna-puruṣêndriyo rūpa-dhātu-sattva-saṃtāno dharmī. tasya viparyayo vidyamāna-puruṣêndriyatvam iti. Vaibhāṣikāḥ [Tib. 57^{b}] pariharaṃty *aśobhākaratvād* iti. katham iti. na rūpa-dhātau puruṣêndriyam asti. aśobhākaratvāt. kāṇa-kuṇṭhatvavat. tad-anumāna-bādhanān na viparyêty asmākam eṣā pratijñā. yadi dṛṣṭaṃ na bādhata iti naiyāyika-siddhântād ity abhiprāyaḥ. Ācārya āha. *kośa-gata-vasti-guhyānāṃ kiṃ na śobhate*. vastau guhyaṃ vasti-guhyaṃ. vastir yena tat puruṣêndriyaṃ veṣṭitaṃ. guhyaṃ puruṣêndriyaṃ. kośo yatra tad vasti-guhyaṃ tiṣṭhati. kośa-gataṃ vasti-guhyaṃ. yeṣāṃ ta ime *kośa-gata-vasti-guhyāḥ*. teṣāṃ kiṃ na śobhate śobhata evêty arthaḥ. anenâśobhākaratvam asiddhaṃ darśayati. *na ca prayojana-vaśād utpattir* iti vistaraḥ. Vaibhāṣikair aśobhākaratvād iti bruvadbhir arth'āpattyâtat pratijñātaṃ bhavati. prayojana-vaśôtpādyaṃ puruṣêndriyam iti. sa ca pakṣo 'numāna-bādhito[3] dharmi-sva-rūpa-viparyayâpakṣālatvāt. katham iti. ucyate. na prayojana-vaśôtpādyaṃ puruṣêndriyaṃ. sva-kāraṇôtpādyatvāt. kāṇa-kuṇṭhatvavat. Vaibhāṣikā āhuḥ. *sūtraṃ tarhi virudhyata* iti vistaraḥ. yo 'yam avidyamāna-ghrāṇa-jihvêndriyo rūpa-dhātu-sattva-saṃtāna iti pakṣaḥ. sa sâpakṣālaḥ. prāk-pakṣa-virodhāt. [Tib. 58^{a}] tathā hi Bhagavatā rūpâvacarāḥ sattvā *avikalā ahīnêndriyā* iti uktāḥ. kāṇa-kuṇṭhatvâbhāvatvāt. ahīnêndriyāś cakṣur-ādibhir ahīnatvāt. Ācārya āha. *yāni tatrê*ti vistaraḥ. *yāni tatra* rūpa-dhātau ghrāṇêndriy'ādi-rahitāni cakṣur-ādīni tair *ahīnêndriyā* iti sūtrârtha-parigrahād *aviroḍhaḥ*. *evaṃ tu varṇayanti* Vaibhāṣikāḥ. *sta evê*ti vistaraḥ. bhavata eva *tatra*

[1] stau MSS. [2] cf. supra 61[13]. [3] patito MSS. but L & Tib.

rūpa-dhātau *ghrāṇa-jihvêndriye na tu gandha-rasau. ātmabhāva-mukhena hi* sva-saṃtāna-mukhena *ṣaḍ-āyatane* cakṣur-ādike *tṛṣṇā-samudācāraḥ* prāṇināṃ pravartate. tad-abhiṣyanditaṃ ca karmêti. sahetuke rūpa-dhātau ghrāṇa-jihvêndriye. tataś ca sahetukatvāt. sta eva te rūpa-dhātau. sa-hetukâṃkur'ādivad iti. anena ca na sto rūpa-dhātau ghrāṇa-jihvêndriye nirhetukatvād iti yat sādhanam uktaṃ. tad asiddham iti pratipādayanti. *puruṣêndriye tu maithuna-sparśa-mukhena.* kiṃ. tṛṣṇā-samudācāra iti prakṛtaṃ. maithuna-sparśa-vīta-rāgāś ca rūpâvacarāḥ sattvāḥ. tasmāt tatra na tṛṣṇā-pūrvakaṃ karma bhavati. *tasmād* ahetukatvāt. tatra puruṣêndriyaṃ nâsti nirhetukâṃkur'ādivad iti *siddhaṃ rūpa-dhātau caturdaśâiva dhātava* iti.

ārūpy'āptā[1]

iti vistaraḥ.

mano-dharma-mano-vijñāna-dhātava

[Tib. 58^{b}] ev' ārūpy'āptā ity avadhāraṇād anye dhātavo na santîty uktaṃ bhavati. *yasmād rūpa-vīta-rāgāṇāṃ tatrôpapattiḥ. ato daśa rūpa-svabhāvā dhātavaś* cakṣur-ādayaḥ paṃca rūp'ādayaś câpi paṃca *na santi. tad-āśray'ālambanāś ca paṃca vijñāna-dhātavo na santî*ti. te cakṣur-ādayo rūp'ādayaś ca yathākramam āśrayā ālambanāni ca yeṣāṃ. ta ime tad-āśray'ālambanāḥ. āśrayāṇāṃ cakṣur-ādīnām ālambanānāṃ ca rūp'ādīnāṃ abhāvāt te 'pi cakṣur-vijñān'ādi-dhātavas tatra na santi.

(31^{ab}) *s'āsravânāsravā ete traya*

iti. eta eva trayaḥ s'āsravânāsravā ity avadhāraṇaṃ.

śeṣās tu sāsravā

iti. kim artham idam ucyate. nanv[2] eta eva trayaḥ s'āsravânāsravā ity avadhāraṇāt. śeṣāḥ sāsravā iti siddhaṃ. na siddhaṃ. kathaṃ. śeṣāṃ s'āsravā evânāsravā eva vā syur ity āśaṃkāḥ. tan-nivṛtty-artham idam ucyate. śeṣāḥ sāsravā evêti.

(31^{cd}) *savitarka-vicārā hi paṃca vijñāna-dhātava*

iti. savitarka-savicārā evêti *hi*-śabdo 'vadhāraṇe.

antyās trayas tri-prakārā

iti. *antyā* eva *tri-prakārā* ity avadhāraṇaṃ. *anyatra vitarka-vicārābhyām* iti. vitarka-vicārau samprayuktaka-dharma-dhātu-svabhāvau tayor atra grahaṇa-prasaṃga iti parivarjyete.[3] [Tib. 59^{a}] vitarko[4] hi dvitīya-prakārântare 'ntarbhaviṣyati. vicāro 'pi dhyānântara-jas tṛtīye prakāre 'ntarbhavati. tad-anyas tu

[1] °pyāpta MSS. [2] na tv MSS. [3] Acc. to L, °vakṣyante C, parivarjyate NTS. [4] °rkā MSS.

triṣv api prakāreṣu nântarbhavatîti vakṣyati. *te* ete mano-dhātv-ādayaḥ saṃprayukta-dharma-dhātu-paryantāḥ *kāma-dhātau prathame ca dhyāne* sasāmantake maule *savitarkāḥ savicārāḥ* vitarka-vicāra-saṃprayogāt. ata eva *dhyānântare 'vitarkā* vitarkâbhāvāt. *vicāra-mātrā* vicāra-saṃprayogāt. ata eva *dvitīyāt prabhṛti yāvad bhavâgraṃ* tayor abhāvād *avitarkā avicārāḥ. sarvaś câsaṃprayukto dharma-dhātur* iti. yathāsaṃbhavaṃ traidhātuka-rūpa-citta-viprayuktā asaṃskṛtāś ca *dhyānântare ca vicāraḥ* avitarko. vitarkâbhāvāt. avicāro dvitīya-vicārâbhāvāt. *vicāra eṣu triṣu prakāreṣu nântarbhavatîti*. kāma-dhātu-prathama-dhyāna-bhūmiko vicāraḥ prathame tāvat prakāre nântarbhavati. savitarkaḥ savicāra iti. sa hi savitarkaḥ saṃbhavati na tu savicāro vicārâsaṃprayogāt. dvitīye 'pi nântarbhavati. avitarko vicāra-mātra iti. vitarka-saṃprayogāt. dvitīya-vicārâbhāvāc ca. tṛtīye 'pi nântarbhavati. avitarkaḥ avicāra iti. sa hi yady api avicāro dvitīya-vicārâbhāvāt. na tv avitarko [Tib. 59^{b}] vitarka-saṃprayogāt. sa kathaṃ vaktavya ity ata āha. *avicāro vitarka-mātra* iti. *dvitīya-vicārâbhāvāt* avicāraḥ. *vitarka-saṃprayogāt* vitarka-mātraḥ. *ata evê*ti. yasmāt *savitarka-savicārāṇāṃ bhūmau* vicāra eva caturthaḥ prakāro bhavati. *avicāro vitarka-mātra* iti.

śeṣā ubhaya-varjitā

iti. *śesā daśa rūpiṇo* [1]*dhātava uktāḥ*.[1] te 'vitarkā vicāra-mātrā vā avitarkā avicārāḥ syur iti āśaṃkāyām avadhārya tad-ubhaya-varjitā eva śeṣā avitarkā avicārā evêty arthaḥ.

(32) *katham avikalpakā ity ucyanta* iti. cakṣur-vijñāna-samaṃgī nīlaṃ vijānāti nôhati[2] nīlam iti vacanāt. *tri-vidhaḥ kila vikalpa* iti. kila-śabdaḥ paramata-dyotanârthaḥ. svâbhiprāyas tu cetanā-prajñā-viśeṣa eva vitarka iti na svabhāva-vikalpo 'nyo dharmo 'stîti. tathā hy anena Paṃcaskandhaka[3] uktaṃ. vitarkaḥ katamaḥ. paryeṣako mano-jalpaḥ cetanā-prajñā-viśeṣaḥ yā cittasy' audārikatā. vicāraḥ katamaḥ. pratyavekṣako mano-jalpas tathâiva yā cittasya sūkṣmatā. anabhyūhâvasthāyāṃ cetanā abhyūhâvasthāyāṃ prajñêti vyavasthāpyate. *tad eṣāṃ svabhāva-vikalpo 'stî*ti. *tad* iti vākyôpanyāse nipātas tasmād-arthe vā. svabhāvenâiva [Tib. 60^{a}] vikalpa audārika-lakṣaṇatvāt. *svabhāva-vikalpo vitarkaḥ*. sa eṣāṃ paṃcānāṃ vijñāna-kāyānāṃ saṃprayogato 'sti tasmāt sa-vikalpā uktāḥ. *nêtarāv* abhinirūpaṇā'nusmaraṇa-*vikalpāv* eṣāṃ *staḥ*. *tasmād avikalpakā ucyante*. *yathā eka-pādako 'śvaḥ apādaka* iti. pāda-traye cchinne ekasminn api pāde saty

[1]....[1] °vonuktāḥ MSS. [2] Ex. conj. notuli S, notu NCL; sñam-du ma-yin-no. [3] 大乘五蘊論 (來九 99^{a18}).

apādaka ity ucyate. tadvad eka-vikalpā avikalpakā iti. *sā hy abhinirūpaṇā-vikalpa* iti. sā mānasy asamāhitā prajñā śruta-cintā-mayy upapatti-pratilaṃbhikā ca. sā hi manasi bhavā *mānasī*. *vyagrā* vividhā 'grā vyagrā vividh'ālambanêty arthaḥ. vigata-pradhānā vā muhur-muhur ālambanântar'āśrayaṇāt. vyagrā kasmād abhinirūpaṇā-vikalpa ity ucyate. tatra-tatr' ālambane nāmâpekṣayā 'bhipravṛtteḥ. rūpaṃ vedanā anityaṃ duḥkham ity-ādy-abhinirūpaṇāc ca. samāhitā tu bhāvanāmayī nāmânapekṣy' ālambane[1] pravartata iti. nâiṣā 'bhinirūpaṇā-vikalpa ity ucyate. *mānasy eva sarvā smṛtir* iti. *samāhitā câsamāhitā ca*. sā kila nāmânapekṣā anubhūtârtha-mātr'ālambanā pravartate. smṛtiḥ katamā. cetaso 'bhilāṣa iti lakṣaṇāt. paṃca-vijñāna-kāya-saṃprayuktā tu nânubhūtârthâbhilāṣa-pravṛttêti [Tib. 60^{b}] nânusmaraṇa-vikalpa itîṣyate.

(33) *sapta s'ālambanā*

ity ubhayâvadhāraṇaṃ. saptâiva s'ālambanāḥ s'ālambanā eva ca saptêti.

ardhaṃ ca dharmataḥ

s'ālambanam iti. ukta-vyatirekeṇêdam ucyate. atrâpy ubhayâvadhāraṇaṃ. dharmârdham eva s'ālambanaṃ. s'ālambanam eva ca dharmârdham iti. yasmāc ca saptâiva s'ālambanā dharmârdhaṃ câiva s'ālambanam iti avadhāraṇam asti tasmāc ccheṣā daśa rūpiṇo dhātavo dharma-dhātu-pradeśaś câsaṃyukto 'nālambanā iti siddham ity uktaṃ. tathā hy anavadhāraṇe hy ayam artho na sidhyet.

navânupāttā

iti navânupāttā evêty avadhāraṇaṃ. *aṣṭamasyârdhena sârdham* iti. sahêti yāvat.

te câṣṭāv

iti. *te ca* sapta citta-dhātavo dharma-dhātuś ca yasyârdhaṃ s'ālambanam uktaṃ. *aṣṭa*-grahaṇaṃ sakala-dharma-dhātu-grahaṇârthaṃ. mā[2] dharma-dhātv-ardhâgrahaṇaṃ vijñāyîti.[3]

te câṣṭau śabdaś câ-

para iti navânupāttā ity uktāḥ.

*anye nava dvi-dhê*ti.

cakṣur-ādayaḥ paṃca śabda-varjyāś ca rūp'ādayaś catvāra iti nava te dvi-dhâiva. upāttânupāttā ity arthaḥ. na tûpāttā evêti. etad-arthaṃ ca.

*anye nava dvi-dhê*ti

punaḥ sūtritaṃ. *anugrahôpaghātābhyām anyonyânuvidhānād* [Tib. 61^{a}] iti. cakṣur-dhātv-ādīnām anugrahôpaghātābhyām aṃjan'ādi-pāṇi-ghāt'ādi-lakṣaṇā-

[1] °pekṣāl° MSS. [2] sā C. [3] °jñāvîti CN, vijñāviti T.

bhyāṃ citta-caittānām anugrahôpaghātau bhavataḥ. citta-caittānāṃ cânugrahôpaghātābhyāṃ saumanasya-daurmanasya-lakṣaṇābhyāṃ cakṣur-dhātv-ādīnām anugrahôpaghātau bhavataḥ. atas te *citta-caittair adhiṣṭhāna-bhāvenôpagṛhītā* ucyante svīkṛtā ity arthaḥ. *yal loke sa-cetanam* iti sa-jīvam ity arthaḥ.

(34) *spraṣṭavyaṃ dvi-vidham*

ity ubhayâvadhāraṇaṃ. spraṣṭavyam eva dvi-vidhaṃ dvividham eva spraṣṭavyam evêti.

śeṣā rūpiṇo nava bhautikā

ity atrâpy ubhayâvadhāraṇaṃ.

dharma-dhātv-eka-deśaś ca bhautika

ity atrâpy ubhayâvadhāraṇaṃ. yasmāc câite ubhayâvadhāritāḥ. tasmāc *cheṣāḥ sapta citta-dhātavo dharma-dhātuś câvijñapti-varjyo nôbhayathê*ti siddhaṃ. *bhūtānāṃ catuṣka*[1]*-khakkhaṭ'ādi-lakṣaṇâvadhāraṇād*[2] iti. catuṣkâvadhāraṇāt pṛthivy-ap-tejo-vāyu-dhātavaḥ spraṣṭavya-dhātau catvāri bhūtāni. ślakṣṇatv'ādayas tatra cakṣur-ādayaś ca na bhūtāni. khakkhaṭ'ādi-lakṣaṇâvadhāraṇāc ca pṛthivy-ap-tejo-vāyu-dhātuṣv anye dharmāś cakṣur-ādayo nântarbhāvaṃ gacchanti. kathaṃ. catvāri mahā-bhūtāni pṛthivī-dhātur [Tib. 61[b]] ab-dhātus tejo-dhātur vāyu-dhātuḥ. pṛthivī-dhātuḥ katamaḥ khakkhaṭatvam iti vistaraḥ. *teṣāṃ ca spraṣṭavyatvād* iti. teṣāṃ ca khakkhaṭatv'ādīnāṃ spraṣṭavyatvāt. yasmāt tāni spraṣṭavyāni. varṇ'ādayas tu draṣṭavyāḥ śrotavyā ghrātavyāḥ svādayitavyāḥ. kathaṃ gamyate spraṣṭavyāni tānîti. ata āha. *na hi kāṭhiny'ādīni cakṣur-ādibhir gṛhyante.* kiṃ tarhi. kāyêndriyeṇâlvêty ato 'vagamyate spraṣṭavyāni tānîti. syān mataṃ te 'pi varṇ'ādayaḥ spraṣṭavyā ity ata āha. *nâpi varṇ'ādayaḥ kāyêndriyeṇa.* kiṃ. gṛhyanta iti prakṛtaṃ. *uktaṃ ca sūtra* iti vistaraḥ. aparasminn api sūtre spaṣṭam ādarśitaṃ. katham iti vistareṇa yāvad idam uktaṃ. *spraṣṭavyāni bhikṣo bāhyam āyatanaṃ catvāri mahā-bhūtāni catvāri mahā-bhūtāny upādāya rūpy a-nidarśanaṃ sa-pratigham* iti. *śeṣaṃ* cakṣur-ādy-āyatanaṃ *na bhūtānî*ti spaṣṭam ādarśitaṃ. *yat tarhi sūtra uktam* iti vistaraḥ. *yac cakṣuṣi māṃsa-piṇḍe khakkhaṭa-khara-gataṃ* khara-prakāra ity arthaḥ. cakṣur-indriyaṃ khakkhaṭa-svabhāvam iti matvā codayanti. *tenâvinirbhāga-vartino māṃsa-piṇḍasyâiṣa upadeśa*[3] iti. tena cakṣur-indriyeṇâvinirbhāga-vartino 'dhiṣṭhānasya etad vacanaṃ. bhavati hi crkṣur-adhiṣṭhāne 'pi cakṣur-upacāraḥ. ata eva māṃsa-piṇḍa iti grahaṇaṃ. anyathā cakṣuṣîty evâvakṣyat yadîndriyam evêṣyate. [Tib. 62[a]] *ṣaḍ-dhātur ayaṃ*[4]

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[1] catustvā C, catuṣṭvā NTS, catuṣkaṃ L. [2] vakṣ° all MSS. but L & Tib. [3] °ṣop MSS. but L.
[4] ḥdi; api MSS.

bhikṣo puruṣa iti vistaraḥ. *Garbhâvakrānti-sūtre* kalal'ādy-avasthāyām iti[1] bhūta-mātrôpadeśān na bhautikam astîti codyam āśaṃky' āha. *mūla-sattva-dravya-saṃdarśanârtham* iti. [2]mūlasya sattva-dravyasya[2] saṃdarśanârtham eva. pṛthivī-dhātv-ādayaś catvāro mūla-sattvaṃ. paṃcānāṃ cakṣur-ādīnāṃ sparś'āyatanānāṃ tata utpatteḥ. mano-dhātur api mūla-sattvaṃ manaḥ-sparś'āyatanasya tata utpatteḥ. atha vā caturṇāṃ pṛthivī-dhātv-ādīnām upādāya-rūp'āśrayatvāt. vijñāna-dhātoś ca caitasikānām āśrayatvāt ta eva mūla-sattvaṃ. kathaṃ gamyate. *punaḥ ṣaṭ-sparś'āyatana-vacanāt.* tattrâiva sūtre paścād uktaṃ. ṣaṭ sparś'āyatanānîti cakṣuḥ-sprarś'āyatanaṃ yāvan manaḥ-sparś'āyatanam iti. ato vijñāyate mūla-sattva-dravya-saṃdarśanârthatvāt *ṣaḍ-dhātur ayaṃ bhikṣo puruṣa* iti vacanaṃ. na tu bhūta-mātratvād iti. nanu ca yathā vijñāna-dhātor avyatiriktam api manaḥ-sparś'āyatanaṃ punar ucyate. evaṃ cakṣur-ādīny api catur-dhātv-avyatiriktāni punar ucyerann iti. ato na punaḥ ṣaṭ-sparś'āyatana-vacanena tad-vyatirikta-bhautikâstitva-siddhiḥ. nâitad evaṃ. yadi hi pṛthivī-dhātv-ādaya eva sparś'āyatanāni abhaviṣyan bhūtāny eva sparś'āyatanānîty evâvakṣyat. na tv evaṃ. kiṃ tarhi. cakṣuḥ-sparś'āyatanaṃ yāvan manaḥ-sparś'āyatanam iti. ato 'vagamyate. pṛthivī-dhātv-ādi-vyatiriktāni cakṣur-ādīnîti. [Tib. 62[b]] vijñāna-dhātus tu cakṣur-ādi-sparś'āyatana-vacanânuṣaṃgena punar ucyate. sparś'āyatanam iti ko 'rthaḥ. sparśasya caitasikasy' āśraya ity arthaḥ. *cittâbhāva-prasaṃgāc cê*ti. yadi ṣaḍ-dhātur ayaṃ bhikṣo puruṣa iti yathābhūtam eva dravyāṇi gṛhyeran nânyāni tad-āśritāni dravyāṇi. tenâitat prāptaṃ. vijñāna-dhātu-mātra-grahaṇāt. atra caitasikānāṃ tad-āśritānām agrahaṇa-prasaṃgaḥ. iṣṭatvād adoṣa iti cet. na. sâpakṣālatvād asya pakṣasya. sâpakṣālo hy ayaṃ pakṣaḥ. citta-viśeṣā eva caitasikā iti sva-siddhânta-virodhāt. ten' āha. *na ca yuktaṃ cittam eva caittā* ity abhyupagantuṃ.[3] kasmāt. *saṃjñā vedanā ca caitasika eṣa dharmaś citta-niśrita* iti sūtra-vacanāt. sādhanaṃ câtrôpatiṣṭhate. cittād arthântara-bhūte saṃjñā-vedane. skandha-deśanāyāṃ pṛthag deśitatvāt. rūpa-skandhavad iti. atha vā sv'āśrayād arthântara-bhūte saṃjñā-vedane. tad-āśritatvāt. yat sv'āśray'āśritaṃ tat sv'āśrayād arthântara-bhūtaṃ. tad-yathā kuḍy'āśritaṃ citraṃ. *sa-rāg'ādi-citta-vacanāc cê*ti. sa-rāgaṃ cittaṃ sa-rāgaṃ cittam iti yathābhūtaṃ prajānāti. vigata-rāgaṃ cittaṃ vigata-rāgaṃ cittaṃ iti yathābhūtaṃ prajānāti. sa-dveṣaṃ cittaṃ sa-dveṣaṃ cittam iti yathābhūtaṃ prajānātîti vistaraḥ. [Tib. 63[a]] atra

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[1] ati MSS. but L. [2]....[2] mūlasya sattva-dravya NCT, mūla-sattvasya dravya L, om. S; sems-can-gyi rdsas-kyi gṣi. [3] Ex conj, atyutyattuṃ N, atyutpattuṃ C, abhyutpattaṃ T, abhyutpannaṃ S, pratipattuṃ L; khas-blaṅ-bar.

sādhanaṃ. sa-rāgaṃ cittam iti citta-rāgayoḥ parasparato 'rthântaratvaṃ. saha-yoga-nirdiṣṭatvāt. sa-putraś caitra iti saha-yoga-nirdiṣṭa-caitra-putravad iti.

*saṃcitā daśê*ti.

paramâṇu-saṃcaya-svabhāvā daśâîvêty arthaḥ. anye tu dhātavo 'smād avadhāraṇān na saṃcitā iti siddhaṃ.

(35) *tulayatî*ti kasya dhātor etad rūpaṃ. tathā hi tula unmāna ity asya dhātos tolayatîti rūpaṃ bhavati. nâîṣa doṣaḥ. tulāṃ karoti tulayatîti prātipadika-dhātor etad rūpam iṣyate. karmaṇi ca tulya iti rūpaṃ bhavati.

bāhyaṃ dhātu-catuṣṭayam

iti rūp'ādikaṃ śabda-varjyaṃ. *paraśu-dārv-ādi-saṃjñakam* iti. paraśv-ādi-saṃjñakaṃ *chinatti* dārv-ādi-saṃjñakaṃ *chidyate*. saṃbhavaṃ praty evam ucyate. kadācit paraśv-ādi-saṃjñakaṃ chidyate. dārv-ādi-saṃjñakam api cchinatti. *saṃbandhôtpādina* iti vistaraḥ. saṃbandhenâvibhāgenôtpattuṃ śīlam asyêti saṃbandhôtpādi. *saṃghāta-sroto* rūp'ādi-saṃghāta-saṃtāna ity arthaḥ. *tasya vibhaktôtpādanaṃ* vibhakta-jananaṃ *yat sa chedaḥ*. kṣaṇikānāṃ hi bhāvānāṃ vinā 'pi paraśv-ādinā cchedo bhavaty eva. saṃtāna-nirodhas tu paraśv-ādinêti. paraśv-ādikaṃ chinattîty ucyate. kāraṇa-sāmagrī-viśeṣa-vaśād vikārya-viśeṣôtpattir bhavati. tatra dhātu-catuṣṭayam avacchinatti chidyate vêty avadhāryate. tathā 'vadhāraṇāc cânye dhātavo nôbhayathêti siddhaṃ. ata eva c' āha. *na kāyêndriy'ādīni chidyanta* iti vistaraḥ. atra na cakṣur-indriy'ādīnîti vaktavye kasmāt kāyêndriy'ādīnîti vacanaṃ. yasmāt kāyêndriye parisphuṭaś chedo bhavati yadi bhaved ity ataḥ [Tib. 63^{b}] kāyêndriya-purassarāṇîndriyāṇi kathyante. *niravaśeṣâṃga-cchede* sarvâṃga-pratyaṃga-cchede. *tad-advaidhīkaraṇāt* teṣāṃ kāyêndriy'ādīnāṃ advaidhīkaraṇāt. kathaṃ punar gamyate tad-advaidhīkaraṇam iti. ataḥ punar āha. *na hîndriyāṇi dvi-dhā bhavanti chinnasyâṃgasya* kāyād apagatasya *nirindriyatvāt*. idam api kathaṃ gamyate. nirindriyaṃ tad aṃgaṃ yac chinnaṃ kāyād apagatam iti. yasmāt tat pratītya spraṣṭavy'ādikaṃ ca kāy'ādi-vijñānânupapattiḥ.[1] kathaṃ tarhi chinnena punar lagnena nāsikā'greṇa kāya-vijñānôtpattiḥ. nāsikā-mûla-saṃbandhena punaḥ kāyêndriyôtpatter adoṣaḥ. katham iha gṛhagodhik'ādīnāṃ pucchāni chinnāni spandante yadi tatra kāyêndriyaṃ nâsti. vāyu-dhātor eṣa vikāro nâtat kāyêndriyasya karmêty avagantavyaṃ. *na câpi chindanti maṇi-prabhāvad acchatvāt*. yathā maṇi-prabhā na chinatti acchatvāt. tadvad indriyāṇi.

dahyate tulayaty evam

[1] °jñānânutpattiḥ L.

ity evaṃ-śabdena tad eva *bāhyaṃ dhātu-catuṣṭayaṃ* tathātvena pradarśyate. kāṣṭh'ādīnām agni-kṛto vikāro dāhaḥ. sa cêndriyāṇāṃ na bhavati maṇi-prabhāvad acchatvāt. na hi tāni kāṣṭh'ādivac carm'ādivad vā vikriyante. kiṃ tarhi. tat-saṃbandhāt pravāha-chedo bhavati. tul'ādi-bhūtaṃ ca tad eva dhātu-catuṣṭayaṃ *tulayati nêndriyāṇi* tathâivâcchatvāt. amūrtānāṃ tu dhātūnām amūrtatvād eva ched'ādy-asaṃbhava iti. teṣāṃ ched'ādi na cintyate. *na śabda uccheditvād* iti. [Tib. 64ª] kiṃ. chinatti chidyate dahyate tulayati vā 'pravāha-vartitvāt.

vivādo dagdhṛ-tulyayor

ity uttaratrâpîdam anuvartate na śabda uccheditvād[1] iti. tad eva *dhātu-catuṣṭayaṃ dāhakaṃ tulyaṃ cê*ti. agni-kṣār'ādi dāhakaṃ. samastasyâtra dhātu-catuṣṭayasya bhasm'ādi-vikāra-hetutvāt. lavaṇ'ādi tulyaṃ. tatrâpi samastasya tulā'vanati-hetutvād ity ekeṣām abhiprāyaḥ. *tejo-dhātur eva dagdhā gurutvam eva ca tulyam* iti. tejo-dhātur evâgni-jvāl'ādi-gata-udbhūta-vṛttir dahati. pṛthivī-dhātv-ādīnām udbhūta-sva-vṛttitve 'py adāhakatva-darśanāt. gurutvam eva côpādāya-rūpam udbhūta-vṛtti tulyate. ātap'ādiṣu laghu-dravyeṣu rūp'ādīnām udbhūta-vṛttitve 'py atulyatva-darśanāt.

(36, 37ªᵇ) *paṃcâdhyātmam*

iti. *paṃca*-grahaṇaṃ mano-nivṛtty-arthaṃ. adhyātma-grahaṇaṃ rūp'ādi-nivṛtty-arthaṃ. *vipāka-j'aupacayikā eva paṃc' ādhyātmikā na naiṣyandikā* ity avadhāraṇaṃ. kasmāt. *tad-vyatirikta-niṣyandâbhāvāt.* vipāka-jā[2] aupacayikāś ca yady api naiṣyandikā bhavanti.

niṣyando hetu-sadṛśa

iti[3] kṛtvā. te tu vipāka-j'aupacayikatvenâiva saṃgṛhītatvāt. na naiṣyandikā iti gṛhyante. ye tu sva-hetu-sadṛśā na ca vipāka-jā na c' aupacayikāḥ. ta iha naiṣyandikā [Tib. 64ᵇ] abhipretāḥ. na câivaṃvidhāś cakṣur-ādayo bhavanti. kiṃ tarhi vipāka-jā vā aupacayikā vā bhavantîty ata evam ucyate. *tad-vyatirikta-niṣyandâbhāvād* iti. kathaṃ punar jñāyate naiṣyandikās te na santîti. mṛtasyânanuvṛtteḥ. na hi rūp'ādivan mṛtasya cakṣur-dhātv-ādayo 'nuvartante. *vipāka*[4]*-hetor jātā* iti. vipākasya phalasya hetur vipāka-hetuḥ. vipāka-hetor jātā *vipāka-jāḥ. madhya-pada-lopāt* hetu-śabda-lopāt *go-rathavat.* yathā gobhir yukto ratho go-ratha iti. *phala-kāla-prāptaṃ vā karmê*ti. vipāka-phalôtpatty-anantara-kṣaṇâvastham ity arthaḥ. *vipacyata iti vipākaḥ.* karma-kartari ghañ. vipākāj *jātā vipāka-jāḥ. phalaṃ tu vipaktir evêti vipāka* iti. bhāve ghañ. *bhavatu vā*[5] *hetau phalôpacāra* iti vistaraḥ. avipāka-svabhāvo 'pi karma-lakṣaṇo hetur vipāka ity

[1] utsed° MSS. [2] j MSS. [3] kārikā II, 58ᶜ. [4] na v° NT. [5] câ MSS. yaṅ-na.

ucyate. tad-utpādakatvāt. *yathā phale hetûpacāra* iti vistaraḥ. *ṣaḍ imāni spars'āyatanāni* cakṣur-ādīni *paurāṇaṃ karma* purāṇe janmani bhavaṃ purāṇam eva vā *paurāṇaṃ karma.* tāni spars'āyatanāni apaurāṇa-karma-svabhāvāny api paurāṇaṃ karmêty ucyaṃte. taj-jātatvāt. evam iha viparyayôpacāro draṣṭavyaḥ. *āhāra-saṃskāra-svapna-samādhi-viśeṣair upacitā*[1] *aupacayikā* iti. viśeṣa-śabdaḥ pratyekam abhisaṃbadhyate. tatr' āhāra-svapnau loke pratītau. saṃskāro 'bhyaṃga-snānânuvāsan'ādi-svabhāvaḥ. [Tib. 65ᵃ] samādhiś cittâikâgratā-lakṣaṇaḥ. samīpe caya upacayaḥ. upacaye bhavā aupacayikāḥ sainikavat. upacayā eva vā aupacayikāḥ vainayikavat. svârthe taddhita-vidhānāt. *brahma-caryeṇa cêty eke* iti. brahma-cāriṇām upaśāntêndriyāṇāṃ śarīrôpacaya-darśanāt. *anupaghāta-mātraṃ tu tena syād* iti. abrahma-caryeṇa śarīrâpacayaḥ. brahma-caryeṇa tu śarīrâpacayo na bhavati. tasmād āha. *anupaghāta-mātraṃ tu tena brahma-caryeṇa syāt nôpacayaḥ.* upacayas tv āhār'ādibhir eva. kasmāt tarhi pravrajitānāṃ keṣāṃcic charīrâpacayo[2] bhavati. kāma-paridāh'ādi-yogād asau bhavet. *pratiprākāra iv'ārakṣê*ti. *upacaya-saṃtāno vipāka-saṃtānasya* parivāryâvasthānen' *ārakṣā. śabda aupacayika* ity anupacita-kāyasya śabda-sauṣṭhavâdarśanāt. *icchātaḥ pravṛtter* iti. śabdo me syād iti icchayā śabdaḥ pravartate. anicchayā na pravartate. vipāka-jaś ca dharmo 'nicchato 'pi pravartate. tasmān na vipāka-jaḥ śabdaḥ. sādhanaṃ câtrôcyate. na vipāka-jaḥ śabdaḥ. icchātaḥ pravṛtteḥ. yoniśo-manasikāra-caitasikavat. yat tu vipāka-jaṃ. na tasyêcchayā pravṛttiḥ. tad-yathā cakṣur-indriyasyêti. *yat tarhîti* vistaraḥ. anena sva-siddhânta-viruddhatāṃ pratijñāyā udgrāhayati. *tṛtīyā 'sau paraṃparêty eka* iti vistaraḥ. *bhūtāni* pāruṣya-virateḥ karma-pathasya kaṇṭhe vipāka-svabhāvāni [Tib. 65ᵇ] nirvartante. tebhyaḥ *śabdaḥ.* dvitīye 'pi pakṣe *karmebhyo vipāka-jāni bhūtāni. tebhya aupacayikāni* āhārôpacayataḥ samādhy-upacayato vā *bhūtâ*ntarāṇi. *tebhyo naiṣyandikāni* pūrva-bhūta-vyatiriktāny āgantukāni bhūtāni. *tebhyaḥ śabda* iti. paraṃparā'bhinirvartanaṃ tv abhisaṃdhāya *pāruṣya-virater brahma-svaratā nirvartata* ity uktaṃ. anena sva-siddhânta-viruddhatā tasyāḥ pratijñāyāḥ parihriyate. *yadi śabdavad yukti-virodhaḥ syād* iti. śabda icchātaḥ pravartata iti[3] vipāka-yukti-virodhāt na vipāka-ja uktaḥ. *tad* yadi tadvac *chārīriky* api *vedanā* icchātaḥ pravartate *na vipāka-jā syāt.* na tv icchātaḥ sā pravartate. kiṃ tarhi. anicchayā 'pi sā pravartate. cakṣur-ādivat. tasmād vipāka-jêti yujyata ity abhiprāyaḥ. kīdṛśī punaḥ sā. yā sukha-duḥkha-pratyayôpasaṃhāram antareṇâpi pravartate. *naiṣyandikāḥ sabhāga-sarvatraga-hetu-janitā* iti. sabhāga-sarvatraga-hetubhir eva janitā na vipāka-hetunêti avadhāraṇaṃ.

[1] °ṣerūp° MSS. [2] charīrôp° C. [3] 論二 9ᵇ2.

vipāka-jā vipāka-hetu-janitā iti. vipāka-hetunā janitā eva na tu vipāka-hetunâiva janitā ity avadhāraṇaṃ. sabhāga-hetunā 'pi janitā vipāka-jā bhavanti. tatra câṣṭāv apratighā naiṣyandikā vipāka-jā evêty avadhāryate. *na* hi *et* [Tib. 66ª] *aupacayikāḥ saṃcayâbhāvāt*. a-paramâṇu-saṃcaya-svabhāvatvād ity arthaḥ.

tri-dhā 'nya

iti. tri-dhā 'nya evêty avadhāryate. tatra *vipāka-jā* indriyâ-vinirbhāgina eva.

vipāko 'vyākṛto dharmaḥ sattv'ākhya

iti[1] vacanāt. *naiṣyandik'aupacayikās* tu indriya-vinirbhāgino 'pi. kathaṃ punar gamyate. indriya-vinirbhāgino 'pi naiṣyandikāḥ santîti. mṛtasyâpi tad-anuvṛtti-darśanāt. na hy asattva-saṃkhyātā vipāka-jā iṣyante.

dravyavān eka

iti. eka eva dravyavān ity avadhāraṇaṃ. *sāratvād dravyam* ity avināśāt. *kṣaṇam ekam anaiṣyandikā bhavantî*ti. kṣaṇam ekam asabhāga-hetu-nirvartitāḥ. pūrva-kṣaṇânāsravâbhāvāt kṣaṇikā na tu kṣaṇântara-vināśina ity ayam artho 'bhipretaḥ. anyathā hi paścimā eva dhātavaḥ kṣaṇikā ity avadhāraṇāt tad-itareṣāṃ dhātūnām akṣaṇikatva-prasaṃgaḥ. kathaṃ punar duḥkha-dharma-jñāna-kṣānti-kalāpe mano-dhātur mano-vijñāna-dhātuś ca yugapad bhavataḥ. na hi vijñāna-dvaya-samavadhānam iṣyate. nôcyate yugapat tau bhavata iti. kiṃ tarhi. ekam atra vijñānaṃ dhātu-dvayatvena vyavasthāpyate. nāma-dvayena kathyata ity arthaḥ. tena vyācaṣṭe *duḥkha-dharma-jñāna-kṣānti-saṃprayuktaṃ cittaṃ mano-dhātur mano-vijñāna-dhātuś cê*ti. [Tib. 66ᵇ] *śeṣās tat-sahabhuvo dharma-dhātur* iti. tatra kṣānti-kalāpe cittād anye dharmāḥ *śeṣāḥ*. *tat-sahabhuvas* tayā kṣāntyā sahabhuvaḥ. tad-yathā anāsrava-saṃvaro rūpaṃ vedanā-saṃjñā-cetan'ādayaḥ saṃprayuktāḥ. teṣāṃ ca prāpti-jāty-ādayo dharma-dhātur iti.

(37ᶜᵈ) *samanvāgamaṃ pratilabhata* iti. prāptim a-labdha-pūrvāṃ labhata ity arthaḥ. *cakṣur-vijñāna-dhātunā 'pi sa* iti. kiṃ. samanvāgamaṃ pratilabhata ity adhikṛtaṃ.

pṛthag lābha

ity anena prathama-dvitīye koṭyau darśite.

*sahâpi cê*ty

anena tṛtīyā koṭir darśitā. caturthī tu ukta-nirmuktêti sugamatvān na darśitā.

ca-

śabdena vā sā 'py uktā. apṛthag asaha cêti. *kāma-dhātau krameṇa cakṣur-indriyaṃ pratilabhamāna* iti. *kāma-dhātau* sthitaḥ pudgalaḥ *krameṇa* kalal'ādi-

[1] kārikā II, 58ᵃᵇ.

krameṇa mṛtyu-krameṇa vā. *cakṣur-indriyaṃ.*[1] kiṃ-pratisaṃyuktaṃ. kiṃ kāma-dhātāv eva. nêty ucyate. aviśeṣeṇa kāma-pratisaṃyuktaṃ vā rūpa-pratisaṃyuktaṃ vā *pratilabhamānaḥ.* [2]kalal'ādy-avasthāyāṃ tathā krameṇa maraṇasyâcakṣuṣman-maraṇasya ca kāle *cakṣur-dhātunā* asamanvāgataḥ. kalal'ādy-avasthāyāṃ tathā maraṇâvasthāyāṃ vā tad-abhāvāt. ṣaḍ-āyatanôtpatty-avasthāyāṃ bhavasyântarāle vā[2] tenêdānīṃ *samanvāgamaṃ pratilabhate. na tu cakṣur-vijñāna-dhātunā* asamanvāgataḥ samanvāgamaṃ pratilabhate. yasmād asau kuśala-kliṣṭenâtītânāgatena[3] samanvāgata eva pūrvam antarā-bhava-pratisaṃdhi-kāle. viprakṛtâvasthā hy eṣā 'dhikriyate na pratilabdhavat-pratilapsyamānâvasthā. *cakṣur-vijñāna-*[Tib. 67ᵃ] *dhātunê*ti vistaraḥ. *dvitīy'ādi-dhyānôpapannas* tatra tasya cakṣur-vijñāna-dhātor abhāvāt tena pūrvam asamanvāgata idānīṃ *cakṣur-vijñānaṃ* prathama-dhyāna-bhūmikam anivṛtâvyākṛta-svabhāvaṃ *saṃmukhīkurvāṇaḥ.* tena cakṣur-vijñāna-dhātunā samanvāgamaṃ pratilabhate. *na tu cakṣur-dhātunā* asamanvāgataḥ samanvāgamaṃ pratilabhate. pratilabdhavat-samanvāgatatvāt. *tat-pracyutaś câdhastād upapadyamāna* iti. dvitīy'ādi-dhyāna-*pracyuto 'dhastāt* prathame dhyāne kāma-dhātau cô*papadyamānaś* cakṣur-vijñāna-dhātunā asamanvāgataḥ samanvāgamaṃ pratilabhate. antarā-bhava-pratisaṃdhāne kuśala-kliṣṭena atītânāgatena. na tu cakṣur-dhātunā asamanvāgataḥ samanvāgamaṃ pratilabhate. pratilabdhavat-samanvāgatatvāt. *syād ubhayenê*ti vistaraḥ. *ārūpya-dhātu-cyuta* ubhābhyāṃ cakṣur-dhātu-cakṣur-vijñāna-dhātubhyāṃ pūrvam asamanvāgataḥ. antarā-bhava-pratisaṃdhy-avasthāyām eva cakṣur-dhātunôtpādâbhimukhena cakṣur-vijñāna-dhātunā kuśala-kliṣṭenâtītânāgatena samanvāgamaṃ pratilabhate. avikalêndriyā hy antarābhavikāḥ. *nôbhayena etān ākārān sthāpayitvê*ti. koṭitrayôktān dharma-prakārān tyaktvêty arthaḥ. ārūpya-dhātu-cyutas tatrâivôtpadyamāno nôbhābhyām asamanvāgataḥ samanvāgamaṃ pratilabhate. asamanvāgatatvaṃ tatrâsti na tu samanvāgama-pratilambhaḥ. dvitīy'ādi-dhyānôpapannaś ca cakṣur-vijñānam asaṃmukhīkurvāṇo nôbhābhyām asamanvāgataḥ samanvāgamaṃ pratilabhate. kathaṃ. cakṣur-dhātunā yady api samanvāgamaṃ pratilabhate na tu cakṣur-dhātunā 'sāv asamanvāgataḥ. cakṣur-vijñāna-dhātunā yady apy asau asamanvāgato na tu samanvāgamaṃ [Tib. 67ᵇ] pratilabhate tad-asaṃmukhīkurvāṇatvāt. cakṣuṣmān kāma-dhātu-sthaḥ sakṛn-maraṇāt antarā-bhava-

[1] L & Tib. add labhate. [2]....[2] ṣaḍ-āyatanôtpatty avasthāyāṃ tathā krameṇa maraṇasyâcakṣuṣman-maraṇasya cākarobhavasya (!) câṃtarāle cakṣur-dhātunā asamanvāgataḥ. kalal'ādy-avasthāyāṃ tathā maraṇâvasthāyāṃ vā tad-abhāvāt N, like N except cântarobhavasya instead of cākarobhavasya C, like N except cântarāhevasya instead of cākarobhavasya T, but L & Tib.
[3] °ṣṭena tenâtît° CNL, °ṣṭona tenâtît° T; Tib. has not tena.

pratisaṃdhau nôbhābhyām asamanvāgataḥ samanvāgamaṃ pratilabhate. tābhyāṃ samanvāgatatvāt. *yaś cakṣur-dhātunā samanvāgataś cakṣur-vijñāna-dhātunā 'pi sa* iti.

pṛthag lābhaḥ sahâpi cêty

anenâiva sūtreṇêdam api *catuḥ-koṭikaṃ* vartayati. lābho hi pratilambhaḥ. prāpti-mātre 'pi vivakṣayā kadācid bhavati. prathame catuḥ-koṭike pratilambho 'dhikṛto dvitīye tu prāpti-mātraṃ. *prathamā koṭir* iti vistaraḥ. *dvitīy'ādi-dhyānôpapanno* 'vaśyaṃ cakṣur-dhātunā samanvāgata indriyair avikalatvāt. cakṣur-vijñāna-dhātunā 'trâsamanvāgataḥ. tatrâbhāvāt. prathama-dhyāna-bhūmikasya cakṣur-vijñānasyâsaṃmukhīkriyamāṇatvāt. *kāma-dhātāv alabdha-vihīna-cakṣur* iti. alabdhaṃ vihīnaṃ vā cakṣur asyâ*labdha-vihīna-cakṣuḥ*. alabdha-cakṣuḥ kalal'ādy-avasthaḥ. vihīna-cakṣur vinaṣṭa-cakṣuḥ. sa kāma-dhātau cakṣur-vijñāna-dhātunā antarā-bhava-pratisaṃdhau pratilabdhena kuśala-kliṣṭena samanvāgataḥ. na cakṣur-dhātunā tasyâbhāvāt. *labdhâvihīna-cakṣur* iti. labdham avihīnaṃ cakṣur asya *labdhâvihīna-cakṣuḥ*. sa kāma-dhātau cakṣur-dhātunā cakṣur-vijñāna-dhātunā ca tathā pūrvaṃ pratilabdhenêdānīṃ tv anena cêvyākṛtena samanvāgataḥ. *prathama-dhyānôpapannaś ca* tenôbhayena samanvāgataḥ. sva-bhūmikasya [1]tatrâvaśyam astitvāt para-bhūmikasya cakṣuṣaḥ sambhavāt. *dvitīy'ādi-dhyānôpapannaś ca paśyan*. prathama-dhyāna-[Tib. 68ᵃ] bhūmikaṃ cakṣur-vijñānaṃ saṃmukhīkurvāṇa ity arthaḥ. sa cêpy avaśyam anenôbhayena samanvāgataḥ. *caturthy etān ākārān sthāpayitvê*ti. ārūpyôpapannaḥ.

yathāyogaṃ abhyūhitavyāv iti. yaś *cakṣur-dhātunā* asamanvāgataḥ samanvāgamaṃ pratilabhate *rūpa-dhātunā* 'pi saḥ. yo vā rūpa-dhātunā cakṣur-dhātunā 'pi saḥ. cakṣur-dhātu-rūpa-dhātvoḥ syāt

pṛthag lābhaḥ sahâpi ca.

pṛthak tāvat. syāc cakṣur-dhātunā samanvāgataḥ.[2] na rūpa-dhātunā. kāma-dhātau krameṇa cakṣur-indriyaṃ pratilabhamānaḥ. syād rūpa-dhātunā na cakṣur-dhātunêti iyaṃ koṭir nâsti.

sahâpi.

syāt ubhayenâsamanvāgataḥ samanvāgamaṃ pratilabhate. ārūpya-dhātoś cyuto rūpa-dhātau kāma-dhātau côpapadyamānaḥ. nôbhayena etān ākārān sthāpayitvā. yaś cakṣur-dhātu-samanvāgato rūpa-dhātunā 'pi sa iti pūrvapādakaḥ. yas tāvac cakṣur-dhātunā samanvāgato rūpa-dhātunā 'pi saḥ. syāt rūpa-dhātunā na cakṣur-dhātunā kalal'ādy-avasthāsv a-labdha-cakṣur labdha-vihīna-cakṣuś ca.

[1] tasyâv° MSS. & L, but de-la. [2] as° MSS. but L & Tib.

yaś *cakṣur-vijñāna-dhātunā* asamanvāgataḥ samanvāgamaṃ pratilabhate *rūpa-dhātunā* 'pi saḥ. yo vā rūpa-dhātunā 'samanvāgataḥ samanvāgamaṃ pratilabhate cakṣur-vijñāna-dhātunā 'pi saḥ. tathâiva tayoḥ syāt

pṛthag lābhaḥ sahâpi ca.

pṛthak tāvat. syāc cakṣur-vijñāna-dhātunā na rūpa-dhātunā. dvitīy'ādi-dhyānôpapannaś cakṣur-vijñānaṃ saṃmukhīkurvāṇaḥ. syād rūpa-dhātunā na cakṣur-vijñāna-dhātunā. [Tib. 68^{b}] ārūpya-dhātoś cyuto dvitīy'ādiṣu dhyāneṣûpapadyamānaḥ.

sahâpi.

syād ubhayenâsamanvāgataḥ samanvāgamaṃ pratilabhate. ārūpya-dhātu-cyutaḥ kāma-dhātau brahma-loke côpapadyamānaḥ. nôbhayena. etān ākārān sthāpayitvā. yaś cakṣur-vijñāna-dhātunā samanvāgato rūpa-dhātunā 'pi saḥ. yo vā rūpa-dhātunā cakṣur-vijñāna-dhātunā 'pi saḥ. pūrvapādakaḥ. yas tāvac cakṣur-vijñāna-dhātunā samanvāgato rūpa-dhātunā 'pi saḥ. syād rūpa-dhātunā na cakṣur-vijñāna-dhātunā 'pi. dvitīy'ādi-dhyānôpapannaś cakṣur-vijñānam asaṃmukhīkurvāṇaḥ. yathā cêyaṃ cakṣur-vijñāna-rūpa-dhātūnāṃ pratilambha-samanvāgama-cintā. tathā śrotra-vijñāna-śabda-dhātv-ādīnām api pratilambha-samanvāgama-cintā kartavyā. śrotra-vijñāna-dhātvoḥ syāt

pṛthag lābhaḥ sahâpi cêty

ādi.

(38^{ab}) *dvādaś' ādhyātmikā*

iti. ubhayâvadhāraṇam. avadhāraṇād eva cânye rūp'ādayo bāhyā iti siddhaṃ. ātmany adhy adhyātmaṃ. adhy ātmānam iti vā adhyātmaṃ. adhyātmam eva ādhyātmikāḥ. adhyātme[1] vā bhavāḥ ādhyātmikāḥ. *ahaṃkāra-saṃniśrayatvāc cittam ātmêty upacaryata* ity ahaṃkāra-saṃniśraya ātmêty ātma-vādinaḥ saṃkalpayanti. cittaṃ câhaṃkāra-saṃniśraya ity ātmêty upacaryate. katham ity āha.

ātmanā hi sudāntena svargaṃ prāpnoti paṃḍita

ity *uktaṃ gāthāyāṃ*. kathaṃ punar gamyate cittam ātma-śabdenôcyata iti. tata āha. *cittasya cânyatra damanam uktaṃ Bhagavatê*ti. anyatra gāthāyām uktaṃ.

[Tib. 69^{a}] *cittasya damanaṃ sādhu cittaṃ dāntaṃ sukh'āvaham*[2]

iti. tenâyam arthaḥ. ātmani citti[3]-kārye ātmānaṃ vā cittam adhikṛtya ye dharmāḥ *pratyāsanna-bhāvāt* āśraya-bhāvena vartante. te *ādhyātmikāḥ*. ye tu *viṣaya-bhāvena vartante. te bāhyā* iti. kaḥ punaḥ pratyāsanna-bhāvaḥ. yena vijñānaṃ tad-vikāram anuvidhatte. cakṣur-ādiṣv eva hi vijñānaṃ lakṣyate na rūp'ādiṣv

[1] °tmaṃ CT, °tma N. [2] v. Dhammapada verse 35. [3] Acc. to L, citte MSS.

iti. tathā hi cittam indriya-sambaddhe śarīra-deśe paricchidyate na viṣaya-deśa iti. *evaṃ tarhi ṣaḍ vijñāna-dhātava* iti vistaraḥ. iha paṃca tāvad vijñāna-dhātavo vartamānā eva gṛhyante. indriya-viṣaya-samāna-kālatvāt. vartamāna-viṣayā hi paṃca vijñāna-kāyāḥ. mano-vijñāna-dhātur api vartamāna evêha vyavasthāpyate. yasmān mano-dhātur asy' āśrayo 'nantarâtīto vyavasthāpyate. kāla[1]-bhedād eva hi mano-dhātu-mano-vijñāna-dhātvoḥ pṛthag-vyavasthānaṃ. *tasmāt* ta[2] *ādhyātmikā na prāpnuvanti. na hy* ete *mano-dhātutvam aprāptā* atītatvam aprāptāś[3] *cittasy' āśrayī-bhavanti.* yadā[4] tadā ta eva te bhavantîti *lakṣaṇaṃ nâtivartanta* iti. kim anena vākyena sādhitaṃ. idam anena sādhitaṃ. vartamānānām apy eṣām āśraya-bhāvo bhaviṣyatîti bhaviṣyad-āśraya-bhāven' ādhyātmikatvaṃ bhavatîti. *yadi vā 'nāgata-pratyutpannasyê*ti vistaraḥ. atīte 'dhvani yan mano-dhātu-lakṣaṇaṃ. tad anāgata-pratyutpannayor apy adhvanor asty evêty abhiprāyaḥ. *na hi lakṣaṇasyâdhvasu* [Tib. 69[b]] *vyabhicāro 'sti.* na hi svabhāva-parityāgo 'stîty arthaḥ.

(38[cd]) *dharma-saṃjñakaḥ sabhāga*

iti. dharma-saṃjñakaḥ sabhāga evêty avadhāryate. *yo hi viṣayo yasya vijñānasya niyata* iti. tad-yathā cakṣur-vijñānasya rūpaṃ niyato viṣayo yāvan mano-vijñānasya dharmaḥ. *yadi tatra* tac cakṣur-*vijñānam utpannam utpatti-dharmi vā.* yāvad yadi tatra mano-vijñānam utpannam utpatti-dharmi vā. *sa viṣayaḥ sabhāga ity ucyate.* tasya ca *svabhāva-sahabhū-nirmuktā* iti. svabhāvena sahabhūbhiś ca nirmuktāḥ *svabhāva-sahabhū-nirmuktāḥ. sarva-dharmās* tasya vijñānasy' *ālambanaṃ.* na svabhāvaḥ. sv'ātmani vṛtti-virodhāt. na hi tad evâṃguly-agraṃ tenâivâṃguly-agreṇa spṛśyate. na[5] sâivâsi-dhārā tayâivâsi-dhārayā chidyate. na sahabhuvaḥ. saṃprayuktā viprayuktā vā. atisaṃnikṛṣṭatvāt. na hy akṣi-stham aṃjanaṃ tena gṛhyate. *sa punaś citta-kṣaṇo 'nyasya citta-kṣaṇasya ālambanam* iti. ye pūrvasmin kṣaṇe svabhāva-sahabhuvo dharmā n' ālambitā abhūvan. te 'py ālambitā iti *dvayoḥ kṣaṇayoḥ sarva-dharmā ālaṃbanaṃ bhavanti. tasmād dharma-dhātur nityaṃ sabhāgaḥ.* dharma-dhātur hi niyato manasa eva.

tat-sabhāgāś ca śeṣāḥ.

ca-śabdena sabhāgāś cêti. *śeṣā* eva *sabhāga-tat-sabhāgā* ity avadhāryate. nanu ca dharma-[Tib. 70[a]] dhātur eva sabhāga evêty avadhāraṇe śeṣā na sabhāgā[6] iti sabhāga[7]-tat-sabhāgāḥ setsyanti. na setsyanti. yady api na sabhāgā evêti[8] bha-

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[1] atha MSS. but L & Tib. [2] °smāt tu N, °smāta T, °smā C. [3] °ptā MSS. [4] L inserts here bhavanti as Tib. [5] om. MSS. & L but med. [6] bhāgā MSS. rten-pa daṅ bcas-pa. [7] °gas N. [8] evehi MSS. eva hi L, ṣes-bya-ba.

veyuḥ. tat-sabhāgā evêti tu saṃbhaveyuḥ. tan-nivṛtty-artham idam ārabhyate. sabhāga-tat-sabhāgā eva śeṣāḥ. na tu sabhāgā eva nâpi tat-sabhāgā evêti.

yo na sva-karma-kṛt
sa tat-sabhāga iti saṃbandhanīyaṃ
*tat-sabhāgāś cê*ti.

anantarôktatvāt. uktaṃ bhavati. *yaḥ sva-karma-kṛt sa sabhāga* iti. a-sva-karma-kṛd eva tat-sabhāgas tat-sabhāga eva vā 'sva-karma-kṛd ity avadhāraṇe 'rthāpattyā sva-karma-kṛt sabhāga iti. *rūpāṇy apaśyad* iti. adrākṣīd iti vaktavyaṃ. evaṃ hy adyatanātītaṃ hyastanātītaṃ ca parigṛhītaṃ bhavati. anyathā hy avyāpi lakṣaṇaṃ syāt. athâivam eva pāṭha udāharaṇa-mātraṃ tad draṣṭavyaṃ. adyatanātītam api vaktavyaṃ. *evaṃ yāvan manaḥ svena viṣaya-kāritreṇa vaktavyam* iti. svena viṣaya-puruṣa-kāreṇa vaktavyaṃ. katham iti. yena śrotreṇa śabdān aśṛṇot śṛṇoti śroṣyati vā. tad ucyate sabhāgaṃ śrotram iti sarvaṃ.[1] *vijñāna-samāyuktam asamāyuktaṃ cê*ti vijñāna-sambaddham asambaddhaṃ cêty arthaḥ. *yad ekasya cakṣuḥ sabhāgaṃ. tat* [Tib. 70ᵇ] *sarveṣāṃ*. kiṃ. *sabhāgam* iti vartate *evaṃ tat-sabhāgam apî*ti. yad ekasya cakṣus tat-sabhāgaṃ. tat sarveṣāṃ tat-sabhāgam ity arthaḥ. *prāpta-grahaṇād* iti. gandh'ādayaḥ. ye Devadattena ghrāṇ'adîndriya-prāptā gṛhyante. na te Yajñadattena gṛhyante. sva-ghrāṇ'ādika-praviṣṭatvāt. ity *asādhāraṇatvād eṣāṃ cakṣur-ādivad atideśo nyāyyaḥ*. ya ekasya gandhaḥ sabhāgaḥ. sa sarveṣām. evaṃ tat-sabhāgo 'pîti vaktavyaṃ. na tu vaktavyaṃ yathā rūpam evaṃ gandh'ādaya iti. *asti hy eṣa saṃbhavo ya eva gandh'ādaya ekasya ghrāṇ'ādi-vijñānam utpādayeyuḥ. ta evânyeṣām apî*ti. yadi te Devadatta-ghrāṇ'ādîndriya-prāptā bhaveyur Devadattasya vijñānam utpādayeyuḥ. atha Yajñadatta-ghrāṇ'ādîndriya-prāptā Yajñadattasya vijñānam utpādayeyur ity arthaḥ. atha vā *ta evânyeṣām apî*ti. tatrântargata-sūkṣma-krimi-prabhṛtīnām api vijñānam utpādayeyuḥ. na tasyâiva Devadattasya yasya ghrāṇ'ādîndriya-prāptās te gandh'ādaya iti. *indriya-viṣaya-vijñānānām anyonya-bhajanam* iti. āśraya-viṣay'āśrayi-bhāvenânyony'ābhimukhyena pravṛttiḥ. tathā hîndriya-dhātavo vijñāna-dhātūn āśraya-bhāvena yathāyogaṃ bhajante. sevanta ity arthaḥ. viṣaya-dhātūṃś ca viṣayi-bhāvena. tathā viṣaya-dhātavaḥ svêndriya-dhātūn viṣaya-bhāvena bhajante. vijñāna-dhātūṃs tu viṣaya-bhāvena ālambana-bhāvena vā bhajante. tathā [Tib. 71ᵃ] vijñāna-dhātavaḥ svêndriya-dhātūnām āśrayi-bhāvena bhajante. viṣaya-dhātūṃś ca viṣayi-bhāven' ālambaka-bhāvena vā bhajanta. ity anyonya-bhajanaṃ bhāgaḥ. bhāve ghañ.[2] *kāritra-bhajanaṃ vā bhāgaḥ*. kāritraṃ

[1] sarvatra yojanīyaṃ L & Tib. [2] ghañ denotes a Taddhita Suffix a.

cakṣur-ādīnāṃ darśan'ādi. vijñāna-dhātūnāṃ vijñātṛtvaṃ. viṣaya-dhātūnāṃ tad-viṣay'ālambana-bhāvaḥ. tasya kāritrasya bhajanaṃ kāritra-bhajanaṃ. sa eṣām astîty arthaḥ. pradarśana-mātram etat. vigrahas tv evaṃ kartavyaḥ. saha bhāgena vartante sabhāgā iti. samāno vā bhāga eṣāṃ ta ime sabhāgāḥ. samānārthasya saha-śabdasya sa-bhāva ādiṣṭaḥ. *sparśa-samāna-kāryatvād vā.* kiṃ. sabhāgā iti prakṛtam. atra karmaṇi ghañ. bhajyata iti bhāgaḥ. vigrahas tu pūrvavat. sparśaś caitasikaḥ. *eṣām* indriya-viṣaya-vijñānānāṃ samānaṃ kāryaṃ. cakṣuḥ pratītya rūpāṇi ca utpadyate cakṣur-vijñānaṃ. trayāṇāṃ saṃnipātaḥ sparśa ity-ādi-vacanāt. *ye punar a-sabhāgā* iti vistaraḥ. ye punar anye cakṣur-ādaya ittham a-sabhāgāḥ. *teṣāṃ sabhāgānām* ukta-lakṣaṇānāṃ *sabhāgāḥ* sadṛśāḥ. *te tat-sabhāgāḥ.* teṣāṃ tair vā sabhāgās te tat-sabhāgāḥ. tulyârthe hy atra sabhāga-śabdo gṛhyate.

(39) *darśana-heyā* iti. darśanaṃ prathamataḥ satya-darśanam anāsravaṃ paṃca-daśa-citta-kṣaṇa-saṃgṛhītaṃ. *bhāvanā* tad eva punaḥ-punar-darśanaṃ. laukikaṃ vā samāhitaṃ jñānaṃ bhāvanā.

*daśa bhāvanayā heyāḥ paṃca cê*ti.

rūpiṇo dhātavo daśa paṃca ca tad-vijñāna-dhātava iti. [Tib. 71^{b}] kathaṃ punar etad gamyate. eta eva ta iti.

*antyās trayaṃ tridhê*ti

vacanāt. antya-trayāt anye paṃcadaśa dhātava eva ta ucyanta iti. *te bhāvanā-heyā evê*ty avadhāryante. *tri-prakārā* iti. darśana-heyā bhāvanā-heyā aheyāś cêty arthaḥ. *cta eva tri-dhā aṣṭâśīty-anuśayās tat-sahabhuva* iti. dhātu-prakār'ākāra-bhinnāḥ satkāya-dṛṣṭy-ādayo 'nuśayās tat-sahabhuvo vijñāna-vedan'ādayaḥ saṃprayuktāḥ asaṃprayuktāni ca tal-lakṣaṇânulakṣaṇāni. *tat-prāptayaś ca sânucarā* iti. *tac*-chabdena anuśay'ādayaḥ saṃbadhyante. teṣām anuśayānāṃ tat-sahabhuvāṃ ca prāptayas *tat-prāptayaḥ.* yady apy anuśaya-sahabhuvo bhavanti. na tu sarvāḥ. kāścid dhi prāptayo 'nuśay'ādi-sahabhuvo bhavanti yāḥ saha-jāḥ. kāścit tu pūrvaṃ paścāc ca tebhyo bhavanty ataḥ pṛthak prāpti-grahaṇaṃ. *sânucarā* iti grahaṇena anuprāptayas tal-lakṣaṇāni ca saṃgṛhyante. *śeṣāḥ s'āsravā bhāvanā-heyā* iti. eta eva trayo 'ntyā dhātavo ye śeṣā darśana-heyebhyo 'nye s'āsravāḥ. te bhāvanā-heyāḥ. ke punas te. daśânuśayās tat-sahabhuvas tat-prāptayaś ca sânucarāḥ. kuśala-s'āsravāḥ. anivṛtâvyākṛtāś ca saṃskārāḥ. avijñapti-rūpaṃ ca s'āsravaṃ sânucaraṃ. [Tib. 72^{a}] *anāsravā aheyā* iti mārga-satyâsaṃskṛta-svabhāvāḥ. *nanu cânyad apî*ti vistaraḥ. *pṛthagjanatvam* anivṛtâvyākṛta-saṃskāra-svabhāvatvād bhāvanā-heya-madhyagatam. *apāya-saṃvartanīyaṃ ca*

kāya-vāk-karma rūpa-svabhāvatvād bhāvanā-heyam uktam. ity ataś codayanti Vātsīputrīyāḥ. *ārya-mārga-virodhitvād* iti. pṛthagjanatvam ārya-mārgôtpāde na bhavati. niyate c' āpāyike karmaṇi sati ārya-mārgo nôtpadyate. ārya-mārgôtpāde ca saty āpāyikaṃ karma nôtpadyate. tasmāt satkāya-dṛṣṭy-ādivat tad ubhayaṃ darśana-heyam iti varṇayanti. tat-pratiṣedhârtham *uktám* apy etad *abhisaṃkṣepeṇa*. sukha-pratipatty-arthaṃ punar ucyate.

na dṛṣṭi-heyam akliṣṭaṃ na rūpaṃ nâpy a-ṣaṣṭha-jaṃ.

dṛṣṭir darśanam. akliṣṭam anivṛtâvyākṛtaṃ kuśalaṃ vā na darśana-heyaṃ. *rūpaṃ tu* kliṣṭam api *na darśana-heyaṃ*.

a-ṣaṣṭha-jaṃ

paṃcêndriya-jaṃ paṃca-vijñānaṃ tad arūpaṃ kliṣṭam api san na darśana-heyaṃ. ato 'nyat tu darśana-heyaṃ saṃbhavati yathôktam. *akliṣṭâvyākṛtaṃ ca pṛthagjanatvaṃ samucchinna-kuśala-mūla-vītarāgāṇām api tat-samanvāgamād* iti. samucchinna-kuśala-mūlāḥ kuśalair dharmair asamanvāgatā iṣṭāḥ. pṛthagjanatvena tu samanvāgatāḥ. [Tib. 72^{b}] yasmāt te pṛthagjanā iṣyante. tasmān na kuśalaṃ pṛthagjanatvaṃ. kliṣṭam api tan na bhavati. vītarāgāṇām api tena samanvāgamāt. kliṣṭasya hi vastunaḥ svabhāva-prahāṇam iṣyate. prāpti-chedaḥ[1] prahāṇam ity arthaḥ. tad yadi pṛthagjanatvaṃ kliṣṭaṃ syāt laukika-vītarāgāṇāṃ tasya prāpti-cheda iti tenâsamanvāgamaḥ syāt. iṣyate ca teṣāṃ tena samanvāgamaḥ. tathā hi te laukika-vītarāgāḥ pṛthagjanā evêṣyante. akliṣṭâvyākṛtatvâikatve 'doṣaḥ. chanda-rāga-prahāṇaṃ hy akliṣṭasyêṣyate. tad-ālambana-kleśa-prāpti-cheda ity arthaḥ. na tu tad-ātmīya-prāpti-cheda iṣyate. tathā hy uktaṃ Bhagavatā yo bhikṣavo rūpe chanda-rāgaḥ. taṃ prajahīta. evaṃ vas tad rūpaṃ prahīṇaṃ bhavatîti vistaraḥ. tasmād akliṣṭâvyākṛtaṃ pṛthagjanatvaṃ teṣāṃ prahīṇam api cakṣur-ādivat samudācarati. atas tena samanvāgamo bhavati. *kiṃ punaḥ kāraṇaṃ*. akliṣṭâvyākṛtatvāt pṛthagjanatvaṃ na darśana-prahātavyaṃ. rūpatvāc ca kāya-vāk-karma ity āha. *satyeṣv avipratipatteḥ*. a-kleśa-duṣṭatvāt pṛthagjanatvaṃ na duḥkh'ādiṣu satyeṣu vipratipadyate. na viparīta-rūpeṇa pravartata ity arthaḥ. *anālambakatvāc ca*. kāya-vāk-karmâpy anālambakatvād eva na vipratipadyate. tasmāt tad ubhayaṃ na darśana-heyaṃ. ayaṃ ca satyeṣv avipratipatter [Tib. 73^{a}] iti hetur a-ṣaṣṭha-je 'py anuvartayitavyaḥ. *duḥkhe*[2] *dharma-jñāna-kṣāntau pṛthagjanatva-prasaṃgāc cê*ti. ayam upacaya-hetuḥ pṛthagjanatvasyâiva darśana-heyatva-nivṛtty-artham ucyate kāya-vāk-karmaṇo 'nabhisaṃbandhāt. duḥkhe[2] dharma-jñāna-kṣāntau pṛthagjanatva-prāptiś chi-

[1] °da MSS. [2] duḥkha MSS. but L.

dyate. na tu chinnā tat-praheya-kleśa-prāptivat.

nirudhyamāno mārgas tu prajahāti tad-āvṛtim

iti[2] vacanāt. duḥkhe[1] dharma-jñāne tu tat-prāptiś chinnā. tena tat-prāpti-sadbhāvāt duḥkhe[1] dharma-jñāna-kṣānty-avasthāyāṃ sa pudgalaḥ pṛthagjanaḥ syāt. na cāsau tasyām avasthāyāṃ pṛthagjana iti śakyate vyavasthāpayitum adhigat'āryamārgatvāt. tathā hi pṛthagjanatvaṃ katamad. ārya-dharmāṇām alābha iti pṛthagjanatva-lakṣaṇaṃ. sa c' ārya-dharmāṇāṃ lābhenâlābho vyāvartate. tasmād ārya evâsāv iti. idaṃ tāvat bhavanto Vaibhāṣikāḥ praṣṭavyāḥ. tat pṛthagjanatvaṃ kiṃ bhāvanā-mārga-pratilambhād eva prahīyate. nêty ucyate. tat pṛthagjanatvaṃ nava-bhaumikaṃ kāmâvacaraṃ yāvat bhāvāgrikaṃ. tac cākliṣṭaṃ. tena prati-bhūmi-navama-kleśa-prakāra-prahāṇâvasthāyāṃ prahīyate. sarvaṃ hy akliṣṭaṃ s'āsravaṃ navama eva vimukti-mārge[3] prahīyate. yady evam avītarāgâvasthāyām āryaḥ pṛthagjanaḥ syāt. na. pṛthagjanatvasya vihīnatvāt. [Tib. 73[b]] duḥkhe dharma-jñāna-kṣānteḥ prabhṛti hi tad vihīnam eva. na tu prahīṇaṃ. kaḥ punar vihāna-prahāṇayor viśeṣa iti. vihānaṃ prāpti-chede vyavasthāpitaṃ. prahāṇaṃ tu pratipakṣa-lābhe vyavasthāpitaṃ. tasmāt prāpti-chedāt tena pṛthagjanatvenâsamanvāgamāt tasyām avasthāyām ārya eva bhavati. na pṛthagjana ity adoṣa eṣaḥ.

(40, 41) *cakṣuś ca dharma-dhātoś ca pradeśo dṛṣṭir*

iti. cakṣur eva dharma-dhātu-pradeśa eva dṛṣṭir ity avadhāryate. *satkāya-dṛṣṭy-ādikê*ti. satkāya-dṛṣṭir antagrāha-dṛṣṭir mithyā-dṛṣṭir dṛṣṭi-parāmarśaḥ śīla-vrata-parāmarśaś cêti. *śaikṣasyânāsravê*ti prajñêty adhikṛtaṃ. *aśaikṣasyâśaikṣī* 'ti. *aśaikṣasya*ânāsravā prajñā *aśaikṣī*. kṣayânutpāda-jñāna-varjyêti vaktavyaṃ. vakṣyati hi

kṣayânutpāda-dhīr na dṛg

iti.[4] *sameghâmeghê*ti vistareṇa yāvat *kliṣṭâkliṣṭa-laukikī-śaikṣy-aśaikṣībhir dṛṣṭibhir dharma-darśanam* iti. loke bhavā laukikī. kliṣṭā cāklṣṭā ca *kliṣṭâkliṣṭe*.[5] kliṣṭâkliṣṭe[5] cāsau laukikī ca. *kliṣṭâkliṣṭa-laukikī*. kliṣṭâkliṣṭa-laukikī ca śaikṣī cāśaikṣī ca *kliṣṭâkliṣṭa-laukikī-śaikṣy-aśaikṣyaḥ*. tābhir *dharma-darśanaṃ*. kīdṛśam ity āha. *sameghâmegha-rātriṃ-diva-rūpa-darśanavad* iti. yathā [Tib. 74[a]] sameghāyāṃ rātrau rūpa-darśanaṃ. evaṃ kliṣṭayā laukikyā satkāya-dṛṣṭy-ādikayā dṛṣṭyā dharma-darśanaṃ. avyaktataram ity arthaḥ. yathā tasyām eva rātrau ameghāyāṃ rūpa-darśanaṃ. evam akliṣṭayā laukikyā dṛṣṭyā dharma-darśanaṃ.

[1] duḥkha MSS. but L. [2] kārikā VI, 81[cd] [3] °rga MSS. [4] kārikā VII, 1[b]. [5] °stā CT, om. N.

avyaktam ity arthaḥ. yathā sameghe divase rūpa-darśanaṃ. evaṃ śaikṣyā dṛṣṭyā dharma-darśanaṃ. vyaktaṃ na tv atyarthaṃ. yathā punar ameghe divase rūpa-darśanaṃ. evam aśaikṣyā dṛṣṭyā dharma-darśanam. atyarthaṃ vyaktam ity arthaḥ.

atīraṇād

iti asaṃtīraṇāt. saṃtīraṇaṃ punar viṣayôpanidhyāna-pūrvakaṃ niścay'ākarṣaṇaṃ. *ata eva cânyā 'pî* ti vistaraḥ. *ata evâ*saṃtīraṇād *anyā 'pi* mānasī *kliṣṭā* rāg'ādi-saṃprayuktā *akliṣṭā vā*[1] kṣayânutpāda[2]-jñānânivṛtâvyākṛtā prajñā *na dṛṣṭiḥ*. *rūp'ālocanârthenê* ti. cakṣur na saṃtīrakatvena[3] dṛṣṭiḥ. kiṃ tarhi. rūp'ālocanârthena. prajñā tu saṃtīrakatvenêti darśitaṃ bhavati. *anya-vijñāna-samaṃgina* iti. anya-vijñāna-saṃmukhībhāvinaḥ pudgalasyânya-vijñāna-vyāsaktasyêty arthaḥ. paśyec cakṣur-indriyaṃ viṣay'ādi-sāṃnidhyāt. yasya tu cakṣur-vijñānaṃ paśyatîti pakṣaḥ. tasya tad-vijñānâsaṃbhavād adoṣaḥ. *tad eva cakṣur-āśritaṃ vijñānaṃ paśyatîty astv* iti. darśanasya tad-bhāve bhāvāt tad-abhāve câbhāvāt.

dṛśyate rūpaṃ na kilântaritaṃ yata

[Tib. 74ᵇ] iti *kila*-śabdaḥ para-matau.[4] *tasyâpratighatvād* iti. vijñānam amūrtiṃ kuḍy'ādīny atikramyâpi paśyet. Vijñāna-vādy āha. *nâiva hy āvṛte cakṣur-vijñānam utpadyate* ity an-ābhāsa-gatatvāt viṣayasyêty abhiprāyaḥ. *kiṃ khalu nôtpadyata* ity apratighatvāt kuḍy'ādīni vyatibhidya kuḍy'ādy-avyavahita iva viṣaye vijñānam utpatsyata iti bhāvaḥ. *yasya tv* iti. *yasya* mama Vaibhāṣikasya pakṣaḥ *cakṣuḥ paśyatî* ti. *tasya* mama *cakṣuṣaḥ sapratighatvāt vyavahite* kuḍy'ādibhir *vṛtty-abhāvaḥ*. tasya cakṣuṣa ālocana-vṛtty-abhāvaḥ. vijñānaṃ tarhi Vaibhāṣikasya vyavahite 'pi prāpnotîti codyam antarnītam āśaṃkya sa eva Vaibhāṣikaḥ punar āha. *vijñānasyâpy anutpattir* iti. yathâiva cakṣuṣo vyavahite vṛtty-abhāvo yujyate vijñānasyâpy anutpattir vijñāna-vṛtty-abhāva *āśrayeṇa sahâiṣa-viṣaya-pravṛttatvāt* yujyate. ya eva hi cakṣuṣo vyavahito 'rtho viṣayaḥ syāt. sa eva vijñānasyêti yuktā vijñānasyâpy anutpattiḥ. tava tu Vijñāna-vādino 'pratighatvād vijñānasya vyavahite vijñānam utpadyeta. na tûtpadyate. tasmāc cakṣuḥ paśyati na vijñānam iti siddhaṃ. evaṃ Vijñāna-vādini pratiṣiddhe tat-pakṣam Ācāryo gṛhītv' āha. *kiṃ nu vai cakṣuḥ prāpta-viṣayam* iti vistaraḥ. *yathā kāyêndriyaṃ* prāpta-viṣayaṃ kuḍy'ādi-[Tib. 75ᵃ] *vyavahitaṃ* viṣayaṃ *na gṛhṇāti*. kuḍy'ādi-*pratighātāt*. tataḥ pareṇa pravartitum alabhamānatvāt. kim evaṃ cakṣuḥ prāpta-viṣayaṃ kuḍy'ādi-pratighātena pratihataṃ sat tataḥ pareṇa gantum alabhamā-

[1] ca NCT but L & Tib. [2] °danā MSS. but L. [3] °raktatvena T. [4] masau C, matī N, mahau T, pradarśanaḥ L; pha-rol-poḥi gṣun-lugs ston-par byed-pa yin-no.

naṃ taṃ kuḍy'ādi-vyavahitaṃ viṣayaṃ na gṛhṇātîti. nâitad yujyate. tasmāt sapratighatvāt āvṛtaṃ cakṣur na paśyed iti na vaktavyaṃ. *kācâbhra-paṭala-sphaṭikâṃbubhiś cântaritaṃ kathaṃ dṛśyata* iti. kācenâbhrapaṭalena sphaṭikenâṃbunā *cântaritaṃ* vyavahitaṃ rūpaṃ *kathaṃ dṛśyate*. *sapratighatvād dhi* kuḍy'ādi-vyavahitavat kāc'ādi-*vyavahitaṃ cakṣur na paśyet* tac ca paśyatîti siddhântaḥ. *yatr' ālokasyâpratibandha* iti. āloke hi sati viṣaya ābhāsa-gato bhavatîti vijñānôtpatti-saṃbhavaḥ. evaṃ hi vijñāna-kāraṇaṃ paṭhyate. cakṣur-indriyam anupahataṃ bhavati. viṣaya ābhāsa-gato bhavati. taj-jaś ca manaskāraḥ pratyupasthito bhavatîty ata *āvṛte rūpe* kāc'ādibhis tatrô*tpadyate eva cakṣur-vijñāṇaṃ yatra tu pratibandho* 'kāc'ādi-svabhāvaiḥ kuḍy'ādibhis tamasvadbhiḥ *tatr'* āvṛte *nôtpadyate*. kiṃ. *cakṣur vijñānam* iti. *anutpannatvād āvṛtaṃ nêkṣata* iti. yat tvayā kiṃ khalu nôtpadyata iti anutpattau kāraṇaṃ pṛṣṭam idaṃ tat-kāraṇam iti brūmaḥ. *yat tarhi sūtra uktam* iti vistaraḥ. *cakṣuṣā rūpāṇi dṛṣṭvā* na nimitta-grāhī bhavati nânuvyaṃjana-grāhī 'ti viṣtaraḥ. yasmāc cakṣuḥ paśyati. tasmāt pudgalaś cakṣuṣā paśyatîty abhiprāyaḥ. Ācāryaḥ prāha. *ten'* [Tib. 75^{b}] *āśrayeṇêti ayam atrâbhisaṃdhiḥ*. [1]cakṣur aśrityêty evâtrâbhisaṃdhiḥ.[1] cakṣuṣā āśrayeṇa vijñānena dṛṣṭvêty arthaḥ. kathaṃ jñāyata ity āha. *yathā manasā dharmān vijñāyê*ti. manasā āśrayeṇa vijñānena vijñāyêti bhavati. *na* hy anantarâtītaṃ *mano dharmān vijānāti*. vartamānâvasthāyāṃ hi vijñānaṃ kāritraṃ karoti. *āśrita-karma vā āśrayasyôpacaryata* iti. āśritasya vijñānasya karma darśanam āśrayasya cakṣuṣa upacaryate. vijñāne paśyati sati cakṣuḥ paśyatîty upacāraḥ. *yathā maṃcāḥ krośaṃtî*ti. yathā maṃca-stheṣu puruṣeṣu krośatsu maṃcāḥ krośantîty upacāraḥ. tadvat. *yathā ca sūtra uktam* iti vistaraḥ. Vaibhāṣikāṇām apy ayaṃ pakṣaḥ. na cakṣur vijānāti. kiṃ tarhi. vijñānaṃ vijānātîti. atha côktaṃ *cakṣur-vijñeyāni rūpāṇi kāntānî*ti. tatr' āśrita-karma āśrayasyôpacaryata iti avaśyaṃ pratipattavyaṃ. *dvāraṃ yāvad eva rūpāṇāṃ darśanāyê*ti. dvāram iva dvāraṃ hetur āśraya ity abhiprāyaḥ. *anen' āgamena* ten' āśrayeṇêti yo *'rtha* uktaḥ. taṃ eva *samarthayati*. *tena cakṣuṣā dvāreṇa vijñānaṃ paśyatî*ti. *darśane tatra dvār'ākhyê*ti. cakṣur brāhmaṇa dvāraṃ yāvad eva rūpāṇāṃ darśanāyêty atra.[2] *na hy etad yujyate darśanaṃ rūpāṇāṃ darśanāyê*ti. atrâvācakatvān nâitad yujyata ity [Tib. 76^{a}] abhiprāyaḥ. yadi darśanaṃ karaṇaṃ dṛśyate 'nenêti darśanam iti. kartari vā lyuṭ[3] paśyatîti darśanam iti. *darśanāyê*ti ca bhāva-sādhanaṃ. dṛṣṭir darśanaṃ tasmai darśanāyêti. ka-

[1]...[1] om. MSS. but L & Tib. [2] arthaḥ MSS. but L & Tib. [3] lyuṭ denotes a kṛt-suffix ana.

tham etad[1] yujyate. yasmāc cakṣur-vyatiriktaṃ darśanaṃ nâsti. ālocanam iti cet. na. vijñānâvyatiriktatvāt. vijñānam eva hy ālocanaṃ. nâto 'nyat paśyāmaḥ. yadi tu cakṣur-dvāraṃ vivaraṃ rūpāṇāṃ darśanāya vijñānāyêty artho gṛhyeta[2] tad yujyate. *tad-yathā kācit prajñā paśyaty apy ucyata* iti. paśyatîty apy ucyata iti iti-śabdo 'trâdhyāhāryaḥ. anenôpanyāsena darśana-vijñānayor anarthântara-bhāva iti darśayati. kā punar asau [3]yā prajñâivam[3] ucyate. yā darśan'ātmikôktā.

tad-anyôbhayath' āryā dhīr

iti.[4] tasyâivaṃ jānata evaṃ paśyata iti sūtre 'pi vacanāt. *kiṃcid* iti vacanān na sarvaṃ vijñānaṃ paśyatîty uktaṃ bhavati. cakṣur-vijñānaṃ hi paśyatîty ucyate. na tu śrotr'ādi-vijñānam iti. *kā 'nyā dṛṣṭi-kriyê*ti. yasyôpalambhakatvaṃ. tasya darśanaṃ yujyata ity abhiprāyaḥ. *tad etad acodyam* iti vistaraḥ. yadi *vijñānaṃ vijānāti*. kartṛ-bhūtasya vijñānasya kā 'nyā vijñāna-kriyêti vaktavyam iti tulyaṃ codyam āpadyate. *na ca tatra kartṛ-kriyā-bhedaḥ*. na kartur vijñānasya kriyāyāś ca vijñāna-lakṣaṇāyā bhedo 'nyatvam asti. bhavati ca kartṛ-kriyā-sambandha-vyapadeśaḥ. *vijñānaṃ vijānâ*ti. [Tib. 76[b]] *tadvad ihâpi bhavet. cakṣuḥ paśyatî*ti acodyam etat. *cakṣur-vijñānaṃ darśanam ity apare. tasy' āśraya-bhāvāc cakṣuḥ paśyatîty ucyate. yathā nādasy' āśraya-bhāvāt ghaṇṭā*[5] *nadatîty ucyate.* [vijñānaṃ tarhi kasy'[6] āśraya-bhāvād rūpaṃ vijānātîty āha.][7] *vijñānasy' āśraya-bhāvād* iti. cakṣur-*vijñānasy' āśraya-bhāvād* ity arthaḥ. *tad vijñānaṃ darśanam iti rūḍhaṃ loke* iti. darśanam iti loke rūḍhaṃ na tu vijñānam iti rūḍhaṃ. *kathaṃ gamyata* ity āha. tathā hi *tasminn*[8] *utpanne rūpaṃ dṛṣṭam ity ucyate na vijñātam* iti. *Vibhāṣāyām apy ucyata* iti. sa evârtho 'bhidhīyata ity abhiprāyaḥ. *cakṣuḥ-saṃprāptaṃ* cakṣur-ābhāsa-gataṃ. *vijñānaṃ tu sāṃnidhya-mātreṇê*ti. n' āśraya-bhāva-yogenêti darśayati. *yathā sūryo divasakara* iti. yathā sāṃnidhya-mātreṇa sūryo divasaṃ karotîty ucyate. tathā vijñānaṃ vijānātîty ucyate. kasmāt. loke tathā siddhatvāt. *nirvyāpāraṃ hîdaṃ* iti vistaraḥ. nirvyāparam iti nirīham. anena hi kartur arthântara-bhūtāṃ vā kriyāṃ pratiṣedhati. *dharma-mātram* iti. svataṃtrasya kartuḥ pratiṣedhaṃ karoti. *hetu-phala-mātraṃ cê*ti. asaty api kartari hetu-phalayoḥ kārya-kāraṇam arthatvaṃ darśayati. *tatra chandata upacārāḥ kriyante*[9] yad[10] vastu vyavahārâṃgaṃ tenêha vyavahārârtha-saṃsiddhy-artham asad api sad-rūpeṇa parikalpya [Tib. 77[a]] kartṛ-kriy'ādi-vyavasthāṇaṃ kriyate. *cakṣuḥ paśyati vijñānaṃ vijā-*

[1] etan na NCTL, entad S. Tib. has no negation. [2] °hye CN. [3]....[3] yaivam MSS. but L; gaṅ-śig de-skad-du....bye-brag. [4] kārikā VII, 1[ac]. [5] ghaṭaṃ MSS. [6] kany MSS. but L. [7] om. Tib. [8] kasminn MSS. [9] °nta MSS. [10] yadi MSS. & L but Tib.

*nâtî*ty evam-ādi. *nâtrâbhiniveṣṭavyaṃ.*

bhāvo bhavitr-apekṣo 'nya

ity-ādi. *janapada-niruktiṃ*[1] *nâbhiniviśetê*ti.[2] janapadas tatra niyatā niścitā côktir janapada-niruktiḥ. tāṃ[3] nâbhiniviśeta.[4] tasmād[5] atrêyaṃ niruktir iti. na vā sarvām evârthavatīṃ niruktiṃ kalpayet. *saṃjñāṃ ca lokasya nâbhidhāved* iti. ātmā jīva ity evam-ādikāṃ *saṃjñāṃ lokasya* nâdhyāropayet. abhūta-samāropeṇâsty ātmā śarīr'ādi-vyatirikta iti nâtīva gacched ity arthaḥ. atha vā *saṃjñāṃ ca lokasya* nâbhidhāven nâtisaret.[6] arthâbhāvāt saṃjñā 'pi nâstîti na kalpayed[7] ity arthaḥ. atisaraṇam atikramaṇam ity eko 'rthaḥ.

(42^{ab}) *ubhābhyām apî*ty

api-śabdād ekenâpi nâtra niyamaḥ. *dvayor vivṛtayoḥ pariśuddhataraṃ darśanam* iti. uktaṃ bhavati nâikatarânyathībhāvād iti. *unmīlitârdha-nimīlitayor akṣṇoḥ ekatarasyânyathībhāvād* dvayor ekatarad yady anyathībhavati. yadi yad unmīlitaṃ. tad ardha-nimīlitaṃ kriyet sarva-nimīlitaṃ vā. yac cârdha-nimīlitaṃ. yadi tat sarva-nimīlitaṃ kriyet sarvônmīlitaṃ vā. tadā dvi-candra-darśanaṃ na bhavati. ato 'vagamyate dvayor api cakṣuṣor atra vijñānôtpattau vyāpāro 'stîti. *deśâpratiṣṭhitatvāt rūpavad* iti viparīta-dṛṣṭântaḥ. yathā rūpasya deśa-pratiṣṭhitatvāt *āśraya*-[Tib. 77^{b}] *vicchedād* vicchedo bhavati. nâivaṃ vijñānasya. na hi vijñānaṃ deśa-pratiṣṭhitaṃ. kiṃ tarhi. deśâpratiṣṭhitam amūrtatvāt. deśâpratiṣṭhitatvāc ca n' āśraya-vicchedād vicchedo bhavati.

(42^{cd}) *tathā hi dūrād rūpaṃ paśyatî*ti. yatra rūpaṃ dṛśyate. na tatra tad-grāhakaṃ cakṣur-indriyam asti. tatra pramāṇânupalabhyamānatvāt. tatrâvidyamāna-Devadatt'ādivat. yathā cakṣuḥ. evaṃ śrotram api vaktavyaṃ. itara āha. sva-viṣaya-deśa-prāpti cakṣuḥ-śrotram. indriyatvāt. ghrāṇêndriy'ādivat. anenânumānena tatra pramāṇânupalabhyamānatvaṃ[8] hetum asiddhaṃ darśayati. Ācārya āha. *sati ca prāpta-viṣayatva* iti vistaraḥ. yadi prāpta-viṣayaṃ cakṣuḥ-śrotraṃ kalpyeta *divyaṃ cakṣuḥ-śrotram iha manuṣyeṣu dhyāyināṃ nôpajāyet.* yadi hi cakṣuḥ-śrotram api viprakṛṣṭa-deśa-sthaṃ vyavahitaṃ ca kuḍy'ādibhir yathāyogaṃ rūpaṃ śabdaṃ gṛhṇīyāt. evam asya divyatvaṃ saṃbhavet. tac ca prāpta-viṣayatve na syāt. *ghrāṇ'ādivat.* yathā ghrāṇa-jihvā-kāyāḥ prāpta-viṣayatvāt divyā dhyāyināṃ nôpajāyeran. tadvat. anena sva-viṣaya-deśa-prāpitva-pakṣasya dharmi-viśeṣa-viparyayâpakṣālatvaṃ[9] darśayati. saṃbhavad-divyatve hi cakṣuḥ-śrotre dharmī. asaṃbhavad-divyatva-bhāvo viśeṣa-viparyayaḥ. sa prāpnotîti

[1] ktaṃ MSS. [2] °veś° MSS. [3] tān MSS. [4] °śet CN. [5] kasmād MSS. & L but Tib.
[6] °ven nāmiś° N, °vet C. [7] rnam-par brtag-pa = vikalp°. [8] prām° CN. prāṇ° T.
[9] °ryasāpekṣ° N. °ryasāpakṣālaṃ TC.

doṣaḥ. anena doṣeṇânumānatvāt.[1] tat-pramāṇânupalabhyamānatvaṃ siddhaṃ vyavasthāpayati. tasmād aprāpta-viṣayaṃ cakṣuḥ-śrotraṃ. *yady aprāpta-viṣayaṃ cakṣur* iti vistaraḥ. āsannenâti-dūra-sthena tiraskṛtena vā tulyā tad-aprāptir iti [Tib. 78ª] tatra darśanaṃ prasaṃjayati. kim idaṃ parasya sādhanam uta dūṣaṇam iti. yadi tāvad evaṃ sādhanam ati-dūraṃ tiraskṛtaṃ cakṣuḥ-śrotreṇa gṛhyate.[2] aprāptatvāt. āsanna-viṣayavad iti. tad-asādhanaṃ hetoḥ svayaṃ aniścitatvāt. pūrvâbhyupagama-virodhād vā. atha dūṣaṇaṃ sarvâprāpta-grāhakatvaṃ cakṣuḥ-śrotra-lakṣaṇasya dharmiṇaḥ prasajyate. tad adūṣaṇam anumāna-bādhanāt. katham ity āha. *kathaṃ tāvad ayaskānto na sarvam aprāptam ayaḥ karṣayatî* ti praśna-mukhenâyaskānta-nidarśanam upanyasya sarvâprāptâgrāhakatvaṃ cakṣuḥ-śrotrasya sādhayati. na sarvâprāpta-grāhakaṃ cakṣuḥ-śrotraṃ. sarvâprāpta-grahaṇa-śakti-hīnatvāt. ayaskāntavat. ayaskānto hy aprāptam ayo gṛhṇāti karṣatîty arthaḥ. na ca sarvam aprāptaṃ gṛhṇāti. tadvac cakṣuḥ-śrotraṃ. *prāpta-viṣayatve 'pi cârtat samānam* iti. nâti-dūra-tiraskṛto viṣayaś cakṣuḥ-śrotreṇa gṛhyate. grahaṇâyogyatvāt. saṃprāptâṃjanada-śalākāvat. atha vā na sarva-sva-grāhya-grāhi cakṣuḥ-śrotram. indriya-svābhāvyāt. ghrāṇêndriy'ādivat. *ghrāṇ'ādīnāṃ hi prāpto viṣayo na tu sarvaḥ. sahabhū-gandh'ādy-agrahaṇāt.* ghrāṇ'ādi-saha-bhūni hi gandha-rasa-spraṣṭavyāni ghrāṇ'ādibhir na gṛhyante. śaktir hîndriyāṇām īdṛśī 'ti. *manas tv arūpitvād* iti. prāptatvaṃ mūrtānām eva vyavasthāpyeta nâmūrtānām iti. mano 'prāpta-viṣayam [Tib. 78ᵇ] iti na vicāraḥ kriyate.

trayaṃ anyathê ti.

prāpta-viṣayam eva *trayam* iti iṣṭâvadhāraṇârtham ārambhaḥ. anyathā hi prāptâprāpta-viṣayam ity api saṃbhāvyeta. *nirucchvāsasya gandhâgrahaṇād* iti. yad ucchvāsena sârdhaṃ sūkṣmaṃ bhūta-catuṣkaṃ ghrāṇam āgataṃ.. tasya gandho ghrāṇena ghrāyate. vāyau gandhântaram utpannam ity apare. *miśrībhaveyur* ekadeśībhaveyuḥ. *athârkadeśena.* kiṃ. spṛśeyur iti vartate. *kathaṃ śabdâbhiniṣpattir* iti. yadi na spṛśanti. anabhighāte śabdâbhiniṣpattir na prāpnotîty abhiprāyaḥ. *ata evê* ti Kāśmīrāḥ. *yadi hi spṛśeyuḥ. hasto haste 'bhyāhataḥ*[3] *sajjeta*[4] jatunêva jatv-antaraṃ. *kathaṃ citaṃ*[5] *pratyāhataṃ na viśīryata* iti. anyonyam aspṛśatāṃ paramāṇūnāṃ saṃhātaḥ pratyāhataḥ pāṇy-ādibhiḥ *kathaṃ na viśīryate. tad evâṣāṃ nirantaratvaṃ yan madhye nâsti kiṃcid* ity ālok'ādi *madhye nâstî* ti *nirantaratvam eṣāṃ* vyavasthāpyate. tad eva ca prāptatvaṃ nânyathêti. *api*

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[1] °ṣenânum° N, °ṣeṇânanum° C, °ṣeṇânanumānat T. [2] sic MSS. & L. Qu. °hyeta? [3] ty° MSS. [4] sarjeta C, sañjetuṃ N. [5] cittaṃ MSS., saṃcitaṃ L.

khalv iti. api cêty arthaḥ. *saṃghātāḥ sâvayavatvāt spṛśantîty adoṣaḥ.* yo 'sau doṣa ukto *yadi sarv'ātmanā spṛśeyur miśrībhaveyur dravyāṇy athâika-deśena sâvayavāḥ prasajyerann* iti.[1] *kāraṇaṃ pratîti.* yasya yādṛśaṃ kāraṇaṃ. tasya tat kāraṇaṃ. spṛṣṭam aspṛṣṭaṃ vā pratîty āha. *kadācid* iti vistaraḥ. *spṛṣṭa-hetukam* iti. spṛṣṭam anyonyaṃ hetur asya *spṛṣṭa-hetukaṃ.* evam *aspṛṣṭa-hetukaṃ.* [Tib. 79[a]] *yadā viśīryata* iti. tad-yathā śuṣkā mṛc cūrṇīkriyamāṇā. *yadā cayaṃ gacchatîti.* tad-yathā himaṃ. tad dhi pūrvaṃ sūkṣmaṃ paścān mahad bhavati. *cayavatāṃ caya* iti. tad-yathā mṛt-piṇḍa-dvaya-saṃnipāte. *uttara-kṣaṇâvasthānaṃ syād* iti. utpadya spṛṣṭi-yogāt. *nirantare tu spṛṣṭa-saṃjñêti Bhadantaḥ. Bhadanta-mataṃ câṣṭavyam* iti. Vaibhāṣika-mataṃ kasmān nâṣṭavyaṃ. nanu Vaibhāṣikair apy evam uktaṃ. tad evâṣāṃ nirantaratvaṃ yan madhye nâsti kiṃcid iti.[2] asty evam. sâvakāśaṃ tu tad vacanam. yan madhye nâsti kiṃcid iti bruvāṇā Vaibhāṣikā madhye ālok'ādi nêcchanti. anya-paramāṇu-praveśânavakāśaṃ tu na bruvate. *anyathā hi sântarāṇāṃ paramāṇūnāṃ śūnyeṣv antareṣu gatiḥ kena pratibadhyeta* gatimata iti vākya-śeṣaḥ. ayaṃ câparo doṣaḥ. *na ca paramâṇubhyo 'nye saṃghātāḥ* yathā Vaibhāṣikāḥ kalpayanti. *ta eva* te[3] saṃghātāḥ *paramâṇavaḥ*[4] *spṛśyante. yathā rūpyanta iti.*[5] saṃghātā eva nâika ity arthaḥ. *yadi ca paramâṇor* iti vistaraḥ. paramâṇv-apariniṣpattiṃ vaktu-kāmaḥ Ācāryo vicārayati. *yadi paramâṇor* ekasya pūrva'ādi-dig-bhāga-bhedaḥ kalpyeta *spṛṣṭasyânyonyam aspṛṣṭasya vā*[6] *sâvayavatva-prasaṃgaḥ. na cet.* kim. dig-bhāga-bheda iti vartate. *spṛṣṭasyâpy aprasaṃgaḥ.* kasya. sâvayavatvasya. [Tib. 79[b]] atra sādhanam. na niravayavaḥ paramâṇuḥ. dig-bhāga-bhedavattvāt.[7] māṣa-rāśivad iti. tad etad dig-bhāga-bhedavattvaṃ nêcchanti Vaibhāṣikāḥ. dig-bhāga-bhedo hi saṃghāta-rūpāṇām eva kalpyate. evaṃ ca varṇayanti. dharmatâivêyaṃ yat sapratighānāṃ bhinna-deśatvaṃ. teṣāṃ nairantaryeṇâvasthānāt a-bhinna-deśatvaṃ mā bhūd iti sântarāṇām api sapratighatvena gatiḥ pratibadhyata iti.

(43[ab]) *āśu-vṛttyā ca parvat'ādīnām alāta-cakr'ādivad* iti. ātma-parimāṇa-tulyasyâivârthasya grahaṇa iṣyamāṇe kathaṃ parvat'ādīnāṃ mahatāṃ sakṛd iva grahaṇaṃ lakṣyate na krameṇêty āśaṃkya yuktiṃ tathā grahaṇe kathayati. *āśu-vṛttyā cêty-ādi.* yathā alāta-cakr'ādi-grahaṇaṃ krameṇa vartamānaṃ sakṛd iva lakṣyate. tathā parvata-nadī-śabd'ādi-grahaṇam āśu-vṛttyā bhavatîti. *āhosvit tulyâtulyasyêti. drākṣā-phal'ādi-darśane tulyasya. vālâgra-parvat'ādi-darśane atulyasyêty* abhiprāyaḥ. *unmiṣita-mātreṇêti* na krama-darśana-nyāyena. *evaṃ śrot-*

[1] 論二 17[b9]. [2] v. p. 84[31]. [3] om. L & Tib. [4] om. L & Tib. [5] °nte MSS. but L & Tib. [6] om. NC. [7] °vatvon MSS.

*reṇê*ti vistaraḥ. *kadācid* alpīyāṃso yadā *maśaka-śabdaṃ śṛṇoti*. kadācit samāḥ yadā śrotra-paramāṇu-sama-pramāṇaṃ kasyacic chabdaṃ śṛṇoti. *kadācid* bhūyāṃso yadā *megha-śabdaṃ śṛṇotî*ti. *ajājī-puṣpavad avasthitāḥ* kālajīraka-puṣpavad avasthitāḥ eka-talâvasthitā ity arthaḥ. *bhūrjâbhyantarâvasthitā* iti karṇâbhyantare yad bhūrja-pattra-varṇ'ākāraṃ. tad bhūrjam ivêti *bhūrjaṃ*. tad-*abhyaṃtare 'vasthitāḥ śrotrêndriya-paramâṇavaḥ*. [Tib. 80ª] *ghāṭā'bhyantare* ghāṭā nāsāpuṭī. *mālāvad avasthitānî*ti. maṇḍalena sama-paṃktyā 'vasthitānîti. *vālâgra-mātraṃ kilê*ti. āgama-sūcanârthaḥ kila-śabdaḥ. *aspluṭam* avyāptaṃ. *sa kilê*ti karma-sāmarthyād evâviśaraṇaṃ syād iti. kila-śabdena arucim sūcayati. *saṃcit'āśray'ālambanatvād* iti saṃcit'āśrayatvāt saṃcit'ālambanatvāc ca.

(43cd) *caramasy' āśrayo 'tīta*

iti. *atīta* evêty avadhāraṇaṃ. *ata evôcyata* iti. yasmāt *paṃca vijñāna-kāyā indriya-dvay'āśrayāḥ*. cakṣur-ādîndriy'āśrayā mana-indriy'āśrayāś ca. tasmāc *catuḥ-koṭika*[1] uttiṣṭhate. *prathamā koṭiś cakṣur* iti. cakṣur-vijñānasya cakṣur āśraya-bhāvena na samanantara-pratyaya-bhāvena. na hi cakṣuś citta-caitta-svabhāvaṃ.

citta-caittā acaramā utpannāḥ samanantara

iti[2] ca samanantara-pratyaya-lakṣaṇaṃ. *dvitīyā koṭiḥ samanantarâtītaś caitasiko dharma-dhātus* tasya samanantara-bhāvena. ṣaḍ eva hy āśrayā vijñānasyêṣyante cakṣur-ādayo manaḥ-paryantā nânye. *tṛtīyā samanantarâtītaṃ manaḥ*. ubhaya-lakṣaṇa-yuktatvāt. *caturthī ukta-nirmuktā dharmāḥ*. koṭi-traya-muktā viprayuktā asaṃskṛt'ādayaḥ. [Tib. 80ᵇ] *evaṃ yāvat kāya-vijñānasya svam indriyaṃ vaktavyam* iti. yaḥ śrotra-vijñānasy' āśraya-bhāvena. samanantara-pratyaya-bhāvenâpi sa. tasyêti catuḥ-koṭikaḥ. prathamā koṭiḥ śrotraṃ. dvitīyā samanantarâtītaś caitasiko dharma-dhātuḥ. tṛtīyā samanantarâtītaṃ manaḥ. caturthī koṭir ukta-nirmuktā dharmā. ity evam anyad api vaktavyaṃ. *mano-vijñānasya pūrva-pādaka* iti. yo mano-vijñānasy' āśraya-bhāvena. samanantara-pratyaya-bhāvenâpi sa. tasyêti pūrva-pādakaḥ. *yas tāvad āśraya-bhāvena. samanantara-pratyaya-bhāvenâpi sa* iti. manas tāvad avaśyam asau samanantara-pratyayaḥ. syāt *samanantara-pratyaya*-bhāvena *n' āśraya*-bhāvena. *samanantarâtītaś caitasiko dharma-dhātur* a-cakṣur-ādy-āśraya-ṣaṭ-svabhāvatvāt.

(44ab) *tad-vikāra-vikāritvād*

iti vistaraḥ. teṣāṃ cakṣur-ādīnāṃ vikāras *tad-vikāraḥ*. tad-vikāreṇa vikāras tad-vikāra-vikāraḥ. sa eṣām astîti tad-vikāra-vikārīṇi vijñānāni. tad-bhāvas

[1] °kam MSS. [2] kārikā II, 63ab.

tad-vikāra-vikāritvam. tasmāt. cakṣur-ādaya evâiṣām āśrayā ity avadhāryate. *anugrahôpaghāta-paṭu-mandatā'nuvidhānād* iti. cakṣur-ādīnāṃ aṃjan'ādibhir *anugrahaṃ* reṇv-ādibhiś *côpaghātaṃ* cakṣur-ādi-vijñānāny anuvidadhate. sasukhôtpādāt saduḥkhôtpādāc ca. yathākramaṃ paṭu-mandatāṃ ca teṣām anuvidadhate. [Tib. 81ª] paṭu-mandatôtpādād ato 'vagamyate. cakṣur-ādi-vikāreṇa vijñāna-vikāro bhavatîti. nanu ca paṭuni rūpe paṭu-cakṣur-vijñānam utpadyamānaṃ dṛśyate. mande maṃdam iti. [teṣāṃ cakṣur-ādīnāṃ.][1] yady api rūpasya paṭu-maṃdate cakṣur-vijñānam anuvidadhīta. vidhurâvasthayos tu cakṣū-rūpayoś cakṣur-avasthām eva cakṣur-vijñānam anuvidhatte. na rūpâvasthāṃ. tathā hi cakṣuṣi anugṛhīte rūpe côpahate[2] tad-vīta-rāgāṇāṃ madhya-sthānāṃ ca cakṣur-vijñānam avikāram utpadyate. na tu saduḥkham utpadyate. rūpe punar anugṛhīte 'parityakte cakṣuṣi côpahate kāmala-vyādhinā timirôpaghātena vā pīta-darśanaṃ bhrāntaṃ keśoṇḍuk'ādi-darśanaṃ vā pravartate. tathā paṭuni rūpe jarayā mande cakṣuṣi mandaṃ cakṣur-vijñānam utpadyate. evaṃ mande rūpe cakṣur yady atipaṭu bhavet paṭu cakṣur-vijñānam utpadyate. tathā hi jāti-svabhāvena paṭuni gṛdhra-cakṣuṣi mande 'pi śava-rūpe aneka yojana-viprakṛṣṭe 'pi cakṣur-vijñānam utpadyate. ity evaṃ śrotr'ādīny api yojyāni.

(44^{cd}) *ato 'sādhāraṇatvāc cê* ti.

ata āśraya-bhāvāt. *asādhāraṇatvāc ca.* āśraya-bhāvo vyākhyāta iti na taṃ praty ādriyate. asādhāraṇatvam eva tu vyācakṣāṇa āha. *kātham asādhāraṇatvam* ity-ādi. *anya-cakṣur-vijñānasyâpî* ti. *anya*-saṃtāna-*vijñānasyâpî*ty arthaḥ. *tair* [Tib. 81ᵇ] *eva nirdiśyata* iti. cakṣur-ādibhiś cakṣur-vijñānaṃ yāvan mano-vijñānaṃ. *na rūp'ādibhiḥ* rūpa-vijñānaṃ yāvad dharma-vijñānaṃ. *yathā bherī-śabdo yavâṃkura* iti. asādhāraṇatvāt tābhyāṃ bherī-yavābhyāṃ yathā nirdeśo loke *bherī-śabdo yavâṃkura* iti na tu daṇḍa-śabdaḥ kṣetrâṃkura iti vā. daṇḍo hi paṭah'ādi-śabdasyâpi kāraṇībhavet. kṣetraṃ ca śāli-godhūmâṃkurasyâpîti sādhāraṇatvāt na tābhyāṃ nirdeśaḥ kriyate. asādhāraṇābhyāṃ tu bherī-yavābhyāṃ nirdeśaḥ. tadvad ihâpi draṣṭavyam. api khalu cakṣur iva vijñānam ubhayoḥ sattva-saṃkhyātatvāt. rūpaṃ tv asattva-saṃkhyātam api. cakṣuṣā vijñānaṃ cakṣur-vijñānam. tasya kāraṇa-bhāvāt. cakṣuṣe vijñānaṃ cakṣur-vijñānaṃ. sukha-duḥkha-vedanā-samprayuktasya vijnānasya cakṣur-anugrahôpaghāta-pravṛttatvāt. cakṣuṣo vijñānaṃ cakṣur-vijñānam. asādhāraṇatvena tataḥ pravṛtteḥ. cakṣuṣo vijñānaṃ cakṣur-vijñānam. sattva-saṃkhyātasyâiva svāmi-bhāvāt. cakṣuṣi vijñānaṃ cakṣur-vijñānam. tat-samprayoginyāḥ sukhāyā duḥkhāyā vā

[1] om. L & Tib. [2] câp° MSS., but cf. line 11 of this page.

vedanāyāś cakṣuṣy eva paricchidyamānatvāt. evaṃ śrotr'ādiṣu yojyam. tad evaṃ cakṣur-ādibhir eva vijñāna-nirdeśo yujyate na rūp'ādibhiḥ. *evaṃ tṛtīya-caturtha-dhyāna-bhūmikena cakṣuṣā tad-bhūmikâdhara-bhūmikāni rūpāṇi paśyato* [Tib. 82ª] *yojayitavyam* iti. tasyâîva kāma-dhātûpapannasya yojayitavyam. *evaṃ tṛtīy'ādi-dhyāna-cakṣuṣā yojyam* iti. tasyâîva prathama-dhyānôpapannasya tṛtīya-caturtha-dhyāna-cakṣuṣā paśyato yojyam.

(45, 46) *na kāyasyâdharaṃ cakṣur*

iti. adhara-bhūmikam ity arthaḥ. sva-bhūmikam ūrdhva-bhūmikaṃ câbhyanujñātaṃ bhavati. *paṃca-bhūmikāni hi kāya-cakṣū-rūpāṇi. kāyaḥ* śarīraṃ. etāni kāy'adīni paṃca-bhūmikāni. *kāmâvacarāṇi* prathama-dhyāna-bhūmikāni *yāvac caturtha-dhyāna-bhūmikāny* ārūpya-dhātāv abhāvāt. *dvi-bhūmikaṃ cakṣur-vijñānam* iti. *kāmâvacaraṃ prathama-dhyāna-bhūmikaṃ ca.* tayor vitarka-vicāra-sadbhāvāc cakṣur-vijñānasya câvaśyaṃ sa-vitarka-vicāratvāt.

ūrdhva-rūpaṃ na cakṣuṣa

iti. nôrdhva-bhūmikaṃ rūpaṃ cakṣuṣo viṣayo bhavati. ūrdhva-bhūmikasya rūpasya sūkṣmatvāt. sva-bhūmikam adhara-bhūmikaṃ câbhyanujñātaṃ bhavati.

vijñānaṃ ca.

kim. ūrdhvaṃ na cakṣuṣa iti prakṛtam. kāmâvacarasya cakṣuṣo 'dhara-bhūmikasya prathama-dhyāna-bhūmikaṃ cakṣur-vijñānaṃ na bhavati. sva-bhūmikam adhara-bhūmikaṃ vā 'bhyanujñātaṃ bhavati. kāmâvacarasya cakṣuṣaḥ sva-bhūmikaṃ kāmâvacaram eva cakṣur-vijñānaṃ bhavati. prathama-dhyāna-bhūmikasya cakṣuṣaḥ prathama-dhyāna-bhūmikam eva cakṣur-vijñānaṃ bhavati. kāmâvacaraṃ tu cakṣur-vijñānam asya na[1] bhavati. nanu côktam adhara-bhūmikam abhyanujñātam iti. satyam uktam etat. [Tib. 82ᵇ] kiṃ tu. asaty ātmīye adhara-bhūmikam iṣyate. na satîti. dvitīya-tṛtīya-caturtha-dhyāna-cakṣuṣo hy asaty ātmīye prathama-dhyāna-bhūmikam evâdharaṃ cakṣur-vijñānaṃ bhavati. na tu kāmâvacaraṃ parama-nihīnatvāt. saṃbhavatas tv evam uktam adhara-bhūmikam abhyanujñātam iti. *asyêty anantarôktasya cakṣur-vijñānasyê*ti. cakṣur-vijñāna-jāteḥ *rūpaṃ sarvato viṣayaḥ.* saṃbhavatas tu yojyam. kāmâvacarasya cakṣur-vijñānasya sva-bhūmikam eva rūpam. prathama-dhyāna-bhūmikasya tu prathama-dhyāna-bhūmika-cakṣur-āśrayasya cakṣur-vijñānasya sva-bhūmikam adhara-bhūmikaṃ ca rūpaṃ viṣayaḥ. caturtha-dhyāna-bhūmika-cakṣur-āśrayasya tu caturtha-dhyāna-bhūmikaṃ rūpaṃ tataś câdhara-bhūmikaṃ sarvaṃ viṣayaḥ. evaṃ yāvat dvitīya-dhyāna-bhūmika-cakṣur-āśrayasya dvitīya-dhyāna-bhūmikaṃ tataś

[1] om. MSS. but L & Tib.

câdhara-bhūmikaṃ rūpaṃ viṣayaḥ. evaṃ cakṣur-vijñāna-jāter ūrdhvam adhaḥ sva-bhūmau ca rūpaṃ viṣayo bhavati. *kāyasya côbhe rūpa-vijñāne sarvato bhavata* iti. kāmâvacarasya kāyasya śarīrasya sva-bhūmikôrdhva-bhūmike rūpa-vijñāne bhavataḥ. prathama-dhyāna-bhūmikasya kāyasya prathama-dhyāna-bhūmikam eva vijñānam. rūpaṃ tu svôrdhvâdhara-bhūmikam. yathā sv'āśrayaṃ cakṣuḥ. dvitīy'ādi-dhyāna-bhūmikasya kāyasya vijñānam adhara-bhūmikam eva prathama-dhyāna-bhūmikam evêty arthaḥ. rūpaṃ tu dvitīya-tṛtīya-dhyāna-bhīmikasya kāyasya svôrdhvâdhara-bhūmikaṃ [Tib. 83ª] yathā sv'āśrayaṃ cakṣuḥ. caturtha-dhyāna-bhūmikasya kāyasya rūpaṃ svâdhara-bhūmikam. tata ūrdhvaṃ rūpâ-bhāvāt.

tathā śrotram

iti. yathā cakṣur uktam. tathā śrotraṃ vyākhyātavyam. katham ity āha. yatra kāye sthitaḥ śrotreṇa śabdān śṛṇoti. kiṃ tāni kāya-śrotra-śabda-vijñānāny eka-bhūmikāny eva bhavanti. āhosvid anya-bhūmikāny api.[1] āha. sarveṣāṃ bhedaḥ. kāma-dhātûpapannasya svena śrotreṇa svāṃ śabdāṃ śṛṇvataḥ sarvaṃ sva-bhūmikaṃ bhavatîti vistareṇa anayā diśā 'tra grantho vaktavyaḥ. yāvad ayaṃ tu niyamaḥ.

na kāyasyâdharaṃ śrotram ūrdhvaṃ śabdo na ca śruter
vijñānaṃ câsya śabdas tu kāyasyôbhe ca sarvata

iti vistareṇa yojyaṃ. katham iti.

na kāyasyâdharaṃ śrotram.

paṃca-bhūmikā hi kāya-śrotra-śabdāḥ kāmâvacarā yāvac caturtha-dhyāna-bhūmi-kāḥ. dvi-bhūmikaṃ śrotra-vijñānaṃ kāmâvacaraṃ prathama-dhyāna-bhūmikaṃ ca. tatra yad-bhūmikaḥ kāyaḥ. tad-bhūmikam ūrdhva-bhūmikaṃ vā śrotraṃ bhavati. na tv adhara-bhūmikam. yad-bhūmikaṃ śrotraṃ. tad-bhūmiko 'dhara-bhūmiko vā 'sya śabdo viṣayo bhavati.

ūrdhvaṃ śabdo na ca śruteḥ.

na hi kadācid ūrdhva-bhūmikaḥ śabdo 'dhara-bhūmikena śrotreṇa śrotuṃ śakyate.

vijñānaṃ ca
ūrdhvaṃ na śrotrasya śabdavat.

asya śabdas tu kāyasyôbhe ca sarvataḥ.

asyêti anantarôktasya śrotra-vijñānasya śabdaḥ sarvato viṣaya ūrdhvam adhaḥ sva-bhūmau ca. kāyasya côbhe śabda-vijñāne sarvato bhavata iti.

aniyataṃ mana

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[1] cf. 論二 21ª⁷,⁸.

iti. yathā cakṣuḥ śrotraṃ vā niyamitaṃ na kāyasyâdharaṃ cakṣuḥ śrotraṃ vêty evam-ādinā. nâivaṃ niyamitaṃ manaḥ. ata ev' āha. *paṃca-bhūmike 'pi kāye sarva-bhūmikāni mana-ādīni bhavantî*ti [Tib. 83^{b}] mano-dharma-mano-vijñānāni[1] sarva-bhūmikāni kāmâvacarāṇi yāvad bhāvāgrikāṇi. tad-yathā kāma-dhātûpapanno yadi kāmâvacarān manaso 'nantaraṃ kāmâvacaram eva kāmâvacara-dharm'ālambanaṃ mano-vijñānam utpādayati. sarvāṇi kāmâvacarāṇi. yadi prathama-dhyāna-bhūmikād yāvad bhavâgra-bhūmikād *upapatti-kāle samāpatti-kāle vā* saṃbhavataḥ kāmâvacaraṃ tathâiva mano-vijñānam utpādayati. manas tatastyam. śeṣāni kāmâvacarāṇi. atha tatrâiva tad-vijñānam utpādayati. dharmās tv ālambanaṃ prathama-dhyāna-bhūmikā yāvad bhavâgra-bhūmikāḥ. dharmās tatastyāḥ. śeṣāṇi pūrvavat. evaṃ prathama-dhyānôpapanno yāvad bhavâgrôpapanno yathāyogaṃ vaktavyaḥ.

(47) *samāpta ānuṣaṃgikaḥ prasaṃga*

iti.

cakṣuś ca dharma-dhātoś ca pradeśo dṛṣṭir

ity[2] etad ādhikārikam. atha[3] yatra kāye sthitaś cakṣuṣā rūpāṇi paśyatîty[4] evam-ādir ayam ānuṣaṃgikaḥ prasaṃgaḥ. darśana-sambandhād āgatatvāt.

paṃca bāhyā dvi-vijñeyā

iti. paṃca-grahaṇaṃ dharma-dhātu-nirākaraṇârtham. bāhya-grahaṇaṃ cakṣur-ādi-nirāsârtham. *bāhyā* eva *paṃca dvi-vijñeyā* ity avadhāraṇād *anye trayodaśa dhātava eka-vijñana-vijñeyā* iti siddham. *paṃca-vijñāna-kāyānām aviṣayatvāt.*

nityā dharmā asaṃskṛtā

iti. asaṃskṛtā eva nityā ity avadhāraṇam. adhva-saṃcārâbhāvāt nityāḥ.

dharmârdha indriyaṃ ye ca [Tib. 84^{a}] *dvādaś' ādhyātmikāḥ smṛtā*

iti. dhātava ity adhikāraḥ. *dvāviṃśatîndriyāṇy uktāni sūtra* iti.[5] atha Jātiśroṇo brāhmaṇo yena Bhagavāṃs tenôpasaṃkrāntaḥ. upasaṃkramya Bhagavatā sârdhaṃ saṃmukhaṃ saṃmodanīṃ saṃraṇījanīṃ vividhāṃ kathāṃ vyatisāryâlkânte nyaṣīdat. ekânta-niṣaṇṇo Jātiśroṇo brāhmaṇo Bhagavantam idam avocat. indriyāṇîndriyāṇîti bho Gautama ucyante. kati bho Gautama indriyāṇi. kiyatā cêndriyāṇāṃ saṃgraho bhavati. dvāviṃśatir imāni brāhmaṇa indriyāṇi. katamāni dvāviṃśatiḥ. *cakṣur-indriyaṃ śrotrêndriyaṃ ghrāṇêndriyaṃ jihvêndriyaṃ kāyêndriyaṃ mana-indriyaṃ strī'ndriyaṃ puruṣêndriyaṃ* jīvitêndriyaṃ[6] *sukhêndriyaṃ duḥkhêndriyaṃ saumanasyêndriyaṃ daurmanasyêndriyam upekṣêndriyaṃ*

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[1] vijñāni MSS. [2] kārikā I, 40^{a}. [3] atha vā L. [4] 論二 21^{a7,8}. [5] cf. 大毘婆沙論百四二 (收六 58^{b7}.) [6] om. MSS. but Tib.

śraddhêndriyaṃ vīryêndriyaṃ smṛtîndriyaṃ samādhîndriyaṃ prajñêndriyam anājñātam-ājñāsyāmîndriyam ājñêndriyam ājñātāvîndriyam. itîmāni brāhmaṇa dvāviṃśatir indriyāṇi. iyatā indriyāṇām indriya-saṃgraho bhavati. atha Jātiśroṇo brāhmaṇo Bhagavato bhāṣitam abhinandyânumodya Bhagavato 'ntikāt prakrānta iti.

dharmârdha

iti dharma-dhātv-eka-deśa ity arthaḥ.

dharmârdham

iti napuṃsaka-nirdeśena kecit paṭhanti. teṣāṃ pāṭhe ardha-dharma iti sama-pravibhāgaḥ prāpnoti. ardhaṃ napuṃsakam iti[1] lakṣaṇāt. ardha-pippalī 'ti[1] yathā. atha napuṃsaka-liṃgo 'py ardha-śabda ekadeśârthe vartate tadâîvaṃ samāsaḥ kriyate. dharmaś câsāv ardhaṃ ca dharmârdham. dharme vā 'rdhaṃ dharmârdham iti. *Âbhidhārmikās tu ṣaḍ-āyatana-vyavasthām anādṛtyê*ti. cakṣur-āyatanaṃ yāvat kāy'āyatanaṃ [Tib. 84[b]] mana-āyatanam iti ṣaḍ-āyatanam iti ṣaḍ-āyatana-vyavasthāṃ yukta-rūpām anādṛtya *jīvitêndriyânantaraṃ mana-indriyaṃ paṭhanti. s'ālambanatvāt.* vedanêndriy'ādīni hi s'ālambanāni anantaraṃ paṭhanti. *jīvitêndriy'ādīny ekādaśê*ti. jīvitêndriyaṃ vedanêndriyāṇi paṃca śraddh'ādīni cêti. *trayāṇāṃ ca bhāga* iti. ājñāsyāmîndriy'ādīnāṃ nava-dravy'ātmakānāṃ. mana-indriyaṃ muktvā 'nyāny aṣṭau dravyāṇi *dharma-dhātv-eka-deśaḥ. cakṣur-ādayaḥ paṃca sva-nāmôktā* iti. paṃca cakṣur-ādayo dhātavaḥ paṃcêndriyāṇi cakṣur-indriyaṃ yāvat kāyêndriyaṃ. *strī-puruṣêndriye ca kāyêndriyâika-deśa evê*ti. paṃca cakṣur-ādi-dhātavaḥ saptêndriyāṇi bhavanti. *sapta citta-dhātavo mana-indriyam* iti. evaṃ *dvādaś'ādhyātmikā* dhātavo 'ṣṭāv indriyāṇi bhavantîti. dvādaś'ādhyātmikā dhātava eva dharmârdha eva cêndriyam iti avadhāraṇāt *paṃca dhātavo* rūp'ādayas tad-anya-*dharma-dhātu-pradeśo nêndriyam* iti siddham.

ācārya-Yaśomitra-kṛtau sphuṭârthāyām Abhidharmakośa-vyākhyāyaṃ dhātu-nirdeśo nāma prathamaṃ kośa-sthānam.

[1] Pāṇini 2, 2, 2.

II

(indriya-nirdeśo nāma dvitīyaṃ kośa-sthānam)

(1) *uktānîndriyāṇî*ti. prathamasya dvitīyasya ca kośa-sthānasya sambandhôpanipātatāṃ darśayann āha. *uktānîndriyāṇî*ti. prathama-kośa-sthānâvasāne yasmād

dharmârdham indriyam

ity[1] uktam. tasmād idam āyātam iti sambandhaḥ. [Tib. 85ᵃ] *kaḥ punar indriyârtha* iti. vaiyākaraṇair anyathā indriya-śabdârtha-vyutpattiḥ kṛtêti. ataḥ praśnayati. *kaḥ punar indriyârtha* iti. *idi paramâiśvarye* iti[2] paṭhyate. tasya dhātor indantîtîndriyāṇîti rūpaṃ draṣṭavyam. kathaṃ kṛtvā. indantîti indrāṇi ra-pratyaya auṇādikaḥ. indrāṇy evêndriyāṇîti svârthe ghas[3]-taddhitaḥ. atha vā indantîtîndriyam. bahutvāt tu bahu-vacanena kṛto nirdeśa indantîtîndriyāṇîti. tasmāt indantîty[4] asya śabdasya indriyam ity ādeśaḥ. katham. a-varṇasya ra-bhāvaḥ ti-śabdasya cêy'ādeśaḥ. tena nairuktena vidhānena indriyam iti bhavati. tad-yathā kuñjara iti. vaiyākaraṇair hi kuñjo 'syâstîti kuñjara iti matv[5]-arthīyena kuñjara-śabdo vyutpādyate. nairuktais tu tad anādṛtya kuñjaraḥ kuñja-cāritvād iti nairuktena nyāyena sādhyate. tadvad ihâpi draṣṭavyam. yadi hi vaiyākaraṇa-nayena indrasya liṅgam indriyam iti vyutpādyeta. *ādhipatyârtha* indriyârtho hīyet' ādhipatyârthaś cêṣyate. tasmād ittham indriya-śabdasya vyutpattir nâlṣṭavyêti. *dṛṣṭvā śrutvā ca viṣama-parivarjanād* iti. *dṛṣṭvā* śvabhr'ādi *śrutvā ca* vyāghr'ādi-rutam. śvabhr'ādi-vyāghr'ādi-ruta-viṣama-*parivarjanāt. sasaṃprayogayor* iti sacaitasikayoḥ. *rūpa-darśana-śabda-śravaṇayoś cê*ti. cakṣuḥ paśyati śrotraṃ śṛṇotîty-ādi Vaibhāṣikāṇāṃ siddhântaḥ. ten' ālambana[6]-viśeṣa-lakṣaṇayor darśana-śravaṇayor *asādhāraṇa-kāraṇatve* cakṣuḥ-śrotrayor *ādhipatyam.*

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[1] Kārikā I, 47ᶜ. [2] Dhātupāṭha I, 64. [3] ghas denotes a Taddhita-suffix iya. [4] indatîty C, idantîty T, om. Tib. [5] matu denotes a Taddhita-suffix mat. [6] ālocana MSS., gtod-par byed-pa.

ātmabhāva-śobhāyāṃ pūrvavad [Tib. 85^{b}] iti. aghrāṇ'ādīnāṃ sattvānām a-kānta-rūpatvāt. a-kānt'ātmabhāvatvād ity arthaḥ. *taiḥ kavaḍīkār'āhāra-paribhogād* iti. tair ghrāṇ'ādibhis tat-paribhogād iti. kathaṃ gandhasya kavadīkār'āhāratvam. nāsikayor gandha-grāsa-vyavacchedena kavaḍīkaraṇāt. kathaṃ spraṣṭavyasya kavaḍīkār'āhāratvam. kāyena snānâbhyaṅg'ādika-spraṣṭavyasya roma-kūpa-mukha-grāsa-vyavacchedena kavaḍīkaraṇāt.

*dvayoḥ kilê*ti.

kila-śabdaḥ para-mata-dyotane. [1]sva-matam asya[1] paścād vakṣyate.

dvayor

iti pratyekam abhisambandhaḥ. *sattva-bhedaḥ strī-puruṣa* iti. strī 'ty eko nikāya-sabhāgaḥ. puruṣa ity aparaḥ. tayor bhedaḥ. *sattva-vikalpa iti stan'ādeḥ saṃsthānasya svarasy' ācārasya cânyathātvaṃ* viśeṣa ity arthaḥ. *saṃkleśa-vyavadānayor ity apara* iti Pūrv'ācāryaḥ. na sattva-bheda-vikalpayoḥ. antareṇâpi puruṣêndriyaṃ rūpâvacarāṇāṃ vikalpa-siddheḥ. vikalpa-kṛtaś[2] ca sattva-bheda ity abhiprāyaḥ. *tad-viyukta-vikalānām* iti. viyuktāś ca te vikalāś ca viyukta-vikalāḥ. tābhyāṃ strī-puruṣêndriyābhyāṃ viyukta-vikalās *tad-viyukta-vikalāḥ*. ke. *ṣaṇḍha-paṇḍakôbhaya-vyañjanāḥ*. *tad-viyuktāḥ* ṣaṇḍha-paṇḍakāḥ. teṣāṃ strī-puruṣêndriyâbhāvāt. ṣaṇḍha-paṇḍakānāṃ [Tib. 86^{a}] punaḥ kaḥ prativiśeṣaḥ. ṣaṇḍhakāḥ svabhāvato niḥ-strī-puruṣêndriyāḥ. paṇḍakā upakrameṇôpahatêndriyāḥ. vinaye tu paṇḍakā eva paṃca paṭhyaṃte. prakṛti-paṇḍakaḥ. īrṣyā-paṇḍakaḥ. pakṣa-paṇḍakaḥ. āseka-paṇḍakaḥ. lūna-paṇḍakaś cêti. tatra prakṛti-paṇḍakaḥ ṣaṇḍha ihâbhipretaḥ. yasya hi prakṛtyā vyañjanaṃ nâsti. sa prakṛti-paṇḍakaḥ. śeṣā iha paṇḍakā iṣyante. lūna-paṇḍako hi tāvad indriyacchedāt indriya-vikala iti sphuṭa eṣaḥ. pakṣa-paṇḍak'ādayas tv indriyâkarmaṇyatvena *tad-vikalā* eva. indriya-karmaṇyatva-kāle 'pi tad-vikalā iti vyavasthāpyanta eva. tad-indriya-karmaṇyatvasya puruṣa-sukha-viśeṣâjanakatvāt prasavâjanakatvāc ca. indriya-sadbhāv'āśaṃkā-nivṛtty-artham eva cêha ṣaṇḍha-paṇḍakā iti pṛthak-pāṭhaḥ. anyathā hi vinayavad ihâpy Abhidharme[3] paṇḍakā ity eva[4] paṭhyeran. ubhaya-vyañjanās *tad-vikalāḥ*. sthāna-bhraṃśa-vaikalyād alpa-sukha-hetutva-vaikalyāc ca. apare vyācakṣate. *tad-viyuktāḥ* ṣaṇḍhāḥ. *tad-vikalāḥ* paṇḍakāḥ. upakrama-vaikalyāt. ubhaya-vyañjanāś ca *tad-vikalāḥ*. sthāna-bhraṃśa-vaikalyāt. alpa-sukha-hetutva-vaikalyāc cêti. teṣām *asaṃvar'ādīni na bhavanti*.

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[1]....[1] sva-matamalpa N, sva-matasya T. raṅ-gi gṣun-lugs ni=sva-matam or sva-mataṃ tu?
[2] hṛtaś NT, byas-pa yin-no. [3] °rma MSS. [4] evaṃ CN; kho-na.

nṛṇām asaṃvaro hitvā ṣaṇḍha-paṇḍa-dvi-dh'ākṛtīn.[1]
ānantaryaṃ ṣaṇḍh'ādīnāṃ tu nêṣyate
alpôpakāry-alajjitvāt.[2]

[Tib. 86^{b}] chinatti strī pumān dṛṣṭi-carita iti[3] vacanāt. *strī-puruṣāṇāṃ tu tāni bhavanti.* ataḥ saṃkleśe ādhipatyaṃ strī-puruṣêndriyayoḥ. *saṃvara-phala-prāpti-vairāgyāṇi cê*ti. *saṃvaras* tri-vidhaḥ prātimokṣa-saṃvaro dhyāna-saṃvaro 'nāsrava-saṃvaraś ca. teṣām eko 'pi saṃvaro na bhavati kim aṅga sarvaḥ.

saṃvaro 'py evam iti[4] vacanāt. ata eva ca srotaāpatty-ādi-phala-prāptiḥ kām'ādi-vairāgyaṃ ca teṣāṃ na saṃbhavati. strī-puruṣāṇāṃ tu bhavatîti. ato vyavadāne 'pi strī-puruṣêndriyayor ādhipatyam iti. *nikāya-sabhāga-sambandha-saṃdhāraṇayor* iti. jīvitêndriyasya *nikāya-sabhāgô*tpattau. *nikāya-sabhāga-sambandhe* tasy' *ādhipatyaṃ* vyavasthāpyate. *nikāya-sabhāga-saṃdhāraṇe* c' ādhipatyam. jīvitêndriya-vaśena tad-ūrdhvam-avasthānāt. *mana-indriyasya punarbhava-sambandha* iti. kliṣṭena *punarbhava-sambandhāt.* jīvitêndriyād asya ko viśeṣaḥ. jīvitêndriyasya antarābhava eva sambandhanam. mana-indriyasya tûpapatti-bhave 'pi. samāna-kālaṃ ca jīvitêndriyaṃ nikāya-sabhāgena tat-sambandhanaṃ karoti. mana-indriyaṃ tu bhinna-kālam api punarbhave[5] tat-sambandhanaṃ karoti. *vaśi-bhāvânuvartana* iti. cittasya vaśi-bhāvam anuvartate loko dharmo vā yathôktam. cittenâyaṃ loko nīyata iti vistaraḥ. *gāthāyām* apy *uktam.*

cittena nīyate lokaś cittena parikṛṣyate[6]
eka-dharmasya cittasya [Tib. 87^{a}] *sarva-dharmā vaśânugā*

iti.[7] *rāg'ādīnāṃ tad-anuśāyitvād* iti. teṣu sukh'ādiṣu anuśāyituṃ śīlam eṣām ālambanataḥ saṃprayogato vā. ta ime tad-anuśāyino rāg'ādayaḥ. tad-bhāvas *tad-anuśāyitvam.* tasmād iti. yathôktaṃ sukhāyāṃ vedanāyāṃ rāgo 'nuśete. duḥkhāyāṃ dveṣaḥ. aduḥkhâsukhāyāṃ moha iti.[8] *tair hi vyavadāyata* iti. tair viśudhyatîty arthaḥ. tad evaṃ kleśa-viśuddhāv eṣāṃ *śraddh'ādīnām ādhipatyam* uktaṃ bhavati.

vyavadāne 'pi sukh'ādīnām ādhipatyam ity apara iti. na kevalaṃ saṃkleśe sukh'ādīnām ādhipatyaṃ. kiṃ tarhi. *vyavadāne 'pî*ty *api*-śabdasyârthaḥ. Ābhidhārmikāḥ kecid evam āhuḥ. vyavadāne 'pi teṣām ādhipatyam astîti Āgamam

[1] kārikā IV, 44^{ab}. [2] °rāl° MSS. contra metrum. kārikā IV, 98^{abc}. In MSS. 'ānantaryam' is transferred between °ṣyate and alpôpak° [3] kārikā IV, 81^{ab}. [4] kārikā IV, 44^{c}. [5] °va MSS. [6] °rihṛṣyate MSS. yoṅs-su draṅs-pa; but 玄奘 rendered it by 遍攝受=parigṛhyate?. [7] See Saṃyutta-N. (I, 7 Addha-vaggo 2). [8] 論三 3^{b4}.

ānayanti. *yasmāt sukhitasya cittaṃ samādhīyata ity uktaṃ sūtre. duḥkhôpaniṣac chraddhā.* duḥkham upaniṣad asyāḥ. sêyaṃ *śraddhā duḥkhôpaniṣat.* duḥkhahetukêty arthaḥ. duḥkhe sati kasyacid dharme ratna-traye vā śraddhā jāyate. pravrajyāṃ [1]vā 'bhilaṣati.[1] *ṣaṇ ṇaiṣkramy'āśritāḥ saumanasy'ādaya* iti. ṣaṇ ṇaiṣkramy'āśritāni saumanasyāni. ṣaṇ ṇaiṣkramy'āśritāni daurmanasyāni. ṣaṇ ṇaiṣkramy'āśritā upekṣāḥ. [Tib. 87[b]] naiṣkramyaṃ s'āsravo[2] 'nāsravo mārgaḥ. dhātoḥ saṃsārād vā niṣkramaṇaṃ vairāgyam ity apare. yathôktaṃ sūtre. cakṣurvijñeyāni rūpāṇi pratītyôtpadyate saumanasyaṃ naiṣkramy'āśritaṃ naiṣkramy'ālambanam ity arthaḥ. naiṣkramyânukūlam iti vā. evaṃ yāvan manaḥ pratītya dharmāṃś ca utpadyate saumanasyaṃ naiṣkramy'āśritam iti. tathā cakṣur-vijñeyāni rūpāṇi pratītya utpadyate daurmanasyaṃ naiṣkramy'āśritam. evaṃ yāvan manaḥ. tathā cakṣur-vijñeyāni rūpāṇi pratītyôtpadyate upekṣā naiṣkramy'āśritā. evaṃ yāvan manaḥ. naiṣkramyaṃ prāpsyāmîti kasyacit saumanasyam. na naiṣkramyāya mayā yatnaḥ kriyate iti kasyacid daurmanasyam. kasyacit pratisaṃkhyāyôpekṣā teṣu rūp'ādiṣu bhavati.

(2—4) *apare punar āhur* iti Sautrāntikāḥ. *vijñāya viṣama-parihārād* iti. vijñānena viṣama-parihāraḥ kriyate. na cakṣuḥ-śrotreṇêty abhiprāyaḥ. *nāpi vijñānād anyad rūpa-darśanaṃ śabda-śravaṇaṃ vā 'stî* ti. na rūpa-darśana-śabda-śravaṇaṃ grahaṇa-vyatiriktaṃ vicāryamāṇaṃ labhyate. grahaṇaṃ ca vijñānam evêti nânyad bhavati. tasmāc cakṣuḥ-śrotra-vijñānayoḥ sasaṃprayogayor utpattau yad ādhipatyam uktam. tad eva tad bhavati. nânyatr' ādhipatyam etad [Tib. 88[a]] ity abhiprāyaḥ. *manasaḥ punaḥ sarvârthôpalabdhāv*[3] iti.

svârthôpalabdhy-ādhipatyād

ity[4] eva siddhe *manasaḥ sarvârthôpalabdhāv* iti vacanaṃ dharma-dhātor a-sarva-dharma-svabhāvatvāt. vyākhyātaṃ câtat purastāt. *nanu cârthānām apy atr' ādhipatyam* iti. dvayaṃ pratītya vijñānasyôtpattir iti vacanāt. *adhikaṃ hi prabhutvam ādhipatyam* iti. adhikaḥ prabhur adhipatis tad-bhāva *ādhipatyam*[5] iti. *sarva-rūpôpalabdhau sāmānya-kāraṇatvād* iti. nīla-pīt'ādi-sarva-rūpôpalabdhau eka-rūpasya cakṣuṣaḥ karaṇatvāt. *na tu*[6] *rūpasy*âika-rūpasya nīla-pīt'ādi-sarva-rūpôpalabdhau kāraṇatvam. na hi nīla-rūpaṃ pīta-rūpôpalabdhau kāraṇaṃ bhavati. *tat-paṭu-mandat'ādy-anuvidhānāc côpalabdher* iti. yasmād *upalabdhiś* cakṣur-ādi-*paṭu-mandatām anuvidhatte.* tad-yathā paṭuni cakṣuṣi paṭvī tad-upalabdhiḥ. mande mandêti. ādi-śabdena akuśala-kuśala-savedanā'vedanā'nuvidhā-

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[1]....[1] câbh° NT, ḥam. [2] °vā MSS. [3] °laṃbhāv MSS. [4] kārikā II, 2[a]. [5] ādhepaty° N T, ādhety° C. lhag-par dbaṅ-byed-pa ñid. [6] nu MSS.....ni....ma-yin.

naṃ. akuśale manasy akuśalôpalabdhiḥ. kuśale kuśalā. savedane savedanā. avedane 'vedanêti.[1] na rūpasya paṭu-mandat'ādy anuvidhatte upalabdhiḥ. ten' āha. *tad-viparyayād* iti. tasmāc cakṣur-ādīnām adhikam aiśvaryaṃ [Tib. 88^{b}] na rūp'ādīnām.

kāyāt strī-puruṣêndriye

iti. atra sādhanam. kāyêndriya-svabhāvaṃ strī-puruṣêndriyam. spraṣṭavya-vijñāna-janakatvāt. a-strī-puruṣêndriya-svabhāva-kāyêndriyavat. vaidharmyeṇa cakṣur-indriyavat. *stry-ākṛti-svara-ceṣṭâbhiprāyā* iti. stry-abhiprāya-puruṣâbhiprāyayor viparyayeṇa. tad evaṃ sati sattva-vikalpa eva strī-puruṣêndriyayor ādhipatyam. *nikāya-sabhāga-sthitau jīvitêndriyasy' ādhipatyam.* na tu Vaibhāṣikavat nikāya-sabhāga-sambandhe. tatra manasa ev' ādhipatyāt. *saṃkleśe vedanānām* iti. atra Vaibhāṣikaiḥ sârdham aikamatyam. *tathā hi tair* iti vistaraḥ. *tathā hi taiḥ* śraddh'ādibhiḥ *kleśāś* ca *viṣkaṃbhyante* laukika-mārga-gatair *mārgaś c' āvāhyate* nirvedhabhāgīy'ādi-gataiḥ. tad evaṃ vyavadāna-saṃbhāre śraddh'ādīnāṃ pratyekam ādhipatyam uktaṃ bhavati. *na hy avimukta-cittasyâsti parinirvāṇam* iti. ājñātāvîndriyaṃ kṣaya-jñān'ādy anāsravam indriyaṃ. tad eva ca vimuktaṃ kleśa-vimuktyā saṃtāna-vimuktyā ca. tat-prāptasya nirupadhiśeṣa-nirvāṇaṃ bhavati. tasmād ājñātāvîndriyasya nirupadhiśeṣa-nirvāṇa ādhipatyaṃ vyavasthāpyate. *dṛṣṭa-dharma-sukha-vihāraṃ pratî* ti [Tib. 89^{a}] vistaraḥ. dṛṣṭo dharmo *dṛṣṭa-dharmaḥ*. dṛṣṭa-janmêty arthaḥ. sukho vihāraḥ *sukha-vihāraḥ*. dṛṣṭa-dharme sukha-vihāraḥ *dṛṣṭa-dharma-sukha-vihāraḥ*. taṃ *praty ājñātāvîndriyasy' ādhipatyam. vimukti-prīti-sukha-pratisaṃvedanād* iti. *vimuktiḥ* kleśa-prahāṇam. *prītiḥ* saumanasyam. *sukhaṃ* praśrabdhi-sukham. vimuktyā prīti-sukhasya pratisaṃvedanaṃ *vimukti-prīti-sukha-pratisaṃvedanam.* tasmād iti. tad uktaṃ bhavati. vimukti-prīti-sukha-pratisaṃvedanam eva dṛṣṭa-dharma-sukha-vihāra iti.

(5) *vāk-pāṇi-pāda-pāyûpasthānām api cêndriyatvam upasaṃkhyātavyam* iti. Sāṃkhyāś cakṣur-indriy'ādi-vyatiriktāni vāg-indriy'ādīni kalpayanti. vāg-indriyaṃ yena *vacanaṃ kriyate.* pāṇîndriyaṃ yena kiṃcid dravyam *ādīyate.* pādêndriyaṃ yena *viharaṇaṃ kriyate.* caṃkramaṇam ity arthaḥ. pāyv-indriyaṃ yena purīṣô*tsargaḥ* kriyate. upasthêndriyaṃ kāyêndriyâika-deśa-vyatiriktaṃ yen' *ānandaḥ* sukha-viśeṣaḥ prāpyate. *na khalûpasaṃkhyātavyam* avidy'ādīnām *indriyatvam.* yenârthena Bhagavatā dvāviṃśatir indriyāṇy uktāni. tatrâvidy'ādīnām ayogāt. ko 'sāv artha ity āha.

[1] tivāveneti N, vāvedaneti C, cāvedaneti T; tshor-ba-med-pa yin-no ses-bya-ba yin-no.

citt'āśrayas tad-vikalpa

iti vistaraḥ. *cittasy' āśrayas* tad-āśrayasya *vikalpaḥ*

sthitiḥ saṃkleśo

vyavadāna-

*saṃbhāro vyavadānaṃ cê*ti.

etac ca *ṣaḍ-āyatanaṃ maulaṃ sattva-dravyam* [Tib. 89ᵇ] iti. tad-itareṣāṃ tad-āśritatvāt. tathā hi ṣaḍ-indriy'ādhipatya-saṃbhūtam indriyâdhiṣṭhānam. ṣaḍ vā viṣayā vijñāna-kāyāś ca. tad etad api sattva-dravyam iṣyate na tu maulam. na hy adhiṣṭhān'ādy-ādhipatya-saṃbhūtaṃ ṣaḍ-āyatanam iti. *vyavadāna-saṃbharaṇaṃ paṃcabhir* iti śraddh'ādibhiḥ. *vyavadānaṃ tribhir* iti. anājñātam-ājñāsyāmîndriy'ādibhiḥ.

(6) *aparaḥ kalpaḥ.*

pravṛtter āśrayôtpattir

iti vistaraḥ. pravṛtti-pakṣaṃ nivṛtti-pakṣaṃ câdhikṛtyôcyate.

pravṛtteḥ

saṃsārasy' *āśraya utpattiḥ*

sthitiḥ upabhogaś ca.

nivṛtter api nirvāṇasy' āśraya utpattiḥ sthitir upabhogaś ca. etāvatā ca puruṣârtha-parisamāptir iti. nirarthikā tad-anyêndriya-prajñaptiḥ. bhavatām api puruṣârtha-parisamāptiḥ paṭhyate. tasya śabd'ādy-upalabdhir ādir guṇa-puruṣântarôpalabdhir anta[1] iti. tatra ṣaḍ-āyatanaṃ mūla-sattva-dravya-bhūtaṃ saṃsaratîti *pravṛtter āśrayaḥ. utpattiḥ strī-puruṣêndriye* iti. utpadyate 'syā ity utpattiḥ. kasmād ity āha. *tata utpatteḥ.* kasya. ṣaḍ-āyatanasya. manaḥ-kāyêndriyayoḥ sākṣāt tābhyām *utpatteḥ.* cakṣur-ādīnāṃ caturṇāṃ krameṇôtpatteḥ. *sthitir jīvitêndriyeṇa* ṣaḍ-āyatanâvasthānāt. *upabhogo vedanābhiḥ* sukh'ādibhiḥ. *śraddh'ādayo hi nivṛtter āśraya* iti. śraddh'ādīnāṃ pratiṣṭhā-bhūtatvāt. *ājñāsyāmîndriyaṃ prabhava* ity ādibhavaḥ[2] prathamato 'nāsravôtpatteḥ. [Tib. 90ᵃ] *sthitir ājñêndriyaṃ* prābandhikatvāt. *upabhoga ājñātāvîndriyeṇêti.* tena vimukti-prīti-sukha-pratisaṃvedanāt. *ata etāvanty evêndriyāṇîti* nâvidy'ādīnām indriyatvam iṣṭam ity arthaḥ. *ata eva cêṣām eṣo 'nukramo* iti. cakṣur-indriyaṃ yāvad ājñātāvîndriyam iti pravṛtti-nivṛttyor āśray'ādi-bhāvāt. *vācas tu nêndriyatvam. vacane śikṣā-viśeṣâpekṣatvāt.* jāta-mātro hi bālako vinâiva śikṣayā cakṣuṣā rūpāṇi paśyati. na tv evaṃ vacanaṃ karoti. tasmād indriya-dharmâtikrāntatvāt. na vāg indriyaṃ bhavitum arhati. jihvêndriyâdhiṣṭhānasyâiva tv etat karma vaca-

[1] aṃtara N; mthaḥ yin-no. [2] °di-bhavataḥ N, ābhavaḥ C; daṅ-por skye-ba-ste.

nam iti. *pāṇi-pādasya c' ādāna-viharaṇād ananyatvād* iti. pāṇir eva hy *anyathā 'nyatra côtpanna ādānam ucyate.* pāda eva cânyathā 'nyatra côtpanno *viharaṇam* iti. karmâbhāvāt. sv'ātmani ca vṛtti-virodhāt.[1] na pāṇi-pādasyêndriyatvam. *uraga-prabhṛtīnām* iti. sarp'ādīnāṃ pāṇi-pādaṃ nâsti. *atha ca* teṣām *ādāna-viharaṇaṃ bhavati* na pāṇi-pādasyêndriyatvam. teṣām apy asti sūkṣmam iti cet. na. sādhyatvāt. *pāyor api nêndriyatvam utsarga* ity aśucy-*utsarge. guru-dravyasya* yasya kasyacid *ākāśe* chidre *sarvatra* pāyu-sthānād anyatrâpi *patanāt. guru-dravyasya* gurutvād evaṃ svayaṃ patanaṃ nêndriya-kṛtam. *vāyunā ca tat-preraṇād* iti. vāyunā tasya guror aśuci-dravyasya preraṇā. [Tib. 90^{b}] vāyor eva tat karma syān na pāyv-indriyasya. tad-anupalabdheḥ. *upasthasyâpi nêndriyatvaṃ ānanda* iti. kāyêndriyâlka-deśa-strī-puruṣêndriya-vyatirikta-kalpitasya upasthasya nêndriyatvam ānande. kāyêndriyâlka-deśa-bhūta-*strī-puruṣêndriya-kṛtaṃ hi tat.* kliṣṭaṃ saukhyam iti vākyârthaḥ. *kaṇṭha-dantâkṣi-vartmâṅguli-parvanām apî* ti vistaraḥ. yadi yathôktāt kāraṇāt etāvanty evêndriyāṇîti nêṣyate. kaṇṭhasy*âbhyavaharaṇe.* dantasya *carvaṇe.* akṣi-vartmana *unmeṣa-nimeṣe.* parvaṇaḥ asthi-saṃdhi-*saṃkoca-vikāsa-kriyāyām indriyatvaṃ prasajyeta. sarvasya vā kāraṇa-bhūtasyê* ti vistaraḥ. *sarvasya vā kāraṇa-bhūtasya* bīj'ādeḥ *svasyāṃ kriyāyāṃ* sva-kārya-kriyāyām aṅkur'ādi-lakṣaṇāyām *indriyatvaṃ prasajyetê* ty adhikṛtam. yadi yasya yatra puruṣakāro 'sti. tasya tatrêndriyatvam iṣyate. sa ca niyama-hetuḥ pūrvôkto nêṣyate. tasmād ayuktaṃ vāg-ādīnām indriyatvam.

(7, 8) *tatra cakṣur-ādīnām* iti vistaraḥ. tatrêti vākyôpanyāse. *kṛto nirdeśa* iti.

tad-vijñān'āśrayā rūpa-prasādāś cakṣur-ādayaḥ.[2]
kāyāt strī-puruṣêndriye.[3]
vijñānaṃ prativijñaptir

iti.[4]

jīvitêndriyasyê ti.

āyur jīvitam ādhāra ūṣma[5]-vijñānayor hi ya

ity[6] atra. *śraddh'ādīnāṃ caitteṣv* iti.

śraddhā'pramādaḥ praśrabdhir

ity[7] atra pradeśe. nanu ca vedanāyā api kṛto nirdeśaḥ caitteṣu ca kariṣyate

vedanā 'nubhava

iti.[8]

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[1] °tti-nirodhāt MSS.; ḥgal-baḥi phyir. [2] Kārikā I, 9^{cd}. [3] kārikā II, 2^{c}. [4] K. I, 16^{a}.
[5] ūṣṇa CN; cf. 452^{5,6}. [6] K. II, 46^{ab}. [7] K. II, 26^{a}. [8] K. I, 14^{c}.

vedanā cetanā saṃjñêti[1]

vacanāt. [Tib. 91ª] satyaṃ sāmānyaṃ rūpaṃ vedanāyā uktaṃ vakṣyate ca. viśeṣa-vibhāga-rūpaṃ tv iha vivakṣitam iti *sukh'ādīnāṃ kartavyo nirdeśa* ity āha. ājñāsyāmîndriy'ādīnāṃ tarhi na kartavyo yasmān manaso lakṣaṇam uktam. śraddh'ādīnāṃ caitteṣu kariṣyate. sukha-saumanasyôpekṣāṇām iha kriyate. eṣām api kartavya eva. yasmān nava-dravya-svabhāvatvam eṣāṃ darśayitavyam. etasyāṃ cāvasthāyām etāni nava dravyāṇy anājñātam-ājñāsyāmîndriy'ākhyāṃ labhante. etasyām avasthāyām ājñêndriy'ākhyām etasyām ājñātāvîndriy'ākhyāṃ labhanta iti. sa eṣām avasthā-viśeṣo darśayitavya ity ataḥ sûktam etat. *sukh'ādīnām ājñāsyāmîndriy'ādīnāṃ ca kartavya* iti.

asātā yā kāyikī vedanêti

asātêti sātā-nivṛtty-artham. *kāyikī* 'ti mānasī-nivṛtty-artham. tatra kāyāś cakṣur-ādayaḥ paṃca paramāṇu-saṃcay'ātmakatvāt. tatra kāye bhavā [2]*kāyena vā*[2] āśrayeṇa saha caratîti *kāyikī*. yā *upaghātikā* paṃcêndriy'āśrayā vedanā. tat

duḥkhêndriyam

ity avagantavyam.

*sukhaṃ sātê*ti.

atrêndriyam ity anuvartate. kāyikī 'ti ca.

*sātê*ti

grahaṇam asātā-nivṛtty-artham. tad etad uktaṃ bhavati. *tat sukhêndriyaṃ. yā 'nugrāhikā* paṃcêndriyā vedanêti.

dhyāne tṛtīye tu [Tib. 91ᵇ] *caitasī sā sukhêndriyam*

iti. *tṛtīye tu dhyāne caitasy* api sātā vedanā *sukhêndriyam* iti vyavasthāpyate. kasmāc caitasy eva sātā tatra gṛhyate na kāyikī 'ti. ata āha. *na hi tatra kāyikī vedanā' sti.*[3] *pañca-vijñāna-kāyâbhāvād* iti. tṛtīye dhyāne [4]*kasmāt sā na*[4] saumanasyêndriyam. ata āha. *tṛtīye tu dhyāne prīti-vītarāgatvāt. sukhêndriyam eva sā. na saumanasyêndriyam.* sātatvād dhi sukham ucyate. na prītir asaṃpraharṣ'ākāratvāt. tathā hi sūtra uktam. prīter virāgād upekṣako viharatîti vistareṇa yāvat smṛtimān[5] sukha-vihārī tṛtīyaṃ dhyānam upasaṃpadya viharatîti. saumanasyād anyā prītir iti cet. ata āha. *prītir hi saumanasyam* iti.

asātā caitasī punar daurmanasyam

iti. upaghātikā *caitasikī vedanā daurmanasyam.*

*upekṣā tu madhyê*ti.

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[1] K. II, 25ª. [2]....[2] om. C. [3] nâsti NT; tshor-ba ni med-do. [4]....[4] kasmān māna MSS. ci-ḥi phyir....de....ma-yin. [5] °māna MSS. dran-pa daṅ ldan-ṣiṅ.

upekṣêndriyaṃ tu yā madhyā vedanā. nâivasātânâsātêty arthaḥ.

ubhayī

'ti. ubhayâvayavāv asyā *ubhayī*. *kāyikī caitasikī* 'ty arthaḥ.

avikalpanād

iti. abhinirūpaṇā-vikalpâbhāvād ity arthaḥ. *prāyeṇê*ti grahaṇaṃ samādhi-ja-vipāka-ja-prīti-sukha-parivarjanârtham. *na tu kāyikam* iti. *na tu kāyikaṃ* sukha-duḥkhaṃ vikalpanād utpadyate. kiṃ-kāraṇam ity āha. *viṣaya-vaśād arhatām apy utpatter* iti. prahīṇa-priyâpriya-vikalpānām apy arhatāṃ viṣaya-vaśenâiva kāyika-sukha-duḥkhôtpādāt. [Tib. 92ª] *atas tayor indriyatvena bheda* iti. tayoḥ kāyika-caitasikayoḥ sukhayor duḥkhayoś ca indriyatvena bhedaḥ pṛthaktvaṃ sukhêndriyaṃ saumanasyêndriyaṃ duḥkhêndriyaṃ daurmanasyêndriyam iti. *upekṣā tu sva-rasenâivânabhisaṃskāreṇâvikalpayata* evânabhinirūpayata[1] evôtpadyate *kāyikī caitasikī vā* vipāka-jā naiṣyandikī vā. *tasmād ekam indriyaṃ kriyate* indriyatvenâbhedaḥ upekṣêndriyam iti. *anyathā ca kāyikam* iti vistaraḥ. anyenânubhava-rūpa-viśeṣeṇa *kāyikaṃ sukham anugṛhṇāti*. anyena *caitasikaṃ*. sthiraṃ hi kāyikam. asthiraṃ hi caitasikam. *evaṃ duḥkham* anyenânubhava-rūpa-viśeṣeṇa *kāyikam upahanti*. anyena *caitasikam* iti. *upekṣāyāṃ nâiṣa*[2] *vikalpa* iti. *eṣa* sva-rūpa-viśeṣa-lakṣaṇo vikalpo *nâsti*. *ata upekṣaṇaṃ praty* upekṣā-kriyāṃ[3] *prati*. avikalpanāt a-svabhāva-viśeṣād *abhedaḥ*.

dṛg-bhāvanā'śaikṣa-patha

iti. *dṛg* darśanam. dṛśo bhāvanāyā aśaikṣasya ca panthā

dṛg-bhāvanā'śaikṣa-pathaḥ.

tasminn eva *mārga-traye* yāni *manaḥ-sukha-saumanasyôpekṣā-śraddhā*-vīrya-smṛti-samādhi-prajñā'khyāni *nava* dravyāṇi. tāni *darśana-mārge anājñātam-ājñāsyāmîndriyaṃ bhāvanā-mārge ājñêndriyam aśaikṣa-mārge ājñātāvîndriyam* iti vyavasthāpyante. anyonyam apekṣyamāṇāni tāni nava dravyāṇi tat-tan nāma labhante. [Tib. 92ᵇ] *navê*ti ca kalāpântarâpekṣayâivam[4] uktam. na tv ekasmiṃś citta-kalāpe nava dravyāṇi bhavanti. sukha-saumanasyôpekṣêndriyāṇām ekatarasyâiva bhāvāt. yadi hi sa mārgo 'nāgamya-dhyānântara-caturtha-dhyān'ākāśa-vijñān'ākiṃcany'āyatana-bhūmikaḥ. tatrôpekṣêndriyam eva. na sukha-saumanasyêndriye. yadi prathama-dvitīya-dhyāna-bhūmikaḥ. tatra saumanasyêndriyam eva. yadi tṛtīya-dhyāna-bhūmikaḥ. tatra sukhêndriyam eva nânyad iti. *anājñātam ājñātuṃ pravṛtta* iti. *anājñātaṃ* satya-catuṣṭayam ājñā-

[1] °yate C, °yita N; mñon-par rtog-pa-med-pa. [2] tv esa MSS; med. [3] Ex conj. °kṣāyāṃ MSS. btan-sñoms-su bya-ba. [4] °kṣyâiv° N, °kṣâiv° CT; bltos-nas.

tuṃ vedituṃ *pravṛttaḥ* ājñāsyāmîti prārabdhaḥ. tasyêndriyam anājñātam-ājñāsyāmîndriyaṃ. a-luk-samāsaḥ. ākhyāta-pratirūpakaś câyam ājñāsyāmîti śabdaḥ. *bhāvanā-mārge nâsty apūrvaṃ ājñeyaṃ* tad eva tu satya-catuṣṭayam *ājānāti śaikṣânuśaya-prahāṇârthaṃ* bhāvanā-heya-kleśa-*prahāṇârtham*. tasy' ājñasya pudgalasyêndriyam ājñêndriyam. ājñam evêndriyam iti vā. *aśaikṣa-mārge tv ājñātam ity avagamaḥ ājñāt'āva* iti. artha[1]-kathana-mātram etat. śabda-vigrahas tv evaṃ kartavyaḥ. ājñātam ity āva[2] ājñātāvaḥ. avateḥ ghañi[3] rūpam etad āva iti. *so*[4] *'syâstî* ti matv[5]-arthīyaḥ *ājñāt'āvī*. *ājñātam avituṃ śīlam asyêti vê*ti tācchīliko ṇiniḥ.[6] *tathā-bhūtasyêndriyam* iti. *tathā-bhūtasya* pudgalasyêndriyam. ājñātāvina ity arthaḥ.

(9) *amalaṃ trayaṃ*

iti. *amalam* eva *trayam* ity avadhāryate. nanu câyam anāsrava-s'āsrava-prakāra-bheda ukto dhātu-nirdeśe.

[Tib. 93[a]] anāsravā mārga-satyam

iti.[7] tathā

s'āsravânāsravā ete trayaḥ śeṣās tu s'āsravā

ity[8]-ādi-vacanāt. satyam ukto 'yam evam-ādiḥ prakāra-bhedaḥ. sa tu sāmānya-rūpeṇôkto na bheda-rūpeṇa. ataḥ śiṣya-sukha-pratipatty-artham ayam evam-ādi-prakāra-bhedaḥ pratipada-rūpeṇa punar abhidhīyata ity evam avagantavyam. dvi-dhā navêti na sūtrayitavyam.[9] ekântânāsrava-s'āsrava-nirdhāraṇād eva hi dvi-dhā navêti siddheḥ. yadi hy etāni navâikântenânāsravāṇi syuḥ. ekântânāsraveṣv ājñāsyāmîndriy'ādiṣu paṭhyeran. tathâikânta-s'āsravāṇi syuḥ. ekânta-s'āsraveṣu rūpîndriya-jīvita-duḥkha-daurmanasyeṣu[10] paṭhyeran.[11] na câivam.[12] ato nava dvidhêti siddham. asty etad evam. matântara-nivṛtty-artham tu punar idam ucyate

nava dvi-dhê ti.

dvi-dhâiva nava. nânāsravāṇi yathâike kathayanti. tat-siddhaye c' Āgamam ānayanti. *yasyêmānî* ti vistaraḥ. *sarveṇa sarvāṇi na santî* ti. *sarveṇa* prakāreṇa mṛdu-madhyâdhimātra-bhedena. *sarvāṇî* ti pañcâpi *na santî* ty arthaḥ. *pṛthag-jana-pakṣâvasthitaṃ vadāmîti vacanāt*. arthād etad uktaṃ bhavati. yasyêmāni santi sa ārya iti. *nêdaṃ jñāpakam*. *teṣām anāsravatvam adhikṛtyêty* Ācāryaḥ. tathā hy [Tib. 93[b]] *ārya-pudgala-vyavasthānaṃ kṛtvā yasyêmānî ty āhê* ti. katham.

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[1] atha MSS.; don. [2] eva MSS. sñam-du rtogs-pa. [3] ghañi denotes a Kṛt-suffix a. [4] sā MSS. [5] matu denotes a Taddhita-suffix mat. [6] ṇini denotes a Kṛt- & a Taddhita-suffix in. [7] Kārikā I, 5[a]. [8] K. I, 31[ab]. [9] °vyaḥ MSS. [10] °sya madhye MSS. [11] paśyeran MSS., ston-par ḥgyur-ba ṣig-na. [12] vâivaṃ MSS.; de-lta yaṅ.

pañcêmāni bhikṣava indriyāṇi. katamāni pañca. śraddhêndriyaṃ yāvat prajñêndriyaṃ eṣāṃ paṃcānām indriyāṇāṃ tīkṣṇatvāt paripūrṇatvād arhan bhavati. tatas tanutarair mṛdutarair anāgāmī bhavati. tatas tanutarair mṛdutaraiḥ sakṛdāgāmī. tatas tanutarair mṛdutaraiḥ sakṛdāgāmī. tatas tanutarair mṛdutaraiḥ srotaāpannaḥ. tato 'pi tanutarair mṛdutarair dharmânusārī. tatas tanutarair mṛdutaraiḥ śraddhā'nusārī. iti hi bhikṣava indriya-pāramitāṃ pratītya phala-pāramitā prajñāyate. phala-pāramitāṃ pratītya pudgala-pāramitā prajñāyate. yasyêmāni pañcêndriyāṇi sarveṇa sarvāṇi na santi. tam ahaṃ bāhyaṃ pṛthagjana-pakṣâvasthitaṃ vadāmîti. tad evam ārya-pudgala-vyavasthānaṃ kṛtvā yasyêmānîty āha Bhagavān iti. *pṛthagjano vā dvi-vidha* iti. *ābhyantarakaś ca bāhyakaś ca. a-samucchinna-kuśala-mūla* ābhyantarako Bauddha-saṃgṛhītatvāt. *samucchinna-kuśala-mūlas* tu bāhyakas tad-viparyayāt. ata eva ca bāhyam iti viśeṣaṇam. itarathā hi pṛthagjana-pakṣâvasthitaṃ vadāmîty evâvakṣyat. *uktaṃ ca sūtra*[1] iti. atha Bhagavato 'cirâbhisaṃbuddhasyâitad abhavat. adhigato me dharmo gambhīro gambhīrâvabhāso dur-darśo dur-avabodho 'tarkyo 'tarkâvacaraḥ sūkṣmo [Tib. 94ᵃ] nipuṇaḥ paṇḍita-vijña-vedanīyaḥ. taṃ câhaṃ pareṣām āvedayeyam. taṃ ca pare na vijānīyuḥ. sa mama syād vighātaḥ. syāt klamathaḥ. syāc cetaso 'nudayaḥ. yan nv aham ekākī araṇye pravaṇe dṛṣṭa-dharma-sukha-vihāratā-yogam anuyukto vihareyam. atha Brahmaṇaḥ Sahā-pater brahma-loke sthitasyâitad abhavat. naśyati batâyaṃ lokaḥ. praṇaśyati batâyaṃ lokaḥ. yatrêdānīṃ kadācit karhicit tathāgatā arhantaḥ samyaksaṃbuddhā loke utpadyante. tad-yathā udumbara-puṣpam. tasya câdya Bhagavato 'lpôtsuka-vihāritāyāṃ cittaṃ krāmati na dharma-deśanāyām. yan nv ahaṃ gatvā 'dhyeṣayeyam. atha Brahmā Sahā-patiḥ tad-yathā balavān puruṣaḥ sammiṃjitaṃ bāhuṃ prasārayet. prasāritaṃ vā sammiṃjayet. evam eva Brahmā Sahā-patiḥ brahma-loke 'ntarhito Bhagavataḥ purastāt pratyasthāt. atha Brahmā tasyāṃ velāyāṃ gāthām abhāṣata.

prādurbabhūva Magadheṣu pūrvaṃ
dharmo hy aśuddhaḥ samalânubaddhaḥ.
apāvṛṇīṣva amṛtasya dvāraṃ
vadasva dharmaṃ virajaṃ[2] niraṃgaṇam.[3]

atha Bhagavān tasyāṃ velāyām ime gāthe abhāṣat.

kṛcchreṇa me adhigato Brahman khilāṃ pravidālya.[4]

[1] cf. 根本說一切有部毘奈耶破僧事第五 (寒三. 二三左十八行以下.), Vinaya-piṭakaṃ I, (Mahāvagga) p. 4[32] et seq., Lalitavistara. (Lefmann) 392[6] et seq. [2] °jo MSS. [3] ganaṃ MSS. [4] Sic contra metrum. To read vidāliya?

bhava-rāga-parîtaiś ca nâyaṃ dharmaḥ su-saṃbudhaḥ.[1]
prati-srotôpamaṃ mārgaṃ gabhīram ati-durdṛśaṃ
na drakṣyante rāga-raktās tamaḥ-skandhena c' āvṛtāḥ.

Brahmā 'vocat. *santi* bhadanta [Tib. 94[b]] *sattvā loke jātā loke vṛddhās tīkṣṇêndriyā api madhyêndriyā api mṛdv-indriyā apîty apravartita eva dharma-cakra* iti vistaraḥ. indriyāṇi śraddh'ādīni. yais te bhavyā uktāḥ. yasmād apravartite 'pi dharma-cakre santi tīkṣṇêndriyā ity-ādy uktam. *tasmāt santy eva s'āsravāṇi śraddh'ādīnîti. sadevakāl lokād* iti vistaraḥ. na tāvad aham asmāt *sadevakāl lokāt* sa-Mārakāt *sa-Brahmakāt* sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣāyā mukto niḥsṛto visaṃyukto viprayukto viparyāsâpagatena cetasā bahulaṃ vyahārṣam[2] iti vistara-vacanam. *na cânāsravāṇāṃ eṣa*[3] *parīkṣā-prakāra* iti. *na* hy *anāsravāṇām* āsvāda ādīnavo niḥsaraṇaṃ vā yujyate.

(10) *arhann* iti. nânāgāmī. kleśâvimukta-saṃtānatvāt. *ṛddhimān* iti prāptâbhijñaḥ. *ceto-vaśitvaṃ prāpta* iti. asamaya-vimuktaḥ. *jīvita-pariṣkāram* iti. *jīvitāya pariṣkāras* tad-anuguṇatvāt. *dattvā tat praṇidhāyê*ti. *tad* āyuḥ *praṇidhāya* cetasi kṛtvêty arthaḥ. katham ity āha. yan me bhoga-vipākaṃ karma.[4] tad āyur-vipākaṃ bhavatv iti. *prānta-koṭikam* iti.

vṛddhi-niṣṭhā-gatam

iti[5] lakṣaṇam asya vakṣyate. *cittam utpādayati vācaṃ ca bhāṣata* iti. citta-vācāv api tat-siddhaye kuryāt nâika-kāraṇa-sādhyaṃ hi kāryaṃ. tad anena [Tib. 95[a]] vipāka eva jīvitêndriyam iti darśayati. *yan me*[6] *bhoga-vipākaṃ karma. tad āyur-vipāka-dāyi bhavatv* iti. dhyāna-bhāvanā-balaṃ tu tasy' ākarṣakam iti.

vipākôccheṣaṃ vipacyata[7] iti. akāla-maraṇenâparisamāpta-phalasya tyaktasya *janmântara-karmaṇo bhāvanā-balena vipākôccheṣam ākṛṣya pratisaṃvedayate. teṣāṃ tādṛśa* iti *teṣāṃ* yoginām.

pūrva-karma-jaṃ sthiti-kāl'āvedham iti. pūrvasmin janmani karma pūrva-karma. tato jātaḥ *pūrva-karma-jaḥ. sthitir* indriya-mahā-bhūtānāṃ pravāhaḥ. sthiteḥ kālaḥ sthiti-kālaḥ. tasy' āvedha ākṣepaḥ. *sthiti-kāl'āvedhaḥ.* tāvat-saṃsāra[8]-kṣaṇânubandha-sāmarthyam ākṣepaḥ. tena hy asau sthiti-kāla āvidhyate. taṃ[9] pūrva-karma-jaṃ sthiti-kāl'āvedham indriya-mahābhūtānāṃ *vyāvartayanti* yoginaḥ. *apūrvaṃ ca samādhi-jam* āgantukam *ākṣipanti.*

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[1] °bodhaḥ MSS.; see Vinayapiṭaka I, p. 5[9]. [2] vyavah° NT, °harṣam CS; gnas-par mi gyur-ro. [3] eva NC; ḥdi. [4] om. all MSS. & Tib. But here requires this word. v. line 22 below. [5] Kārikā VII, 46[c]. [6] yad dhi MSS.; corrected by the Tibetan version of the Kośa-bhāṣyam bdag-gi....gaṅ yin-pa. [7] rnam-par smin-par byed=?vipācayata. [8] saṃskāra MSS., ḥkhor-ba. [9] tat or tan MSS.

praśnāt praśnântaram upajāyata iti. atha yad arhan bhikṣur āyuḥ-saṃskārān sthāpayati. taj jīvitêndriyaṃ kasya vipāka ity[1] asmāt *praśnāt kim-artham āyuḥ-saṃskārān adhitiṣṭhantî* ti *praśnântaram. para-hitârthaṃ śāsana-sthity-arthaṃ cê* ti. *para-hitârthaṃ* buddhā bhagavantaḥ. *śāsana-sthity-artham* eva śrāvakaḥ. [2]*rog'ādi-bhūtaṃ*[2] *c' ātma-bhāvam* iti. *roga*-gaṇḍa-śaly'ādi-bhūtaṃ tri-duḥkhatā-yogāt. *kva kasya cê* ti. *kvê* ty asya praśna-visarjanaṃ *manuṣyeṣv eva* [Tib. 95[b]] *triṣu dvīpeṣv* iti. *kasyê* ty asya visarjanaṃ *strī-puruṣayor asamaya-vimuktasyârhataḥ prānta-koṭi-dhyāna-lābhina* iti. *tasya hî* ti vistaraḥ. *samādhau ca vaśitvaṃ* prānta-koṭika-dhyāna-lābhinaḥ tīkṣṇêndriyatvāt. *kleśaiś cânupastabdhā saṃtatir* niravaśeṣa-kleśa-prahāṇāt. dṛṣṭi-prāptasya yady api samādhau vaśitvam asti. na tu tasya kleśair anupastabdhā saṃtatiḥ. samaya-vimuktasya yady api kleśair anupastabdhā saṃtatiḥ. na tu samādhau vaśitvam. asamaya-vimuktasya tûbhayam asti.

bahu-vacanam iti. jīvita-saṃskārān iti yad vacanaṃ. tad *bahu-vacanam.* kasmād ity āha. *bahūnām* iti vistaraḥ. *bahūnāṃ* saṃtāna-vartināṃ *jīvita-saṃskārāṇām utsarjanâdhiṣṭhānāt. na hy ekasya kṣaṇasya utsarjane 'dhiṣṭhāne vā prayojanam asti.* pravāheṇa [3]*para-kāryâbhiniṣpādanāt.*[3] ekasya ca kṣaṇasyâpīḍākaratvāt. *na ca kālântara-sthāvaram* iti. kālântara-sthāna-śīlaṃ *kālântara-sthāvaram* akṣaṇikam. tac câtad *āyur dravyaṃ na bhavatîti dyotanârthaṃ bahu-vacanam ity eke. bahuṣv eva saṃskāreṣv* iti Sautrāntikānām ayaṃ pakṣaḥ. ekasminn api kṣaṇe bahavas te saṃskārāḥ. yeṣv *āyur iti prajñaptiḥ. nâikam āyur nāma dravyam asti.* te ca saṃskārāḥ paṃca-skandha-svabhāvāś catuḥ-skandha-svabhāvā vā draṣṭavyāḥ. *anyathā hi nâiva saṃskāra-grahaṇam akariṣyata.* evaṃ tu vaktavyam abhaviṣyat. Bhagavān jīvitāny adhiṣṭhāya āyūṃṣy utsṛṣṭavān iti· *maraṇa-vaśitva-jñāpanârtham* iti. maraṇe [Tib. 96[a]] vaśitvam astîti. *traimāsyam eva nôrdhvam* iti. trayo māsāḥ samāhṛtās tri-māsam. tri-māsam eva *traimāsyam.* atra kālâdhvanor atyanta-saṃyoge[4] dvitīyā bhavati. nôrdhvaṃ traimāsyād *vineya-kāryâbhāvāt.* Subhadrâvasānatvāt Buddha-kāryasya. *tasyâpi saṃpādanârtham* iti pratijñāta-saṃpādanârtham. anyathā vacana-mātraṃ syād iti. [5]*kalpâvaśeṣaḥ.* kalpa ekaḥ sakalaḥ kalpâdhikaḥ kalpaḥ sâtireka ity arthaḥ.[5] *skandha-ma-*

[1] 論三 8[a7]. [2]....[2] rogâbhibhūtaṃ MSS. nad-la-sogs-par gyur-pa., but 眞諦 & 玄奘 agree to the reading of MSS. [3]....[3] gṣan-gyi don mṅon-par bsgrub-paḥi phyir (Peking edition), simply don....(sde-dge edition). To read parârthâbhᵒ? [4] Pāṇini 2, 3, 5. [5]....[5] sic MSS. bskal-pa-las lhag-pa ṣes-bya-ba-la. bskal-pa ni bskal-pa gcig raṅs-pa yin-no. bskal-pa-bas (?las) lhag-pa ni bskal-pa-bas (? las) lhag-pa yin-te. bskal-pa-bas (?las) thal-ba ṣes-bya-baḥi tha-tshig-go. Acc. to Tib. perhaps to read: kalpâvaśeṣa iti. kalpa eka-kalpaḥ sakalaḥ. kalpâvaśeṣaḥ kalpâdhikaḥ. kalpaḥ sâtireka ity arthaḥ. And Tib. has here the equivalent of tasyâpi saṃpādanârtham iti. pratijñāta-saṃpādanârtham. anyathā vacana-mātraṃ syāt.

raṇa-mārayor iti. catvāro mārāḥ devaputra-Māraḥ kleśa-māraḥ skandha-māraḥ maraṇa-māraś ca. tatra prathame yāme *deva-putra-Māro nirjitaḥ*. dvitīye yāme divyena cakṣuṣā lokaṃ vyavalokya tṛtīye yāme *kleśa-māro nirjitaḥ*. Vaiśālyāṃ tu traimāsyaṃ jīvita-saṃskārān adhiṣṭhāya āyuḥ-saṃskārān utsṛṣṭavān. skandha-māra-nirjayârtham utsṛṣṭāḥ skandhāḥ. teṣûtsṛṣṭeṣu martavyaṃ syāt. ato maraṇa-māra-nirjayârtham adhiṣṭhitā iti *Vaibhāṣikāḥ*.

niṣṭhitam ānuṣaṃgikaṃ yat praśnāt praśnântaram upajātaṃ.

dvedhā[1] *dvādaśê*ti.

dvedhâlva dvādaśa evêty avadhāryate.

ṛte 'ntyād aṣṭakāc

chraddh'ādikād ājñātāvîndriya-paryantāt.

daurmanasyāc ca.

jīvitêndriyād ekânta-vipākād *anyāni dvādaśêndriyāṇi* vipākaś câvipākaś ca. *tatra cakṣur-ādīni* puruṣêndriyâvasānāni *sapta* svapn'ādy-abhinirvṛttāny *aupacayi-kāny avipākaḥ*. [Tib. 96^{b}] *mano-duḥkha-sukham* iti vistaraḥ. yāni mana-ādīni *kuśala-kliṣṭāni tāny avipākaḥ. yāni ca yathāyogam airyāpathika-śailpasthānika-nairmāṇika*-svabhāvāny avyākṛtāni *tāny avipākaḥ. yathāyogam* iti viśeṣaṇam. airyāpathik'ādīnāṃ mānasatvena duḥkhêndriyâsaṃbhavāt sukha-saumanasyayoś ca kvacid asaṃbhavāt. tatra kāma-dhātāv airyāpathikaṃ mana-indriyaṃ tat-saṃprayukte ca saumanasyôpekṣêndriye avipākaḥ. rūpa-dhātāv airyāpathikaṃ mana-indriyam avipākaḥ. vedanêndriyaṃ ca tat-saṃprayuktaṃ yathābhūmi. nairmāṇikaṃ pañca-bhūmikam. tatra côpekṣêndriyam evâvipākaḥ. airyāpathika-śailpasthānika-nairmāṇikāni nityam upekṣêndriyeṇa saṃprayuktānîti bhadant-Ânantavarmā.[2] *śeṣāṇi vipāka* iti. kuśala-kliṣṭ'airyāpathika-śailpasthānika-nair-māṇika-svabhāvebhyo mana-indriy'ādibhyo 'nyāni mana-indriy'ādīni vipāka-jāni vipākaḥ. *śeṣāṇy avipāka iti siddham* iti. jīvitêndriyaṃ dvādaśa cakṣur-ādīni hitvā tad-avadhāraṇād eva śeṣāṇy avipāka iti siddham. katamāni punas tāni. daurmanasyêndriyaṃ na vipākaḥ kuśalâkuśalatvāt. tathā hi vakṣyati.

tat tv ekaṃ savipākam

iti.[3] śraddh'ādy

aṣṭakaṃ kuśalam

ity[4] avipākaḥ.

[Tib. 97^{a}] vipāko 'vyākṛto dharmaḥ. sattv'ākhya

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[1] dveṣo MSS. [2] bhadantânantadharmā MSS.; btsun-pa go-cha-mthaḥ-yas. [3] Kārikā II, 11^{a}.
[4] kārikā II, 12^{a}.

iti[1] vipāka-lakṣaṇâbhāvāt.

yadi daurmanasyêndriyaṃ na vipāka ity anen' Āgama-virodhaṃ darśayati. *saṃprayoga-vedanīyatām adhikṛtyê*ti. vedanīyaṃ vedanā. daurmanasyaṃ vedanīyam asminn iti daurmanasya-vedanīyaṃ karma.[2] *saumanasyôpekṣā-vedanīye apî*ti. saṃprayoga-mātra-vacanād daurmanasyavat saumanasyôpekṣe api na vipākaḥ prāpṇuta iti parasyâbhiprāyaḥ. *saṃprayoge 'pi na doṣo vipāke 'pî*ti. saumanasyaṃ vedanīyam asmin saumanasya-vedanīyaṃ karma. tathā saumanasyaṃ vipākatvena vedanīyam asya saumanasya-vedanīyaṃ karmêti. *agatyā hy etad evaṃ gamyetê*ti. yadi daurmanasyaṃ yuktyā paricchinnaṃ na vipāka iti. tata evam *agaty'* ākhyāyeta saṃprayoga-vedanīyatām adhikṛtyôktam iti. ten' āha *kā punar atra yuktir daurmanasyaṃ na vipāka* iti. atha vā agatyā hy etad evaṃ gamyeta. kvacit saṃprayoga-vedanīyatā. kvacid vipāka-vedanīyatêti. brūyās tvaṃ sarvatrâiva tarhi saṃprayoga-vedanīyatêti. ata etad antarâbhiprāyam abhisamīkṣy' āha. kā punar atra yuktir daurmanasyaṃ na vipāka iti. *daurmanasyaṃ hî*ty [Tib. 97ᵇ] aniṣṭa-cintan'ādikaiḥ *parikalpa-viśeṣair utpādyate ca* [vyutpādyate ca][3] *vyupaśāmyate ca. saumanasyam apy evam* iti. parikalpa-viśeṣair iṣṭa-cintan'ādibhir utpādyate ca vyupaśāmyate ca. *vīta-rāg'ādīnāṃ tarhî*ti. yasmād *vīta-rāg'ādīnāṃ daurmanasyaṃ vyāvartate. na hi* cakṣur-ādiko *vipāka-bhūto* vīta-rāg'ādīnāṃ vyāvartate. daurmanasyaṃ tu vyāvartate. vacanād daurmanasyena kāma-vītarāgo 'samanvāgata iti.[4] sūtre 'py uktaṃ. a-vīta-rāgasya dvi-śalyā vedanôktā kāyikaṃ duḥkhaṃ pratisaṃvedayate caitasikaṃ ca daurmanasyam iti. vacanāt vīta-rāgasya ca eka-śalyā kāyikam eva duḥkhaṃ pratisaṃvedayata iti. *saumanasyam apy eṣām* iti vistaraḥ. vīta-rāgāṇām avyākṛtaṃ vipāka-rūpaṃ *saumanasyaṃ* kīdṛśaṃ syāt. samāpatti-saṃgṛhītaṃ teṣāṃ saumanasyaṃ saṃbhavati. tac ca kuśalatvān na vipākaḥ. ato vaktavyam. *kīdṛśaṃ* teṣāṃ saumanasyaṃ *vipāka* iti. *yādṛśaṃ tādṛśam astv* iti. apariccheidyamānam api tad asty evêti darśayati. tasyâsti *vipākâvakāśo na daurmanasyasya. sarvathā 'py asamudācārāt* samāpatty-avasthāyām apy asamāpatty-avasthāyām apîty ato *na vipāka* iti siddham. *mana-indriyam ubhayor ubhayasyê*ti. *ubhayoḥ* sugati-durgatyoḥ *ubhayasya* kuśalâkuśalasya. vipāka ity adhikāraḥ. idam utsṛṣṭaṃ jīvitêndriyâṣṭamāni sugatau kuśalasya [Tib. 98ᵃ] vipāka iti.[5] tatra katham ubhaya-vyaṃjanam a-sādhu-sammataṃ kuśalasya vipāka ity āha. *sugatāv ubhaya-vyaṃjanasyâkuśalena tat-sthāna-pratilaṃbha* iti. *sthānam* asya bhraṣṭam. ato 'syâkuśalena

[1] Kārikā II, 58ᵃᵇ. [2] kaḥ MSS. las. [3] Tib. has no equivalent. Seemingly: vyu (tpādyate ca vyu) paśᵒ [4] 論三 17ᵃ⁶. [5] 論三 11ᵃ⁷.

pratilaṃbho viprayukto dharmaḥ. ubhayaṃ tu vyaṃjanaṃ kuśalasyâîva vipāka ity abhiprāyaḥ.

(11) *tat tv ekaṃ savipākam*

iti. tad ekaṃ savipākam evêty arthaḥ. ten' āha. *tu-śabda eva-kārârtho bhinna-kramaś cê*ti. bhinna-sthāna ity arthaḥ. *tad ekaṃ savipākaṃ tv* iti hi kramo na bhinnaḥ syāt. śloka-bandh'ānuguṇyena tv evam uktam. *na hi tad avyākṛtam* iti. savipākam evêty avadhāraṇe yuktiṃ darśayati. dve hi vastunī avipāke iṣyete.[1] avyākṛtam anāsravaṃ ca. *vikalpa-viśeṣôtpādyatvān* na tad avyākṛtam. *asamāhitatvāc ca nânāsravam.* avyākṛtaṃ hi pūti-bījavan na vipāka-dānāya samartham. anāsravaṃ tu tṛṣṇā'nabhiṣyanditatvān nâlaṃ vipāka-dānāyânabhiṣyandita-sārabījavat. pāriśeṣyād akuśalaṃ vā tad bhavet kuśala-s'āsravaṃ vā. ataḥ savipākam eva nâsty avipākaṃ daurmanasyam.

*daśa dvi-dhê*ti.

daśâîva dvi-dhā dvi-dhâîva ca *daśê*ty avadhāraṇam. *dvi-dhêti savipākâvipākāni.*

[Tib. 98[b]] *mano 'nya-vitti-śraddh'ādīni cê*ti.

manaś ca *anya-vittayaś* ca *śraddh'ādīni cê*ti. *vittir* vedanā. *anya*-grahaṇena *daurmanasya*-varjitaṃ gṛhyate daurmanasyasyôktatvāt.

śraddh'ādīni

śraddhā-vīrya-smṛti-samādhi-prajñā. gṛhyanta ity adhikṛtam *anyad avipākam* iti. yathôkta-daurmanasy'ādy-avadhāraṇāt. jīvitaṃ rūpāṇi ca saptêndriyāṇy ājñāsyāmîndriy'ādīni ca trīṇy *avipākānî*ti *siddham* avyākṛtatvāt anāsravatvāc ca yathākramam.

(12) *aṣṭakaṃ kuśalam*

iti. *aṣṭakaṃ kuśalam* evêty avadhāraṇam.

dvi-dhā daurmanasyam

iti. *dvi-dhâîva daurmanasyaṃ daurmanasyam* eva *dvi-dhê*ty avadhāraṇaṃ. *dvidhêti kuśalaṃ câkuśalaṃ ca.* anyad api dvaidham asti. kuśalaṃ câvyākṛtaṃ ca akuśalaṃ câvyākṛtaṃ cêti. tat katham idam avadhāryate. kuśalaṃ câkuśalaṃ cêti. vyākhyānato viśeṣa-pratipattiḥ. atha vā daurmanasyaṃ savipākam evêti nirdhāritam. tasmād idam eva dvaidhaṃ bhavati nânyat.

anyā ca vittir

iti daurmanasya-varjyaṃ vedanā-catuṣṭayaṃ tasyôktatvāt.

*tredhê*ti.

kuśalâkuśalâvyākṛtāni. trayaḥ prakārās *tredhā.* dvi-tryoś ca dhamuñ. edhāc cêti[2]

[1] iṣyate MSS. [2] Simply edhā MSS., see Pāṇini 5, 3, 45 & 46.

tredhêty edhā-śabda-vyutpattiḥ. alobh'ādi-saṃprayuktāni kuśalāni. lobh'ādi-saṃprayuktāny akuśalāni. ato 'nyāny [Tib. 99ª] avyākṛtāni.

*anyad eka-dhê*ti.

*jīvitâṣṭamam anyad eka-dhâ*lvêty avadhāryate. *avyākṛtam evê*ty arthaḥ. etadartharaṃ ca punar asya karaṇam. anyathā hy akuśalam eva kuśalâvyākṛtam evâkuśalâvyākṛtam eva vā tat saṃbhāvyate. tasmād abhīpsitâlkadhātva-prasiddhyartharaṃ punar ucyate. yasyâlkadhātvaṃ saṃbhavati. tad bhavati. kiṃ ca saṃbhavaty avyākṛtatvam iti.

(13) *kām'āptam amalaṃ hitvê*ti.

amalam eva *hitvā kām'āptaṃ* bhavati. [1]*tad dhy apratisaṃyuktam*[1] *evê*ti. a-dhātupatitam evêty arthaḥ.

rūp'āptaṃ strī-pum-indriye

iti vistaraḥ. strī ca pumāṃś ca *strī-pumāṃsau*. samāsânte[2] vidhir anitya iti paribhāṣayā samāsânto na bhavati. tayor indriye *strī-pum-indriye*.

*duḥkhe cê*ti

duḥkha-vedanā-svabhāve indriye *duḥkha-daurmanasye* ity arthaḥ. te strī-pum-indriye duḥkha-daurmanasye amalaṃ cêhânuvartamānaṃ hitvā. śeṣaṃ rūp'āptam indriyaṃ bhavati.

kvôcyanta iti pṛṣṭe sūtraṃ darśayati. *asthānam anavakāśa* iti vistaraḥ. atra sūtra ity abhiprāyaḥ. *anyaḥ puruṣa-bhāvo 'sti. yaḥ kāma-dhātau puruṣāṇāṃ bhavatî*ti. stan'ādi-saṃsthāna-svar'ācārânyathātvam. *duḥkhêndriyaṃ nâstîti. āśrayasyâcchatvāt* tad abhighāta-jaṃ nâsti. *akuśalâbhāvāc ca* vipāka-jaṃ ca nâsti. *daurmanasyêndriyaṃ nâsti śamatha-snigdha-saṃtānatvād* iti. yasmāc ca śamathena samādhinā [Tib. 99ᵇ] pratigha-vigamāt. raukṣyaṃ saṃtāne nâsti. tasmād daurmanasyêndriyaṃ nâsti. *āghāta-vastv-abhāvāc cê*ti. *āghātaḥ* kopaḥ. tasya *vastu* viṣayaḥ *āghāta-vastu*. nava c' āghāta-vastūni. anarthaṃ me akārṣīt karoti kariṣyati cêty āghāta-vastu-trayam. mitrasya me anartham akārṣīt karoti kariṣyatîty[3] aparam āghāta-vastu-trayam. amitrasya me artham akārṣīt karoti kariṣyati cêty aparam āghāta-vastu-trayam iti. eṣāṃ navānām āghāta-vastūnām abhāvāt viṣaya-kṛtam api daurmanasyaṃ nâsti. na kevalaṃ hetu-kṛtaṃ nâstîti darśayati. hetu-kṛtaṃ hi tad yat sva-saṃtāna-pratigha-kṛtam. pratyaya-kṛtaṃ ca tad yan nav'āghāta-vastu-kṛtam iti.

*sukhe câpôhya rūpi cê*ti.

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[1]....[1] tedvyapr° N, tad-vyapratisaṃpray° C, tadhyapratisaṃpray° T; de ni de-ldan-pa ma-yin-pa. [2] °nto MSS. [3] om. MSS.; ṣes-bya-ba.

ca-śabdena pūrvôktam anukṛṣyate. ten' āha. strī-pum-indriye duḥkhe câmalaṃ ca hitvêti vartata iti.

sukhe

iti. sukha-vedanā-svabhāve sukha-saumanasyêndriye. rūpîndriyaṃ cakṣur-ādi.

(14) *vitti-trayaṃ sukha-saumanasyôpekṣā* iti. sukhêndriyaṃ yat tṛtīya-dhyāna-bhūmikaṃ darśana-heyânuśaya-saṃprayuktaṃ. tad darśana-heyam. tatrâiva ato 'nyat s'āsravam. pañca-vijñāna-kāyikaṃ ca kāmâvacaram. prathama-dhyāna-bhūmikaṃ ca tri-vijñāna-kāyikaṃ bhāvanā-prahātavyam. anāsravaṃ tu sukhêndriyam aheyam. [Tib. 100ᵃ] saumanasyaṃ darśana-heya-saṃprayuktaṃ darśana-heyam. ato 'nyat s'āsravaṃ bhāvanā-heyam. anāsravam aheyam. upekṣêndriyaṃ tu sarva-gam iti su-gamam.

dvi-heyā durmanaskatê ti.[1]

daurmanasya-yogād durmanaskaḥ. tad-bhāvo *durmanaskatā*. daurmanasyam ity arthaḥ. yasya guṇasya hi bhāvād dravye śabda-niveśaḥ. tad-abhidhāne tva-talāv[2] iti lakṣaṇāt. tad darśana-heya-saṃprayuktaṃ darśana-heyam. ato 'nyad bhāvanā-heyam. nâheyam asamāhitatvāt.

(15) *kāmeṣv ādau vipākau dve labhyete*

iti. kāma-pradhānatvāt kāma-dhātuḥ kāma iti nirdiśyata iti[3] vakṣyate. aṇḍa-ja-jarāyu-ja-saṃsveda-jais sattvaiḥ kāma-dhātāv ādau prathamato dve indriye vipāk'ātmake labhyete. *kāyêndriyaṃ jīvitêndriyaṃ ca*. kasmāt. pratisaṃdhi-kāle mana-upekṣêndriyayor avaśyaṃ kliṣṭatvāt.

upapatti-bhavaḥ kliṣṭaḥ sarva-kleśaiḥ sva-bhūmikair

iti[4] vacanāt. cakṣur-ādīnāṃ ca tasyām avasthāyām avidyamānatvāt.

nôpapādukair

iti apavādaḥ. aviśeṣitatvād dhy upapādukair api tathâiva dve eva labhyeyātām iti prasaṃgaḥ. tasmād ayaṃ pratiṣedhaḥ. kim upapādukais te dve nâiva labhyete. labhyete na tu dve eva. ten' āha.

taiḥ ṣaḍ vê ti

vistaraḥ. [Tib. 100ᵇ] *yady avyañjanā bhavanti*. yady avidyamāna-strī-puruṣêndriyāḥ. *yathā prāthamakalpikā* iti.

yug'ādy-utpannāḥ prāg āsan rūpivat sattvā

iti[5] vacanāt. *katamāni ṣaṭ. cakṣur*-ādīni pañca *jīvitaṃ* ca ṣaṣṭham iti. *yathā dev'ādiṣv* iti. *ādi*-śabdena nārak'ādayo 'pi gṛhyante. antarā-bhavôpapatti-bhava-

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[1] °skṛtêti MSS.; yid mi-bde. [2] tal denotes a taddhita-suffix ta (tā f.). [3] 論三 14ᵃ¹.
[4] kārikā III, 38ᵇᶜ. [5] kārikā III, 96ᵃ.

pratisaṃdhy-avasthāyāṃ tāni prathamato labhyante. *kiṃ punar ubhaya-vyañjanā apy upapādukā bhavantî*ti. nihīnôbhaya-vyañjanôtpattiḥ. viśiṣṭā côpapādukā yoniḥ. katham anayoḥ samāyoga iti codanā'bhiprāyaḥ. *rūpa-pradhānatvād rupāṇîti rūpa-dhātur nirdiśyate. rūpa-pradhānatvād* iti. rūpāṇāṃ svacchatvād bhāsvaratvād ity arthaḥ. atha vā na kāma-guṇa-pradhāno rūpa-dhātuḥ. kiṃ tarhi. rūpa-mātra-pradhānaḥ. nâpy ārūpya-dhātuvad arūpa-pradhāna iti. *sūtre 'py uktam* iti. *sūtre 'py* evaṃ dṛṣṭam. na mad-upajñam evâitad iti darśayati. ye 'pi *te śāntā vimokṣā atikramya rūpāṇy ārūpyāḥ*. te 'py anityā adhruvā anāśvāśikā vipariṇāma-dharmāṇa iti vistaraḥ. *avyañjanair upapādukair* iti prāthamakalpikaiḥ. *samāpattitaś ca paratvād* iti. yasmāt pūrvaṃ rūpa-samāpattiḥ. paścād ārūpya-samāpattiḥ. tasmād rūpa-dhātor uttara ārūpya-dhātuḥ. *upapattitaś ca pradhānataratvād* iti. yasmāc *côpapattitaḥ pradhānataraḥ* [Tib. 101ª] rūpa-dhātor ārūpya-dhātuḥ. bahūni kalpa-sahasrāṇi tatrâtiprašānto vipāko bhavati. ato 'py asāv uttaro na tûpapatti-deśataḥ.

ārūpya-dhātur asthāna

iti[1] vacanāt.

(16) *nirodhayaty uparamann*

iti. *mriyamāṇa ārūpya-dhātāv* etāny eva *trīṇîndriyāṇi nirodhayati*. sâpavādaṃ câitad veditavyam.

śubhe sarvatra pañca cêti[2]

vacanāt.

rūpe 'ṣṭāv

iti. rūpa-dhātāv aṣṭāv etāny eva. *saha pañcabhiś cakṣur-ādibhir* nirodhayet. sakṛt-samagrêndriya-maraṇāt. ata ev' āha. *sarve hy upapādukāḥ samagrêndriyā upapadyante mriyante cê*ti.

*kāme daśa navâṣṭa vê*ti.

ubhaya-vyañjano daśêndriyāṇi nirodhayati. yadi samagra-pañcêndriyo bhavati. *eka-vyañjano nava. avyañjano 'ṣṭau*. yadi tu vikalêndriyo 'ndho badhiro vā bhavati. tadā tad indriyaṃ parihāryam. sâpavādaṃ câitat sarva-kāma-dhātāv eva veditavyam. tad apavādam āha.

*krama-mṛtyos tu catvārî*ti.

na hy eṣāṃ pṛthag-nirodha iti. *na hy eṣāṃ* kāma-dhātāv anyonyaṃ virahayya nirodho 'stîty abhiprāyaḥ.

*śubhe sarvatra pañca cê*ti.

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[1] Kārikā III, 3ª. [2] K. II, 16ᵈ.

sarvasya pūrvôktasya maraṇa-vidher

nirodhayaty uparamann ārūpye jīvitaṃ mana

ity[1] evaṃ-āder apavādaḥ. trividhaṃ hi maraṇa-cittaṃ saṃbhavati. kliṣṭam avyākṛtaṃ kuśalaṃ ca. [Tib. 101[b]] tatra kliṣṭâvyākṛta-cittasyôtsarga-nyāyena maraṇa-vidhir uktaḥ. *kuśala-cittasya tu maraṇe śraddh'ādayaḥ pañcâdhikāḥ prakṣeptavyāḥ. eṣāṃ hi śraddh'ādīnāṃ kuśale cetasy avaśyaṃ bhāvaḥ.* tena yatra trīṇy uktāni tatrâṣṭau. yatrâṣṭau tatra *trayodaśa.* yatra daśa tatra pañcadaśa. yatra nava tatra caturdaśa.[2] yatra punar aṣṭau tatra trayodaśa. yatra catvāri tatra navêti *vistareṇa gaṇanīyam.* rūp'ārūpya-dhātvor nâsti krama-maraṇam.

(17) *indriya-prakaraṇe sarva indriya-dharmā vicāryanta* iti. *indriya-prakaraṇe* iha kriyamāṇe. *sarva indriya-dharmā* indriyâvasthā-viśeṣāḥ kāritra-viśeṣā vā *vicāryanta* ity eke vyācakṣate. apare tu vyācakṣate. *indriya-prakaraṇe* indriya-skandhake[3] *sarva indriya-dharmā* avasthā-viśeṣāḥ kāritra-viśeṣā vā *vicāryante.* tenêhâpi te vicāryante. tat-pratyāsatvāt asya śāstrasyêty abhiprāyaḥ.

nav'āptir antya-phalayor

iti. *navabhir* indriyair *āptir*

nav'āptiḥ.

kasya.

antya-phalayoḥ.

ante[4] bhave *antye.* antye phale *antya-phale.* tayoḥ. *ke punar antye. srotaāpatti-phalaṃ arhattva-phalaṃ ca.* yathā daṇḍasya dvāv antau bhavataḥ. evaṃ paṅkty-avasthitānāṃ caturṇāṃ phalānāṃ *srotaāpatti-phalam arhattva-phalaṃ* cânte bhavataḥ. *sakṛdāgāmi-phalam anāgāmi-phalaṃ ca madhye bhavataḥ.* tayor antyayoḥ phalayor navabhir evêndriyaiḥ prāptiḥ. katamair navabhir ity āha. *śraddh'ādibhir ājñātāvîndriya-varjyair* [Tib. 102[a]] *mana-upekṣêndriyābhyāṃ cêti. navabhir* iti. tatrâlvam abhisamaya-kramaḥ. duḥkhe dharma-jñāna-kṣāntiḥ. duḥkhe dharma-jñānaṃ. duḥkhe 'nvaya-jñāna-kṣāntiḥ. duḥkhe 'nvaya-jñānaṃ. samudaye dharma-jñāna-kṣāntiḥ. samudaye dharma-jñānaṃ. samudaye 'nvaya-jñāna-kṣāntiḥ. samudaye 'nvaya-jñānaṃ. nirodhe dharma-jñāna-kṣāntiḥ. nirodhe dharma-jñānaṃ. nirodhe 'nvaya-jñāna-kṣāntiḥ. nirodhe 'nvaya-jñānaṃ. mārge dharma-jñāna-kṣāntiḥ. mārge dharma-jñānaṃ. mārge 'nvaya-jñāna-kṣāntiḥ. mārge 'nvaya-jñānam. iti ṣoḍaśa kṣaṇā abhisamaya ity ucyante. tatra duḥkhe dharma-jñāna-kṣāntir yāvan mārge 'nvaya-jñāna-kṣāntir iti pañcadaśa

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[1] Kārikā II, 16[ab]. [2] °śī MSS. [3] 發智論第十四根蘊 (秋五 63[a]), 婆沙論第四十二 (收六 58[a]).
[4] antye NT.

kṣaṇā darśana-mārgaḥ.

adṛṣṭa-dṛṣṭer dṛṅ-mārgas tatra pañcadaśa kṣaṇā

iti[1] vacanāt. tac c' ājñāsyāmîndriyam ity ucyate. mārge 'nvaya-jñānaṃ tu ṣoḍaśaḥ sa bhāvanā-mārgaḥ. tataḥ prabhṛtyā vajrôpama-samādher yāvān anāsravo mārgaḥ sarvo 'sau bhāvanā-mārgaḥ. tac c' ājñêndriyam ity ucyate. kṣaya-jñānāt prabhṛti sarvo 'nāsravo mārgo 'śaikṣa-mārgaḥ. tac c' ājñātāvîndriyam ity ucyate. tatra srotaāpatti-phalaṃ mārge 'nvaya-jñāna-kṣānty-avasthāyāṃ prāpyate. śraddh'ādīni câtra pañcêndriyāṇi avaśyaṃ bhavanti.[2] tasyā avasthāyāḥ kuśalatvāt. ājñāsyāmîndriya-svabhāvā câsau mārge 'nvaya-jñāna-kṣāntir vartamānā. mana-indriyaṃ ca tat-saṃprayuktaṃ[3] bhavati. upekṣêndriyaṃ câvaśyaṃ anāgamy'āśrayatvāt.[4] [Tib. 102ᵇ] anāgamyasya ca upekṣêndriya-saṃprayuktatvāt. mārge 'nvaya-jñānaṃ tu asyām avasthāyām ājñêndriya-svabhāvam utpādâbhimukhaṃ vartate. tena śraddh'ādibhiḥ pañcabhir ājñāsyāmîndriyeṇ' ājñêndriyeṇa mana-upekṣêndriyābhyāṃ cêti tat-phalaṃ navabhiḥ prāpyate. *ubhābhyāṃ hi tasya prāptir* iti. *ānantarya-mārgeṇ' ājñāsyāmîndriya*-svabhāvena *vimukti-mārgeṇa c' ājñêndriya*-svabhāvena tasya prāptiḥ. *visaṃyoga-prāpter āvāhaka-saṃniśrayatvāt yathākramaṃ.* tasyā visaṃyoga-prāpter ānantarya-mārgasy' *āvāhakatvāt.* janakatvāt. vimukti-mārgasya ca tasyāḥ *saṃniśrayatvāt.* ādhāratvād ity arthaḥ. dvābhyāṃ caura-niṣkāsana-kapāṭa-pidhānavat. yathā hi dvayor manuṣyayoḥ[5] ekena cauro niṣkāsyate. dvitīyenâsya kapāṭaṃ pidhīyate. tath' ānantarya-mārgeṇa visaṃyoga-prāptir āvāhyate kleśa-prāptim ādāya nirodhāt. vimukti-mārgeṇ'ādhāryate. visaṃyoga-prāpti-sahôtpādāt. *arhattvasya punaḥ śraddh'ādibhir ājñāsyāmîndriya-varjyair* iti. vajrôpama-samādhy-avasthāyām arhattva-phalaṃ prāpyate. śraddh'ādīni *mana-indriyaṃ* ca pūrvavat. vajrôpama-samādhi-kalāpas tasyām avasthāyām ānantarya-mārga ājñêndriya-svabhāvo vartamānaḥ. sukha-saumanasyôpekṣêndriyāṇāṃ cânyatamat. yadi tṛtīyaṃ dhyānaṃ niśrityârhattvaṃ prāpyate. sukhêndriyaṃ tatra vartamānaṃ. [Tib. 103ᵃ] atha prathamaṃ dvitīyaṃ dhyānaṃ niśritya tatra saumanasyêndriyaṃ. athânāgamya-dhyānântara-caturtha-dhyān'ākāśa-vijñān'ākiṃcany'āyatanānāṃ anyatamaṃ niśritya tatrôpekṣêndriyaṃ vartamānaṃ. kṣaya-jñāna-kalāpas tu asyām avasthāyāṃ vimukti-mārga ājñātāvîndriya-svabhāva utpādâbhimukho bhavati. tena śraddh'ādibhiḥ paṃcabhir ājñêndriyeṇ' ājñātāvîndriyeṇa mana-indriyeṇa sukha-saumanasyôpekṣêndriyāṇāṃ cânyatamenêti tat-*phalaṃ navabhiḥ prāpyate.* ānantarya-vimukti-

[1] Kārikā VI, 31ᵃᵇ. [2] °ntîti MSS.; but Tib. has no iti. [3] saṃy° MSS. mtshuṅs-par ldan-pa. [4] samāg° MSS: mi lcogs-pa med-pa. [5] °r mantayoḥ N, °r nattaryyayoḥ T; mi gñis-las.

mārgābhyāṃ tat-prāptir iti pūrvavad vyākhyānaṃ.

saptâṣṭa-navabhir dvayoḥ

prāptir iti vākya-śeṣaḥ. *pratyekam* iti vistaraḥ. sakṛdāgāmi-phalasya *saptabhir aṣṭābhir navabhir vā prāptiḥ*. evam anāgāmi-phalasya. tat pratipādayann āha. *sakṛdāgāmi-phalaṃ tāvad yady ānupūrvakaḥ prāpnoti* [1]*sa ca*[1] *laukikena mārgeṇê*ti. laukiko mārgaḥ śānt'ādy-udār'ādy-ākāraḥ.

śānt'ādy-udār'ādy-ākārā uttarâdhara-gocarā

iti[2] vacanāt. tenôttarāṃ bhūmiṃ śāntataḥ praṇītataḥ niḥsaraṇataś cêha yogī paśyati. adharāṃ audārikato duḥkhilataḥ sthūla-bhittikataś ca paśyati. sa cāyaṃ catuḥ-prakāro varṇyate. prayoga-mārga ānantarya-mārgo vimukti-mārgo viśeṣa-mārgaś ca. tatra prayoga-mārgo yata ānantarya-mārga utpadyate. sa punar yena kleśān prajahāti. vimukti-mārgo [Tib. 103^{b}] 'py ānantarya-mārgād anantaram utpadyate. kleśa-prahāṇa-prāpter ādhārakaḥ. viśeṣa-mārgas tata uccaṃ viśiṣṭo mārgaḥ. tena mārgeṇa nava-prakārāḥ kleśāḥ praheyāḥ. adhimātrâdhimātro 'dhimātra-madhyo 'dhimātra-mṛduḥ madhyâdhimātro madhya-madhyo madhya-mṛduḥ mṛdv-adhimātro mṛdu-madhyo mṛdu-mṛduś cêti. tad yadi pṛthagjanaḥ prajahāti darśana-bhāvanā-heyān kleśān miśrīkṛtya tena mṛdu-madhyâdhimātr'ādi-bhedena nava-dhā kṛtvā prajahāti. mṛdu-mṛdubhyāṃ ānantarya-vimukti-mārgābhyāṃ adhimātrâdhimātraṃ kleśa-prakāraṃ prajahāti. evaṃ yāvad adhimātrâdhimātrābhyāṃ ānantarya-vimukti-mārgābhyāṃ mṛdu-mṛdu-kleśa-prakāraṃ prajahāti. āryas tu bhāvanā-heyān eva kleśāṃs tathâiva nava-dhā kṛtvā prajahāti. darśana-heyānāṃ darśana-mārgeṇa prāk-prahīṇatvāt. lokôttaras tu bhāvanā-mārgas tathâiva ṣoḍaś'ākāraḥ. anity'ādy-ākāra-bhedāt. sa câpi tathâiva prayog'ādi-mārga-bhedāc catur-bhedaḥ. ihâpi mṛdu-mṛdubhyāṃ ānantarya-vimukti-mārgābhyāṃ adhimātrâdhimātraṃ kleśa-prakāraṃ prajahāti. evaṃ yāvad adhimātrâdhimātrābhyāṃ ānantarya-vimukti-mārgābhyāṃ mṛdu-mṛdu-kleśa-prakāraṃ prajahāti. eṣa laukika-lokôttarayor mārgayor diṅ-mātra-nirdeśaḥ. tat sakṛdāgāmi-phalam ānupūrvakeṇa vā labhyeta bhūyo-vīta-rāgeṇa vā. tatr' ānupūrviko yaḥ srotaāpatti-phalaṃ prāpya kramāt sakṛdāgāmi-phalaṃ prāpnoti. [Tib. 104^{a}] kaś câsau. yaḥ sakala-bandhana eka-prakār'ādy-upalikhito vā yadi na ṣaṣṭha-prakārôpalikhito niyāmam avakrāmati. ṣoḍaśe citta-kṣaṇe sa srotaāpanno bhavati. sa bhāvanā-heyasyâlkasya yāvat ṣaṣṭhasyâlva vā prakārasya prahāṇāya śamatha-caritatvāt laukikam api mārgam utpādayati. sa ṣaṣṭha-prakāre prahīṇe[3] sakṛdāgāmi-phalaṃ prāpnoti. *tasya phalasya saptabhir indriyaiḥ prāptiḥ śrad-*

[1]....[1] sarva C; de yaṅ. [2] Kārikā VI, 50^{bcd}. [3] °hāṇe NC.

dh'ādibhiḥ paṃcabhir mana-indriyeṇa upekṣêndriyeṇa ca saptamenânāgamya-nirśrayatvāt.[1] *atha lokôttareṇe mārgeṇa tasyâṣṭābhir indriyaiḥ prāptiḥ.* tair ev' *ājñêndriyeṇa câṣṭhamena.* tany eva hi śraddh'ādīni saptêndriyāṇi ājñêndriy'ākhyāṃ labhante. anāsravatvāt. *atha bhūyo-vīta-rāga* iti. yo laukikena mārgeṇa pṛthagjanâvasthāyāṃ ṣaṭ-prakārôpalikhito 'bhūt. sa bhūyo-vīta-rāga ity ucyate. bhūyasā prakāreṇa vīta-rāga iti kṛtvā. sa yadi sakṛdāgāmi-*phalaṃ prāpnoti.* katham sa[2] prāpnoti iti. abhisamaya-krameṇa pūrvôktena mārge 'nvaya-jñāna-kṣānty-avasthāyāṃ prāpnoti. tasya *navabhir yathâiva srotaāpatti-phalasya.* śraddh'ādibhir ājñātāvîndriya-varjyaiḥ. mana-upekṣêndriyābhyāṃ cêti pūrvavat vyākhyānaṃ. ayaṃ hi srotaāpatti-phalaṃ aprāpyaîva ṣoḍaśe kṣaṇe sakṛdāgāmī bhavati. *anāgāmi-phalaṃ yady ānupūrvakaḥ prāpnotî*ti. ih' [Tib. 104[b]] ānupūrvako yaḥ srotaāpatti-phalaṃ sakṛdāgāmi-phalaṃ ca prāpya anāgāmi-phalaṃ prāpnoti. yo vā bhūyo-vīta-rāgo bhūtvā srotaāpatti-phalam alabdhvâiva sakṛdāgāmi-phalam eva ca labdhvā 'nāgāmi-phalaṃ prāpnoti. sa ca *yadi laukikena mārgeṇa* prāpnoti. *tasya saptabhir indriyaiḥ prāptiḥ. yathā sakṛdāgāmi-phalasy'* ānupūrvikīyasyêty abhipretaṃ. śraddh'ādibhiḥ paṃcabhir mana-upekṣêndriyābhyāṃ cêty arthaḥ. *atha lokôttareṇa mārgeṇa tasyâṣṭābhis tathâivê*it. *yathā sakṛdāgāmi-phalasyâ*vâṣṭābhir ity arthaḥ. ājñêndriyam aṣṭamaṃ bhavatîti. *atha vīta-rāga* iti. kāma-dhātu-mātra-vīta-rāgo laukikena mārgeṇa navame prakāre prahīṇe prathamād api vā dhyānād yāvad ākiṃcanyād api vā vīta-rāgo yo 'nāgāmi-phalaṃ prāpnoti. *tasya navabhiḥ prāptiḥ.* yathā srotaāpatti-phalasya. srotaāpatti-phalasya hi darśana-mārgeṇa prāptiḥ. asya ca darśana-mārgeṇâiva prāptir iti tulyatvam. *ayaṃ tu viśeṣaḥ. sukha-saumanasyôpekṣêndriyāṇām anyatamaṃ bhavati. niśraya-viśeṣād* iti. yadi tṛtīyaṃ dhyānaṃ niśritya[3] niyāmam avakrāmati. *sukhêndriyaṃ* tatra bhavati. atha prathama-dvitīye dhyāne niśritya *saumanasyêndriyaṃ* tatra bhavati. athânāgamya-dhyānântara-caturtha-dhyānānām anyatamaṃ niśritya *upekṣêndriyaṃ* tatra bhavatîti. [Tib. 105[a]] *yadā 'py ayam ānupūrvika* iti vistaraḥ. *yadā 'py ayam* adhigata-pūrva-phala *ānupūrvikas* tīkṣṇêndriyaḥ. sa *navame vimukti-mārge dhyānaṃ praviśati maulaṃ laukikena mārgeṇa tadā* 'py *aṣṭābhir indriyair anāgāmi-phalaṃ prāpnoti.* tatra maula-dhyāna-saṃgṛhīto vimukti-mārgo bhavati. tatra ca *saumanasyêndriyaṃ.* ānantarya-mārgas tv anāgamya-saṃgṛhīta eva. yadi na praviśati tatra côpekṣêndriyam eva nânyathā. tasya prāptir aṣṭābhiḥ śraddh'ādibhiḥ paṃcabhir mana-upekṣā-saumanasyêndriyaiś cêti. *ubhābhyāṃ ca tasya prāptir* iti. ānantarya-vimukti-mārgābhyāṃ.

[1] niḥśr° MSS. rten-pa yin-paḥi phyir. [2] ca MSS. [3] niṣṛtya MSS. brten-nas.

caura-niṣkāsana-kapāṭa-pidhānavad iti[1] vyākhyātam etat. *atha lokôttareṇa praviśatîti*. sa eva ānupūrvikas tīkṣṇêndriyo veditavyo 'dhikārânuvṛtteḥ. *tasya navabhir indriyaiḥ prāptis* tair evêdānīm uktair indriyaiḥ. *ājñêndriyeṇa ca navamena*. tāny eva hi indriyāṇi anāsravatvād ājñêndriy'ākhyāṃ labhante. idam iha codyate. kasmād ānupūrvika evam ukto na punar vīta-rāga-pūrvī. na hi vīta-rāga-pūrvī anāgamya-niśrayeṇa darśana-mārgam utpādya ṣoḍaśe citta-kṣaṇe maulaṃ prathamaṃ dhyānaṃ praviśati. tatrâdhigate 'nādarāt. ānupūrviko hi maula-dhyānârthī tasyânadhigata-pūrvatvāt. tasmād asti saṃbhavo yad asau maulam eva praviśati. vīta-rāga-pūrvī tu catuḥ-satya-darśanaṃ prati kṛt'ādaro[2] na dhyānaṃ pratîti [Tib. 105ᵇ] na tatra ṣoḍaśe citta-kṣaṇe maulaṃ dhyānaṃ praviśatîty abhiprāyaḥ.

nav'āptir antya-phālayor

ity[3] uktaṃ. tad virodhayati *yat tarhi Abhidharma uktaṃ*. Jñāna-prasthāne. *katibhir indriyair arhattvaṃ prāpnotîti. āha. ekādaśabhir iti*.[4] tat kathaṃ na virudhyata ity abhiprāyaḥ.

ekasya saṃbhavād

iti. kasyacid evâikasya pudgalasya saṃbhavo na sarvasya saṃbhavaḥ. yo hi mṛdv-indriyaḥ *parihāya parihāya sukha-saumanasyôpekṣābhiḥ* niśraya-viśeṣāt pāryāyikībhir *arhattvaṃ prāpnuyāt*. taṃ praty evam uktaṃ. *ekādaśabhir* iti. *na tu saṃbhavo 'sti sukha*-saumanasyôpekṣāṇāṃ *ekasmiṃ kāle samavadhānam* ity arthaḥ. citta-caittānām ekâika-dravyôtpatteḥ. yo hi kaścin mṛdv-indriyaḥ pudgalo 'nāgamyaṃ anyaṃ vôpekṣêndriya-niśrayaṃ niśritya arhattvaṃ prāpnuyāt. tasya tat-prāptir upekṣêndriyeṇa. tataḥ punar api parihīyate. tataḥ prathamaṃ dvitīyaṃ vā dhyānaṃ niśritya punar arhattvaṃ prāpnuyāt. tasya tat-prāptiḥ saumanasyêndriyeṇa. tataḥ punar api parihīyate. tataḥ sa tṛtīyaṃ dhyānaṃ niśritya punar arhattvaṃ prāpnuyāt. tasya tat-prāptiḥ sukhêndriyeṇa iti. pratyekaṃ tatra phala-prāptau avaśyaṃ navâivêndriyāṇi vyāpriyante. śraddh'ādīni paṃca mana-ājñājñātāvîndriyāṇi sukha-saumanasyôpekṣêndriyāṇāṃ cânyatamad iti. punaḥ-punaḥ prāptes tad ekādaśabhir ity uktaṃ. *katham anāgāmino 'py eṣa prasaṃgo* [Tib. 106ᵃ] *na bhavatîti*. kasmāt tatra śāstre 'rhattva-phalam eva ekādaśabhiḥ prāpnotîty uktaṃ. na tûktam anāgāmi-phalam apîti. *na hy asau parihīṇaḥ kadācit sukhêndriyeṇa prāpnotîti. asāv* anāgāmī tṛtīya-dhyānôrdhva-bhūmi-lābhāt *parihīṇo* bhavati. ūrdhva-bhūmer eva parihīṇo bhavati. nâsāv

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[1] 論二三 13ᵃ². [2] hṛt° MSS.; gus-pa byas-pa yin. [3] kārikā II, 17ᵃ. [4] 發智論第十五 (秋五 65ᵇ¹⁴.).

anāgāmi-phalāt parihīṇa ity ucyate. evaṃ yāvat. dvitīya-dhyānāt. yadā tu prathamāt parihīṇo bhavati. tadā 'nāgāmi-phalāt parihīṇa ity ucyate. paṃcâvara-bhāgīya-prahāṇād dhi anāgāmi-phalaṃ vyavasthāpyate. yadā ca sa kāma-vairāgyāt parihīṇaḥ. tadā tṛtīyaṃ dhyānam asya nâsti. tat kathaṃ sukhêndriyeṇânāgāmi-phalaṃ prāpnuyāt. tata āha. *na hy asau parihīṇaḥ kadācit sukhêndriyeṇa prāpnotîti*. kiṃ. saumanasyêndriyeṇa prāpnuyāt. yata evaṃ sukhêndriyasyâiva pratiṣedhaḥ. prāpnuyāt yadi navame vimukti-mārge maulaṃ dhyānaṃ praviśet. nâitad asti. yo hi parihīṇo bhavet. sa mṛdv-indriyaḥ. yaś ca mṛdv-indriyaḥ. sa na śaknoti navame vimukti-mārge maulaṃ dhyānaṃ praveṣṭuṃ. tīkṣṇêndriyas tu śaknoti. indriya-saṃcārasya[1] duṣkaratvāt. asty etat. kiṃ tu yady asau mṛdv-indriya ānupūrviko 'nāgāmi-phalaṃ prāpya tataś ca parihīṇo bhūtvā indriya-saṃcāraṃ kuryāt. indriya-saṃcāreṇa ca tīkṣṇêndriyo bhūtvā pūrvakeṇâiva krameṇânāgāmi-phalaṃ prāpnuvan yadi navame vimukti-mārge maulaṃ [Tib. 106^{b}] praviśet. tasya tadā 'nāgāmi-phala-prāptir aṣṭābhir navabhir vā bhavati. śraddh'ādibhiḥ paṃcabhir mana-indriyeṇa upekṣêndriyeṇa c' ānantarya-mārga-saṃgṛhītena saumanasyêndriyeṇa ca maula-dhyāna-vimukti-mārga-saṃgṛhītenêti. lokôttareṇa cen maulaṃ dhyānaṃ praviśet. ebhiś câṣṭābhir ājñêndyiyeṇa ca navamenêty avagantavyaṃ. tasmāt sûktaṃ. *na hy asau parihīṇaḥ kadācit sukhêndriyeṇa prāpnotîti*. vīta-rāga-pūrvī tarhy ekādaśabhis tat prāpnuyāt. kathaṃ. yo mṛdv-indriyaḥ pudgalas tṛtīya-dhyāna-lābhī tṛtīyaṃ dhyānaṃ niśritya niyāmam avakrāmet. sa ṣoḍaśe citta-kṣaṇe anāgāmī bhavati. sā tat-phala-prāptiḥ. sukhêndriyeṇa śraddh'ādibhiḥ paṃcabhir mana-ājñāsyāmîndriy'ājñêndriyaiś cêti. sa tato 'nāgāmi-phalāt parihīṇa indriyôttāpanena tīkṣṇêndriyam ātmānaṃ kṛtvā anāgamya-niśrayeṇâivânāgāmi-phalaṃ prāpnuvan navame vimukti-mārge maulaṃ praviśet. tasya tat-phala-prāptiḥ pūrvavad upekṣêndriyeṇa saumanasyêndriyeṇa ca śraddh'ādibhiś câpi paṃcabhir mana-indriyeṇa câṣṭameṇa lokôttara-mārgatvāt ājñêndriyeṇâpi navamenêti. evaṃ dvayoḥ kālayor ekādaśabhir indriyais sa pudgalas tad anāgāmi-phalaṃ prāpnuyād iti. tatas tat pratiṣedhârtham idam āha. *na ca vīta-rāga-pūrvī parihīyate. tad-vairāgyasya dvi-mārga-prāpaṇād* iti. *na ca* kāma-*vītarāgaḥ* kenacin niśrayeṇa niyāmam [Tib. 107^{a}] avakrāntaḥ *parihīyate*. kasmāt. *tad-vairāgyasya* kāma-*vairāgyasya dvi-mārga-prāpaṇāt*. laukika-lokôttara-*mārga-prāpaṇāt*. iha phalaṃ dvi-vidhaṃ. saṃskṛtam asaṃskṛtaṃ ca.

saṃskṛtâsaṃskṛtaṃ phalam

iti[2] vacanāt. tatra yad asaṃskṛtaṃ visaṃyoga-lakṣaṇam anāgāmi-phalaṃ. tat

[1] °syâ MSS ; but Tib. has no negation. [2] Kārikā VI, 52^{b}.

pūrvaṃ laukikena mārgeṇa prāptaṃ. niyāmâvakrāntau ca lokôttareṇa mārgeṇa punas tat prāptaṃ. dvi-vidhā hi tasya prāptiḥ. laukikī lokôttarā ca. tasmāt sthiraṃ tad vairāgyaṃ. tasmād ato na parihīyate. nanu ca

phalād dhānir na pūrvakāt.[1]

darśana-heyānām avastukatvād[2] ity etad api kāraṇântaram asti. kasmāt[3] tad iha nôktam ity etad api vaktavyaṃ. api khalu para evaṃ brūyāt. mā bhūd darśana-heya-kleśa-vairāgya-parihāṇiḥ. bhāvanā-heya-kleśa-mātra-vairāgya-parihāṇis tu kasmād asya[4] parihīṇakasya na bhavet. paṃcâvara-bhāgīya-prahāṇād dhi anāgāmi-phalaṃ bhavati. tatra ca satkāya-dṛṣṭiḥ śīla-vrata-parāmarśo vicikitsā ca darśana-heyāḥ. kāma-cchando[5] vyāpādaś ca bhāvanā-heyau. tayoś ca tasya vīta-rāga-pūrviṇo 'bhisamayânte ṣoḍaśe citta-kṣaṇe prahāṇasya laukikena mārgeṇa prāptasya tat-sāmarthyāt punar an'āsravā prāptir bhavati. an'āsrava-gotrāṇāṃ labdhatvāt. [Tib. 107[b]] an'āsravaṃ hi navama-vimukti-mārga-svabhāvaṃ saṃskṛtam anagāmi-phalam asaṃskṛtaṃ ca kāma-cchand'ādi-prahāṇaṃ tasyām avasthāyāṃ labhyate. tasmād idam eva kāraṇam uktaṃ. āryeṇa[6] tad vairāgyasya dvi-mārga-prāpaṇād iti. kāma-cchand'ādi-prahāṇasya dvi-mārga-prāpaṇād ity arthaḥ.

(18—20) *upekṣā-jīvita-mano-yukto 'vaśyaṃ trayânvita*

iti. *upekṣayā jīvitena manasā* vā *yukto* 'nvito *'vaśyaṃ trayeṇa samanvāgataḥ* tenâlvôpekṣā-jīvita-manaḥ-svabhāvena. *na hy eṣām anyonyena vinā samanvāgama* iti. yadâlkasya samanvāgamaḥ. tadêtarayor api samanvāgamaḥ. tenâiṣāṃ samanvāgama-vyavasthānaṃ kriyate. cakṣur-ādīnāṃ tu na kriyate. tasmād āha. *cakṣuḥ-śrotra-ghrāṇa-jihvêndriyair* iti vistaraḥ. *cakṣuḥ-śrotra-ghrāṇa-jihvêndriyair ārūpya-dhātûpapanno na samanvāgata* ity atra kāyêndriyâ-grahaṇaṃ. *kāma-dhātau ca yenâpratilabdha-vihīnānî*ty asyôpacayârthasya cakṣur-ādiṣv eva saṃbhavān na kāyêndriye. anyathā hi rūpibhir indriyair ārūpyôpapanno na samanvāgata ity evôcyate. *apratilabdhāni* kalal'ādy-avasthāyāṃ. *vihīnāni* labdha-vināśād andhatv'ādy[7]-avasthāyāṃ krama-maraṇe vā. *pṛthagjanā na samanvāgatā* iti viśeṣaṇaṃ. āryasyâvaśyaṃ samanvāgatatvāt. na hi tasya bhūmi-saṃcāreṇa anāsrava-sukh'ādi-tyāgaḥ. *daurmanasyena kāma-vīta-rāga* iti. iha-stho dhātv-antara-stho vā pṛthagjano v' [Tib. 108[a]] āryo vā *na samanvāgataḥ*. *pṛthagjana-phala-sthā* iti. phala-sthāḥ srotaāpann'ādayo 'bhisamayânte vihīnatvāt. *tenânājñātam-ājñāsyāmîndriyeṇâsamanvāgatāḥ*. *ājñêndriyeṇa darśana-mārga-*

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[1] Kārikā. VI, 60[b]. [2] 論第二十五 3[b3]. [3] tasm° MSS. ciḥi-phyir. [4] asyâ N. [5] °ma-chabdo CT, °ma-chabdā N; ḥdod-paḥi ḥdun-pa. [6] ācāry° MSS. ḥphags-pa. [7] arthatv° MSS loṅ-ba-ñid.

sthā aprāptatvād *asamanvāgatāḥ*. *aśaikṣa-mārga-sthāḥ* phala-prāptau vihīnatvāt *asamanvāgatāḥ*. *apratiṣiddhāsv avasthāsu yathôkta-samanvāgamo*[1] *veditavya* iti. yā apratiṣiddhā avasthāś cakṣur-ādibhir indriyaiḥ samanvāgamaṃ prati. tāsv avasthāsu yad-yad indriyam uktaṃ. tais-taiḥ samanvāgato veditavya ity arthaḥ. tad-yathā kāma-dhātāv apratilabdha-vihīnâvasthāṃ hitvā cakṣur-ādhibhir jihvā-'ntaiḥ samanvāgataḥ. kāyêndriyeṇa kāma-rūpa-dhātûpapannaḥ samanvāgata ity-ādi.

caturbhis sukha-kāyābhyām

iti. yukta iti vartate. avaśyam iti ca. saṃkhyā'nukrama-vivakṣāyāṃ tu tad-anantaraṃ tair ity evânantaraṃ sukh'ādi-grahaṇaṃ. *sukhêndriyeṇa samanvāgata* iti. caturtha-dhyān'ārūpya-dhātûpapannaṃ pṛthagjanaṃ muktvā sarvaḥ sukhêndriyeṇa samanvāgataḥ. tasyânyair nâvaśyaṃ samanvāgataḥ. cakṣur-ādibhir jihvêndriyântair ārūpya-dhātau kāma-dhātau ca apratilabdha-vihīnâvasthāyām asamanvāgamaḥ. kāyêndriyeṇa ca ārūpya-dhātau. strī-puruṣêndriyābhyāṃ rūp'-ārūpya-dhātvoś ca. kāma-dhātau ca alabdha-vihīnâvasthāyāṃ. duḥkhêndriyeṇa rūp'ārūpya-dhātvoḥ. saumanasyêndriyeṇa pṛthagjanas tṛtīya-dhyānôpapannaḥ. [Tib. 108^{b}] daurmanasyêndriyeṇa kāma-vīta-rāgâvasthāyāṃ. śraddh'ādibhiḥ paṃcabhiḥ samucchinna-kuśala-mūlâvasthāyāṃ. ājñāsyāmîndriyeṇa pṛthagjana-phala-sthâvasthāyāṃ. ājñêndriyeṇa pṛthagjana-darśana-mārga-sthâśaikṣâvasthāyāṃ. ājñātāvîndriyeṇa pṛthagjana-śaikṣâvasthāyāṃ asamanvāgata iti. *yaḥ kāyêndriyeṇa so 'pi caturbhir* iti. kāma-dhātûpapannaḥ *kāyênkriyeṇa* samanvāgatas tasya. nânyair avaśyaṃ samanvāgamaḥ. cakṣur-ādibhiḥ kāmā-dhātāv alabdha-vihīnâ-vasthāyām asamanvāgamaḥ. strī-puruṣêndriyābhyām etasyām evâvasthāyāṃ rūpa-dhātau câsamanvāgamaḥ.[2] duḥkhena câsminn[3] eva. sukhena ca pṛthagjanasya caturtha-dhyānôpapattāv asamanvāgamaḥ. saumanasyena pṛthagjanas tṛtīya-catur-tha-dhyānôpapanno 'samanvāgataḥ. daurmanasyena śraddh'ādibhiś cânyaiḥ pūr-vavad asamanvāgamo vaktavyaḥ.

paṃcabhiś cakṣur-ādimān

iti. cakṣuḥ-śrotra-ghrāṇa-jihvāvān ity arthaḥ. *tena cê* ti.[4] *tena* cakṣuṣā. cakṣuṣi saty avaśyaṃ kāyêndriyaṃ. na tu śrotr'ādīni. kāma-dhātāv alabdha-vihīnatva-saṃbhavāt. strī-puruṣêndriy'ādīnāṃ pūrvavad vyabhicāro vaktavyaḥ. *evaṃ śrotra-ghrāṇa-jihvêndriyair* iti. yaḥ śrotrêndriyeṇa. so 'vaśyaṃ paṃcabhir upekṣā-jīvita-manaḥ-kāyais tena cêty evaṃ sarvaṃ neyaṃ.

saumanasyī ca.

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[1] °gato MSS. [2] vā 's° MSS. daṅ. [3] vā 'sm° MSS. daṅ. [4] yeti MSS. de daṅ ṣes-bya-ba.

kiṃ. paṃcabhir [Tib. 109ª] avaśyaṃ samanvāgata ity adhikṛtaṃ. cakṣur-ādiṣv eva saumanasyaṃ kasmān na prakṣiptaṃ. anya-sthāna-pāṭhāt. tathā hy ādiśabdena prakṣepa ākulaḥ syāt. *dvitīya-dhyāna-jas tṛtīyâlābhī katamena sukhêndriyeṇa samanvāgata* iti. sukhêndriyaṃ kāma-dhātau paṃca-vijñāna-kāyikaṃ. prathame ca dhyāne tri-vijñāna-kāyikam asti. tṛtīye tu dhyāne mānasaṃ. ato *dvitīya-dhyāna-jo* nâdhareṇa sukhêndriyeṇa samanvāgataḥ. tasya bhūmi-saṃcāreṇa tyaktatvāt. na tṛtīya-dhyāna-bhūmikena tasyâlābhitvād iti matvā codayati. katamena sukhêndriyeṇa samanvāgata iti. āha. *kliṣṭena tṛtīya-dhyāna-bhūmikeṇêti*. sarve hy adhara-bhūmy-upapannāḥ sattvā upari-bhūmikenâprahīṇena kliṣṭena samanvāgatā iti siddhântaḥ. śeṣêndriya-vyabhicāraḥ pūrvavad vaktavyaḥ.

duḥkhī tu saptabhir

iti. kāma-dhātûpapanno hy eṣa. tasmād *avaśyaṃ kāyêndriyeṇa caturbhiś ca vedanêndriyair* iti. daurmanasya-varjyaiḥ. tad-vīta-rāgâvasthāyāṃ daurmanasyaṃ vyabhicarati. *mano-jīvitêndriye* [1]*ca staḥ*.[1] ity avaśyaṃ saptabhir indriyaiḥ samanvāgataḥ. śeṣêndriya-vyabhicāras tu pūrvavad vācyaḥ.

strī'ndriy'ādimān
aṣṭ'ādibhir

iti. *strī*-puruṣa-daurmanasya-śraddhā-vīrya-smṛti-samādhi-prajñê*ndriyavān* ity arthaḥ. jīvita-manaḥ-sukha-duḥkha-saumanasyôpekṣêndriyāṇām uktatvāt. ājñātāvîndriy'ādīnāṃ ca trayāṇāṃ vakṣyamāṇatvāt. [Tib. 109ᵇ] eṣām evâṣṭānām indriyāṇāṃ grahaṇaṃ bhavati. *yaḥ strī'ndriyeṇa samanvāgata* iti. sa kāma-dhātûpapanna eva strī'ndriyavattvāt. ataḥ so 'vaśyam aṣṭābhir indriyaiḥ samanvāgataḥ. katamair ity āha. *taiś ca saptabhiḥ strī'ndriyeṇa cêti*. kāya-jīvita-manobhiś caturbhiś ca vedanêndriyair iti saptabhiḥ strī'ndriyeṇa câṣṭamena. śeṣair aniyamaḥ. yathôktaṃ cakṣur'ādīnāṃ vaikalya-saṃbhavād ity-ādibhiḥ kāraṇaiḥ. strī'ndriyavat puruṣêndriyavān api vaktavyaḥ. *daurmanasyavān* api kāmôpapannaḥ kāmâ-vīta-rāga iti tathâiva taiḥ *saptabhir daurmanasyena* ca. *śraddhāvān* api traidhātukaḥ sattva iti taiḥ *paṃcabhiḥ śraddh'ādibhir* a-vinā-bhāvibhir *upekṣā-jīvita-manobhiś ca samanvāgataḥ*. śeṣair aniyamaḥ pūrvavat. yathā śraddhāvān evaṃ yāvat prajñāvān. *ājñāte indriyam ājñātêndriyam* iti.[2] ājñāta eva indriyaṃ ājñātêndriyaṃ. niravaśeṣ'ājñāta indriyam ity arthaḥ. ājñêndriyam api hi ājñāta indriyaṃ na tu niravaśeṣe sâvaśeṣatvāt praheyasya. atha vā padâikadeśa-grahaṇena ājñātāvī pudgala ājñāta ity ucyate. tasyêndriyaṃ ājñātêndriyam iti. *ya ājñêndriyeṇa so 'vaśyam ekādaśabhir* iti. ājñêndriyavān phala-

[1]....[1] vasta MSS. kyaṅ yod. [2] Deest in both Chinese versions, but in the Tib.

sthaḥ śaikṣaḥ triṣv api dhātuṣu bhavati. sa caturtha-dhyān'ārūpyôpapannaḥ katham sukha-saumanasyêndriyābhyāṃ samanvāgataḥ. [Tib. 110ª] yasmād āryaḥ kāma-vairāgye 'vaśyaṃ saumanasyêndriyaṃ pratilabhate. dvitīya-dhyāna-vairāgye ca sukhêndriyaṃ. te ca bhūmi-saṃcāre 'pi na tyajyete. tathā hi vakṣyati.

bhūmi-saṃcāra-hānibhyāṃ dhyān'āptaṃ tyajyate śubhaṃ
tath' ārūpy'āptam. āryaṃ tu phal'āpty-uttapti-hānibhir

iti.[1] phala-prāptîndriyôttāpane 'pi yady api te pratipannaka-mārga-mṛdv-indriya-mārga-saṃgṛhīte tyajyete. tathā 'py apare phala-stha-tīkṣṇêndriya-mārga-svabhāve labhyete. tasmāt tābhyāṃ sukha-saumanasyābhyāṃ bhūmi-saṃcāre 'pi aparityaktābhyāṃ caturtha-dhyān'ārūpyôpapanno 'pi āryaḥ samanvāgata eva bhavati. śeṣaiḥ pūrvavad aniyamaḥ.

ājñāsyāmîndriyôpetas trayodaśabhir anvita.

iti vistaraḥ. ājñāsyāmîndriya-samanvāgataḥ kāmâvacaraḥ sattvaḥ kāma-dhātāv ev' ājñāsyāmîndriyôtpādanāt.

asaṃvegād iha vidhā tatra niṣṭhêti vācanād[2]

iti.[3] tasmād avaśyaṃ *kāyêndriyam* asyâsti. catasro vedanā daurmanasya-varjyāḥ tasya vīta-rāgâvasthāyāṃ vyabhicārāt. tatrâvaśyam iti vartate. trayodaśabhir ebhir indriyair avaśyam eva samanvāgata ity avadhāryate. na tu trayodaśabhir evêti. śeṣair aniyamaḥ. andh'ādiṣv api darśana-mārga-saṃbhavāt. strī-puruṣêndriyayor vaikalye kathaṃ darśana-mārgôtpattiḥ. strī-puruṣêndriya-viyukta-vikalānāṃ hi saṃvara-phala-prāpti-[Tib. 110ᵇ] vairāgyāṇi na santîti.[4] kecit tāvad āhuḥ. pratilabdha-saṃvarāṇāṃ phala-prāptir bhavati. dvi-vyaṃjanôdayād dhi prātimokṣa-samvara-tyāgo bhavati. na tad-vaikalyāt. krama-maraṇād vā strī-puruṣêndriye nirodhe 'py abhyasta-nirvedhabhāgīyasya darśana-mārgôtpattir bhavati. apare punar āhuḥ. pudgala-sāmānyam ihâdhikriyate. nâikatrâivêndriyair āvaśyaka-samanvāgama-vyabhicārāv ucyete. katham.

upeakṣā-jīvita-mano-yukto 'vaśyaṃ trayânvita

iti[5] yāvat. upekṣā-samanvāgataḥ pudgalaḥ kāma-dhātûpapanno vā yāvad bhavâgrôpanno vā sarvo 'sāv avaśyaṃ trayeṇa samanvāgataḥ. cakṣur-ādi-vyabhicāras tu saṃbhavato na sarvatra. kaścid eva hi rūpibhir indriyair asamanvāgato yo ārūpya-dhātûpapannaḥ. na tu yo rūpa-dhātûpapannaḥ. vistareṇa yāvat kaścid eva śraddh'ādibhir asamanvāgato yaḥ samucchinna-kuśala-mūlaḥ. na tu sa eva ārūpya-dhātûpapannaḥ. tathêhāpi yāvān ājñāsyāmîndriyôpetaḥ sarvo 'sāv ebhir yathôktais trayodaśabhir indriyair avaśyaṃ samanvāgataḥ. vyabhicāras tu saṃbhava-

[1] Kārikā IV, 41. [2] vacº MSS. [3] Kārikā VI, 57ᵈ. [4] Cf. 論三 2ᵃ¹. [5] Kārikā II, 18ᵃᵇ.

taḥ kasyacid eva. tathā hi kasyacic cakṣur-indriyeṇâsamanvāgamo yo 'ndhaḥ. kasyacic chrotrêndriyeṇa yo badhiraḥ. evaṃ ghrāṇ'ādibhiḥ. yāvat kasyacit strī'ndriyeṇa yaḥ puruṣaḥ. kasyacit puruṣêndriyeṇa yā strī. kasyacid daurmanasyena yo vīta-rāgaḥ. ity evam evâvagantavyaṃ.

(21) *sarvâlpair niḥśubho 'ṣṭābhir*

iti ekaḥ pudgalaḥ. sarvebhyo 'lpair [Tib. 111ª] yaḥ samanvāgataḥ. sa kiyadbhir alpaiḥ samanvāgata ity āha. *niḥśubho yaḥ samucchinna-kuśala-mūlaḥ*. sa ca kāma-dhātāv eva.

cchinatti strī pumān dṛṣṭi-carita

iti.[1] kāma-vairāgyaṃ câtra[2] na saṃbhavati. tasmād asya *paṃcâpi vedanêndriyāṇi* santi. *kāyêndriyaṃ* ca *jīvita-manasī* ca sta eva sarvatra. cakṣur-ādīni tu na santi. krama-maraṇâvasthāyāṃ andhatv'ādy-avasthāyāṃ ca teṣām abhāvāt. *vedayata iti kṛtvê*ti kartari kvip.[3] *vedanaṃ vā vid* iti bhāva-sādhana auṇādikaḥ kvip.[3] jñāpakaṃ darśayati. *yathā saṃpadanaṃ saṃpad* iti.

tath' ārūpya

iti saṃkhyā-mātraṃ tathā-śabdena saṃbadhyate. *ekânta-kuśalatvāt śraddh'ādīni śubha-grahaṇena gṛhyanta* iti. śubhāny eva nâkuśalâvyākṛtāni yāni tāni śubhānîty arthaḥ. *ājñāsyāmîndriy'ādīnām api grahaṇa-prasaṃga* iti. tāny api ekântakuśalāni. tasmāt tad-grahaṇa-prasaṃga iti. *na. aṣṭâdhikārād* iti.

niḥśubho 'ṣṭābhir

ity etasmāt.

upekṣ'āyur-manaḥ-śubhair

aṣṭābhir ity ājñāsyāmîndriy'ādīnāṃ nirāsaḥ kṛto bhavati. aṣṭa-śabdena kṛtâvadhitvāt. *bālâdhikārāc cê*ti. bālo 'trâdhikriyate.

bālas tath' ārūpya

iti[4] vacanāt. [Tib. 111ᵇ] ājñāsyāmîndriy'ādy-abhāve ca pṛthagjano bhavati. pṛthagjanatvaṃ katamat. ārya-dharmāṇām alābha iti[5] vacanāt. tasmāt teṣv anāsraveṣu aprasaṃga iti.

(22) *dvi-vyaṃjano yaḥ samagrêndriya* iti. *dvi-vyaṃjano* 'pi hi *samagra*-cakṣur-ādikaḥ. evam *ekānnaviṃśatyā samanvāgato* nânyathā. *ājñātāvîndriyaṃ dvayoś cânyatarad* iti. rāgitvād[6] ājñātāvîndriyaṃ ekântena varjayitavyaṃ. āryasya c' ājñāsyāmîndriy'ājñêndriyābhyām avaśyaṃ paryāyeṇa samanvāgamāt. yad' ājñāsyāmîndriyaṃ. na tad' ājñêndriyaṃ. yad' ājñêndriyaṃ. na tad' ājñāsyā-

[1] Kārikā IV, 81ᵃᵇ. [2] vāsyā MSS. ḥdi-la....yaṅ. [3] See O. Böhthlingk, Pāṇini (Erklärung der grammatischen Elemente) s. v. kvip. [4] Kārikā IV, 81ᵃᵇ. [5] 論四 19ᵃᵇ. [6] rāśitvº MSS. chags-pa daṅ bcas-pa yin-paḥi phyir.

mîndriyaṃ. *ukta indriyāṇāṃ dhātu-prabheda-prasaṃgen' āgatānāṃ vistareṇa prabheda* iti. aṣṭādaśānāṃ dhātūnāṃ katîndriyaṃ kati nêndriyam iti[1] dhātu-prabheda-prasaṃgena.

dharmârdham indriyaṃ ye ca dvādaś' ādhyātmikāḥ smṛtā

iti.[2] indriyāṇi āgatāni. teṣāṃ prabhedaḥ

amalaṃ trayam

ity[3] evam-ādi-vistareṇôktaḥ.

(23) *kim cte saṃskṛtā dharmā* iti. ye te skandha-dhātv-āyatanatvenâbhihitāḥ pūrvaṃ. *yathā bhinna-lakṣaṇā* iti. rūpyate iti rūpaṃ. anubhavo vedanā. nimittôdgrahaṇaṃ saṃjñêty-ādi. *saṃskṛta*-grahaṇam utpattimattvāt. *ut' āho niyata-sahôtpādā api. kecit santî*ti. *santi* hi *kecit* sahôtpādā na tu niyata-sahôtpādāḥ. yathā cakṣur-ādi-sahôtpādāḥ. tad-vijñān'ādayaḥ cakṣur-ādīnāṃ sabhāga-tat-sabhāga-bhāvāt. tasmād evaṃ pṛcchati. *sarva ime dharmāḥ* [Tib. 112ᵃ] *paṃca bhavaṃtî*ti. paṃca-vastuka-nayena evaṃ sarva-dharma-saṃgraho vyavasthāpyate. rūp'ādi-kalāpa-mukhena dharma-nirdeśaḥ. sukha-pratipatty-arthaṃ. *tatrâsaṃskṛtaṃ nâivôtpadyata* iti. *na* tat prati sahôtpāda-niyamaś cintyate. *sarva-sūkṣmo rūpa-saṃghātaḥ paramâṇur* iti. *saṃghāta-paramâṇur* na dravya-paramāṇuḥ. yatra hi pūrvâpara-bhāgo nâsti. tat sarva-rūpâpacitaṃ dravyaṃ dravya-paramāṇur itîṣyate. tasmād viśinaṣṭi *saṃghātaḥ paramâṇur* iti.

kāme 'ṣṭa-dravyako 'śabda

iti. *kāma-dhātau yadā śabdo 'tra nôtpadyate. tadā niyatam aṣṭa-dravyaka eva bhavati nâto nyūna-dravyakaḥ.*

aparêndriya

iti. aparam indriyam asminn ity *aparêndriyaḥ*. cakṣur-ādimān ity arthaḥ. yatra hi cakṣuḥ śrotr'ādi vā tatra kāyêndriyeṇa bhavitavyaṃ tat-pratibaddha-vṛttitvāc cakṣur-ādīnāṃ. *sa-śabdāḥ punar ete paramâṇava* ity aṣṭa-dravyak'ādayaḥ saṃghāta-paramâṇavaḥ sa-śabdā utpadyamānā *yathākramaṃ nava daśâikādaśa-dravyakā utpadyante.* yo 'ṣṭa-dravyakaḥ. sa nava-dravyakaḥ. yo nava-dravyakaḥ. sa daśa-dravyakaḥ. yo daśa-dravyakaḥ. sa ekādaśa-dravyaka iti. *asti hîndriyâvinirbhāgī śabdo 'pî*ti. indriyād vinirbhaktuṃ yo na śakyate. sa *indriyâvinirbhāgī śabdaḥ*. indriyâpṛthag-vartī 'ty arthaḥ. avinirbhogī 'ti kecid bhuji paṭhanti.

katham avinirbhāge bhūtānāṃ kaścid eva saṃghātaḥ kaṭhina ity-ādi. *kaṭhinaḥ* pṛthivī-dhātuḥ. *dravo* [Tib. 112ᵇ] 'b-dhātuḥ. *uṣṇas* tejo-dhātuḥ. *samudīraṇā*[4]

[1] 論二 22ᵇᶜ. [2] Kārikā I, 47ᶜᵈ. [3] K. II, 9ᵃ. [4] °ṇo NT.

vāyu-dhātuḥ. tulya-bhūta-sadbhāvāt tulya-rūpais tat-saṃghātair bhavitavyam ity abhiprāyaḥ. *yad yatra paṭutamam* iti vistaraḥ. *yad* dravyaṃ pṛthivy-ādi-lakṣaṇaṃ. *yatra* saṃghāte *paṭutamaṃ* sphuṭatamaṃ *prabhāvataḥ* śaktito na tu dravyataḥ *udbhūtam* utpannaṃ. *tasya tatrôpalabdhiḥ*. *tasya* dravyasya *tatra* saṃghāta *upalabdhir*[1] grahaṇaṃ. *sūcī-tūlī-kalāpa-sparśavat*. tatra *sūcyo* loha-mayyaḥ pratītā loke. *tūlyo* vīraṇ'ādi-puṣpa-mūla-daṇḍāḥ. yāḥ siṃkā iti prākṛta-jana-pratītāḥ. tāsāṃ sūcīnāṃ tūlīnāṃ ca *kalāpaḥ*. tasya *sparśaḥ sūcī-tūlī-kalāpa-sparśaḥ*. tasya cô*palabdhiḥ*. tasya paṭutamasya prabhāvata udbhūtasya bhūtasyêti. tatra tasyêvêti. anena lakṣaṇena vatiḥ[2]. etad uktaṃ bha-vati. yathā tulye 'pi sūcīnāṃ tūlīnāṃ kalāpa-sadbhāve tīkṣṇatvāt sūcīnām eva sparśo[3] vyaktam upalabhyate. na tūlīnām atīkṣṇatvāt. tathā *kvacid eva saṃ-ghāte* kāṣṭh'ādike *kaṭhinam* upalabhyate. *kvacid dravaḥ* pānīye. *kvacid uṣṇo*[4] 'gnau. *kvacit samudīraṇā*[5] vāyau. na ca tatra-tatra saṃghāte catvāri mahā-bhūtāni na santi. *saktu-lavaṇa-cūrṇa-rasavac ca. saktu-cūrṇānāṃ lavaṇa-cūrṇānāṃ ca* yathā *rasasyô*palabdhiḥ. *lavaṇa-cūrṇa-rasa* eva vyaktam upalabh-yate. na tu *saktu-cūrṇa-rasaḥ*. tadvad ihâpîti. *saṃgraha-dhṛti-pakti-vyūhanād* iti. *saṃgraha*-karmaṇā 'b-dhātor astitvaṃ gamyate kāṣṭh'ādike. anyathā pāṃsu-muṣ-ṭivat tad viśīryate. yadi tatrâb-dhātur na syāt. *dhṛti*-karmaṇā 'psu nau-prabhṛ-tīnāṃ [Tib. 113ª] pṛthivī-dhātor astitvaṃ gamyate. *pakti*-karmaṇā tejo-dhātor astitvaṃ gamyate. yadi hi tan na syāt kāṣṭh'ādikaṃ na pūtī-bhavet. *vyūhana*-karmaṇā vāyu-dhātor astitvaṃ gamyate. prasarpaṇaṃ hi tasya na syād vṛd-dhir vā yadi vāyu-dhātus tatra na syāt. evam anyatrâpi yojyaṃ. *pratyaya-lābhe ca satîti* vistaraḥ. *pratyayānām* agny-ādīnāṃ *lābhe sati kaṭhin'ādīnāṃ* [6]*ca dra-vaṇ'ādi-bhāvāt.*[6] dravaṇa[7]-ghanatv'ādi-bhāvāt. tad-yathā 'gni-bhūte sati kaṭhi-nasya lohasya dravaṇaṃ. tena jñāyate lohe 'b-dhātur astîti. tathā dravasya śaity'ādi-pratyaya-lābhe kāṭhinyaṃ. tena jñāyate pṛthivī-dhātor atrâstitvam iti. tathā kaṭhina-saṃgharṣād auṣṇyam upalabhyate. tena tejo-dhātor atrâstitvaṃ gamyate. iti evaṃ saṃbhavato 'nyatrâpi yojyaṃ. *apsu śaityâtiśayād auṣṇyaṃ gamyate ity apara* iti bhadanta-Śrīlātaḥ[8]. yasmād āpaḥ śītāḥ śītatarāḥ śītatamāś ca upalabhyante. tato jñāyate tejasas tatrânyatara-tamôtpatteḥ śaityâtiśayaḥ. tena ca tatra tejo 'stîti gamyate.

*avyatibhedê 'pî*ti vistaraḥ. taṃ matam Ācāryo dūṣayati. *yathā na ca*

[1] °bdhi MSS. [2] vati denotes a Taddhita-suffix vat. [3] saṃsp° C; reg-pa. [4] °ṣmo NC, °ṣṭo T. [5] °ṇo MSS. [6]....[6] drava-dravyādravyāṇāṃ ca dravāṇādi-bhāvāt (!) N, uvṛddhavyānāṃ ca dravaṇ'ādi-bhāvāt C, drava-dravyādravyāṇāṃ ca dravaṇ'ādi-bhāvāt T; yaṅ gśer-ba la-sogs-par ḥgyur-baḥi phyir-la. [7] gśer-ba la-sogs-pa yaṅ = dravaṇ'ādīnāṃ ca. [8] °lābhaḥ MSS. dpal-len.

śabdasya dravyântareṇa *vyatibhedo* miśrībhāvo 'sti *atiśayaś ca bhavati* svabhāva-bhedāt paṭuḥ śabdaḥ paṭutaraḥ paṭutama iti. evam ihâpi bhavet. yathā ca *vedanāyā* na kenacid dravyântareṇa vyatibhedo bhavatîti [Tib 113^{b}] svabhāva-bhedāt tāratamyenâtiśayaḥ. tathêhâpîti. nânena tejo-'stitvaṃ gamyate. tā eva hy āpaḥ kāścic chītāḥ kāścic chītatarāḥ kāścic chītatamā iti. *bījatas teṣu teṣāṃ bhāvo na svarūpata ity apara* iti Sautrāntikāḥ. *bījataḥ* śaktitaḥ sāmarthyata ity arthaḥ. *na svarūpato* na dravyata ity arthaḥ. śaktir eva hi nānā-vidhā 'sti yayā yogibhir adhimokṣa-viśeṣeṇa suvarṇa-dhātū rūpya-dhātus tāmra-dhātur ity evam-ādayo dhātvaḥ kriyante. kasmād ity āha. *saṃty asmiṃ dāru-skandhe vividhā dhātava iti vacanāt.* dhātu-śaktayo hi tatraivaṃ Bhagavatôktāḥ. na hi tatrâ-tibahūnāṃ suvarṇa-rūpy'ādīnāṃ [1]svarūpato 'vakāśo[1] 'stîti.

kathaṃ vāyau varṇa-sadbhāva iti Vaibhāṣikān evaṃ codayanti.

kāme 'ṣṭa-dravyaka

iti[2] niyame *kathaṃ vāyau varṇo* 'stîti nirdhāryate. na hi kathaṃcit tatra varṇa upalabhyate. *śraddhānīya eṣo 'rtho nânumānīya* iti Vaibhāṣikāḥ. para-m'āptair ayam ukto 'rtha iti pratyetavyo nârtho 'numāna-sādhya ity abhiprāyaḥ. *saṃsargato*[3] *gandha-grahaṇād vê*ti. asti vā 'numānam iti darśayati. gandhavatā tu dravyeṇa vāyoḥ saṃparkād gandha upalabhyate. *sa ca gandho varṇaṃ na vyabhicarati.* yatra hi gandhaḥ. tatra varṇena bhavitavyam iti. atra ca sādha-na-vacanaṃ. varṇavān vāyur gandhavattvāj [Tib. 114^{a}] jāti-puṣpavad iti.

rūpa-dhātau gandha-rasayor abhāva ukta iti.

vinā gandha-rasa-ghrāṇa-jihvā-vijñāna-dhātubhir

iti[4] vacanāt. *tena tatratyāḥ paramâṇavaḥ ṣaṭ-saptâṣṭā dravyakā* iti. *tatratyās* tatra bhavāḥ. *tatratyāḥ paramâṇavaḥ* saṃghāta-paramâṇavo 'dhikṛtāḥ. ya ihâṣṭa-dravyaka ukto nirindriyo 'śabdaḥ. sa tatra ṣaḍ-dravyakaḥ. yo nava-dravyakaḥ kāyêndriyā. sa sapta-dravyakaḥ. yo daśa-dravyako 'parêndriyaḥ. so 'ṣṭa-dravyakaḥ. sa-śabdakāḥ punar ete saptâṣṭa-nava-dravyakā ity avagantavyaṃ. *ukta-rūpatvān na punar ucyanta* iti. *ukta*-kalpatvān *na punaḥ* sūtryanta ity arthaḥ.

kiṃ punar atra dravyam eva dravyam iti vistaraḥ. mukhya-vṛttyā yad dravyaṃ yasya sva-lakṣaṇam asti. tad dravyaṃ gṛhyate. *āho-svid āyatanaṃ* dravyam ity adhikṛtaṃ. *āyatanam* api hi dravyam iti śakyate vaktuṃ sāmānya-viśeṣa-lakṣaṇa-sadbhāvāt. *kiṃ câtaḥ. kaś câto* doṣa ity arthaḥ. *yadi dravyam eva dravyaṃ gṛhyate.* yadi rūpa-paryanta-lakṣaṇaṃ pṛthivy-ādi-paramâṇu-dravyaṃ

[1]....[1] °taḥ tatrâvak° MSS. tatra is wanting in Tib. [2] Kārikā II, 23^{ab}. [3] °tā MSS., ḥdres-par. [4] Kārikā I, 30^{c}.

gṛhyate. *atyalpam idam ucyate. aṣṭa-dravyaka* ity-ādi. *saṃsthāna-gurutva-laghutva-ślakṣṇatva-karkaśatva-śīta-jighatsā-pipāsānāṃ saṃbhavato* dravyântarāṇāṃ *kvacit-kvacit sadbhāvāt.* tathā ca sati yo 'ṣṭa-dravyakaḥ. sa nava-dravyako yāvac caturdaśa-dravyaka ity aṣṭa-dravyaka-niyamo bhidyate. evaṃ nava-dravyak'ādiṣu yojyaṃ. evaṃ rūpa-dhātāv[Tib.114^{b}]api ṣaṭ-saptâṣṭa-dravya-niyama-bhedo vaktavyaḥ. *catur-dravyako hi vaktavya* iti. yasmād *bhūtāny api* pṛthivy-ādīni *spraṣṭavy'āyatanaṃ.*

spraṣṭavyaṃ dvi-vidham

iti[1] vacanāt. tasmāt kāme catur-dravyako 'śabdaḥ. rūpaṃ gandho rasaḥ spraṣṭavyam iti. sa-śabdas tu paṃca-dravyaka iti vaktavyaṃ. *yad āśraya-bhūtam* iti. pṛthivy-ādīni catvāri. *yad āśrayi-bhūtam* iti. rūpaṃ gandho rasaḥ spraṣṭavyâika-deśaś ca. tad evaṃ saṃsthānasya rūpe 'ntarbhāvāt. gurutv'ādīnāṃ ca spraṣṭavya iti. nâtyalpam idam ucyate. nâpy atibahu. āśraya-bhūtānāṃ spraṣṭavy'āyatanān niḥkṛṣya catur-dhā nirdeśāt. *evam api bhūyānsî*ti vistavaḥ. yad bhūta-catuṣkam āśraya ekasyôpādāya-rūpasya nīlasya pītasya vā. na tad evânyasyôpādāya-rūpasya gandhasya rasasya v' āśrayaḥ. kiṃ tarhi. *anyad eva bhūta-catuṣkaṃ tasy' āśraya* iti Vaibhāṣika-siddhântaḥ. *tatra punar jāti-dravyam* iti. bhūta-catuṣka-jātir atra gṛhyate. *yā*[2] *hy ekasya bhūta-catuṣkasya jātiḥ. tām anyāni bhūta-catuṣkāni nâtikrāmanti. evaṃ vikalpena vaktum* iti. kiṃcid atra dravyam eva dravyaṃ gṛhyate yad āśraya-bhūtaṃ. kiṃcid atr' āyatana-dravyaṃ gṛhyate yad āśrayi-bhūtaṃ. yac câitad āśraya-bhūtaṃ. taj jātyā gṛhyata iti.[3] *chandato hi vācāṃ pravṛttiḥ. arthas tu parīkṣya* iti. *chandata* icchātaḥ saṃkṣepa-vistara-vidhānânuvidhāyinyo vācaḥ pravartante. *arthas tu* tāsāṃ[4] *parīkṣyaḥ.* kim evaṃ niyata-[Tib. 115^{a}] sahôtpādāni tāni bhavanti. na bhavantîti. Yog'ācāra[5]-cittās tu saṃghātâvasthāne bhūtānāṃ bhautikānāṃ ca niyamaṃ varṇayanti. katham iti. ucyate. asti samudāya eka-bhautikas tad-yathā śuṣko mṛt-piṇḍaḥ. asti dvi-bhautikaḥ sa ev' ārdraḥ. asti tri-bhautikaḥ sa evôṣṇaḥ. asti yāvat sarva-bhautikaḥ sa ev' ārdra uṣṇaś ca mṛt-piṇḍo gamanâvasthāyām iti. upādāya-rūpe 'pi yad upādāya-rūpaṃ yasmin samudāye upalabhyate. tat tatrâstîti veditavyaṃ. asti samudāya ekôpādāya-rūpikaḥ. tad-yathā prabhā. asti dvy-upādāya-rūpikaḥ. tad-yathā [6]sa-śabda-gandho vāyuḥ.[6] try-upādāya-rūpikaḥ. tad-yathā dhūmaḥ. tasya rūpa-gandha-spraṣṭavya-viśeṣa-prabhāvitatvāt. spraṣṭavya-viśeṣaḥ punar atra laghutvaṃ veditavyaṃ. catur-upādāya-rūpikaḥ. tad-yathā guḍa-piṇḍaḥ. paṃcôpādāya-rūpikaḥ. tad-yathā sa eva sa-śabdaḥ. ity evam-ādy[7] api

[1] Kārikā I, 34^{a}. [2] yo CN, ye T. [3] 論四 2^{b4} et seq. [4] tābhyāṃ MSS. de-dag-gi.
[5] 瑜伽論第三 (永—13^{b}). [6]....[6] Simply śabda- MSS.; rluṅ sgra daṅ dri daṅ bcas-pa.
[7] °diṣv MSS. la-sogs-pa.

vaktavyaṃ.

(24^{ab}) *śeṣāṇāṃ vaktavya* iti citta-caittānāṃ viprayuktānāṃ ca.

citta-caittāḥ sahâvaśyam

iti. na cittaṃ caittair vinā utpadyate. nâpi caittā vinā cittenêty avadhāryate. na tu sarvaṃ cittaṃ sarva-caitta[1]-niyata-sahôtpādaṃ. nâpi sarva-caittāḥ sarva-citta-niyata-sahôtpādā iti.

[Tib. 115^{b}] *sarvaṃ saṃskṛta-lakṣaṇair*

iti. *saṃskṛta-lakṣaṇair* yad yuktaṃ. tat sarvaṃ taiḥ *saṃskṛta-lakṣaṇair* jāty-ādibhir avaśśyaṃ sahôtpadyate. kiṃ punas tad ity āha. *yatkiṃcid utpadyate rūpaṃ cittaṃ caitasikāś citta-viprayuktāś cê*ti. pūrvam eva hy asaṃskṛtaṃ bahiṣkṛtaṃ. tatrâsaṃskṛtaṃ nâivôtpadyate iti[2] vacanāt. *vikalpârtho vā-śabda* iti. *kiṃcit prāptyā sahôtpadyate yat sattva-saṃkhyātaṃ*. kiṃcin na yad asattva-saṃkhyātam iti *vikalpaḥ*. pratisaṃkhyā'pratisaṃkhyā-nirodhayor yady api prāptir asti na tu tāv utpadyete iti na tayor grahaṇaṃ. sahôtpādana-niyamo hy ayam ārambha[3] iti. asattva-saṃkhyātasya prāptir nâstîti kim atra kāraṇaṃ. sarva-sattva-sādhāraṇatvāt. saha-jayâiva ca prāptyā prāptimān sahôtpadyate. na pūrva-paścāt-kāla-jayêty avagantavyaṃ.

(24^{cd}) *gati-viṣaya* iti. utpatti-viṣaya ity arthaḥ. *mahābhūmikā* iti. mahattvaṃ sarva-citta-bhavatvāt.

(25) *ime kilê*ti. kila-śabdaḥ para-mata-dyotane. sva-mataṃ tu chand'ādayaḥ sarva-cetasi na bhavanti. tathā hy anenâiv' Ācāryeṇa Paṃcaskandhake[4] likhitaṃ. chandaḥ katamaḥ. abhiprete vastuni abhilāṣaḥ. adhimokṣaḥ katamaḥ. niścite vastuni tathâivâvadhāraṇam ity-ādi. *cetanā cittâbhisaṃskāra* iti. *citta*-praspandaḥ praspanda [Tib. 116^{a}] iva praspanda ity arthaḥ. *viṣaya-nimitta-grāha* iti. *viṣaya*-viśeṣa-rūpa-*grāha*[5] ity arthaḥ. *sparśa indriya-viṣaya-vijñāna-saṃnipāta-jā spṛṣṭir* iti. *indriya-viṣaya-vijñānānāṃ saṃnipātāj* jātā *spṛṣṭiḥ*. *spṛṣṭir* iva *spṛṣṭiḥ*. yad-yogād *indriya-viṣaya-vijñānāny* anyonyaṃ spṛśantîva sā *sparśaḥ*. *dharma-pravicaya* iti. pravicinotîti *pravicayaḥ*. pravicīyante vā anena *dharmā* iti *pravicayaḥ*. yena saṃkīrṇā iva *dharmāḥ* puṣpāṇîva pravicīyante uccīyanta ity arthaḥ. ime s'āsravā ime 'nāsravāḥ. ime rūpiṇaḥ ime 'rūpiṇa iti. dharmāṇāṃ pravicayaḥ *dharma-pravicayaḥ*. pratītatvāt prajñêti vaktavye śloka-bandh'ānuguṇyena *matir* iti kārikāyām uktaṃ. *smṛtir ālambanâsaṃpramoṣa* iti. yad-yogād *ālambanaṃ* na mano vismarati. tac câbhilapatîva[6]. sā smṛtiḥ. *manaskāraś*

[1] citta NC, om. T; sems-las byuṅ-ba. [2] 論四 1^{a3}. [3] °mva T, °raddha N; brtsams-pa-yin.
[4] 大乘五蘊論 (來九 98^{b}). [5] °haka C. [6] °laṣat° MSS.; mṅon-par brjod-pa.

cetasa ābhoga iti. ālambane *cetasa* āvarjanam. avadhāraṇam ity arthaḥ. manasaḥ kāro *manaskāraḥ*. mano vā karoti āvarjayatîti *manaskāraḥ*. *adhimuktis tad-ālambanasya* guṇato *'vadhāraṇam*.[1] rucir ity anye. yathāniścayaṃ dhāraṇêti Yog'ācāra-cittāḥ. *samādhiś cittasyâikâgratê*ti. *agram* ālambanam ity [Tib. 116[b]] eko 'rthaḥ. yad-yogāc cittaṃ prabandhena ekatr' ālambane vartate. sa *samādhiḥ*. yadi samādhiḥ sarva-cetasi bhavati. kim arthaṃ dhyāneṣu yatnaḥ kriyate. balavat-samādhi-niṣpādanârtham.

katham ekasmiṃś citte daśānāṃ bhinna-lakṣaṇānāṃ caittānām astitvaṃ gamyata iti ata āha. *sūkṣmo hi citta-caittānāṃ viśeṣa* iti vistaraḥ. sa eṣa *viśeṣaḥ citta-caittānāṃ durlakṣyaḥ prabandheṣv api tāvat kiṃ punaḥ kṣaṇeṣu* kāla-paryanta-lakṣaṇeṣu. *rūpiṇīnām api oṣadhīnāṃ* mūrtānām api kāsāṃcit harītakī-prabhṛtīnāṃ *bahu-rasānāṃ* ṣaḍ-rasānām *indriya-grāhyā* jihvêndriya-grāhyāḥ *duravadhārā*[2] duḥpariccheda *bhavanti*. *kiṃ punaḥ* ye *dharmā* amūrtā *buddhi-grāhyā* mano-vijñāna-mātra-grāhyāḥ. tasmād āptôpadiṣṭā iti kṛtvā tathâiva te pratipattavyā ity abhiprāyaḥ.

(26) *śraddhā cetasaḥ prasāda* iti. kleśôpakleśa-kaluṣitaṃ cetaḥ śraddhā-yogāt prasīdati. udaka-prasādaka-maṇi-yogād ivôdakaṃ. *satya-ratna-karma-phalâbhisaṃpratyaya*[3] *ity apare* iti. ākāreṇa śraddhā-nirdeśaḥ. satyeṣu caturṣu ratneṣu ca triṣu karmasu ca śubhâśubheṣu tat-phaleṣu ca iṣṭâniṣṭeṣu saṃty evâtānîty *abhisaṃpratyayo* 'bhisaṃpratipattiḥ śraddhêti. *apramādaḥ kuśalānāṃ dharmāṇāṃ bhāvanê*ti. *bhāvanā* nāma *kuśalānāṃ* [Tib. 117[a]] pratilambha-niṣevaṇa-svabhāvā.

pratilambha-niṣev'ākhye śubha-saṃskṛta-bhāvane

iti[4] vacanāt sā katham *apramādo* nāma caitasiko bhaviṣyati. yasmin sati sā pratilambha-niṣevaṇa-bhāvanā bhavati. so *'pramādaḥ* tātparya-lakṣaṇaḥ. ata āha. *yā teṣv avahitatê*ti. tad evaṃ sati bhāvanā-hetāv ayaṃ bhāvanôpacāraḥ kṛta iti. *cetasa ārakṣê*ti. yaḥ sāṃkleśikebhyaś[5] cittam ārakṣate.[6] *so 'pramāda* iti. *citta-karmaṇyatê*ti. yad-yogāc *cittaṃ karmaṇyaṃ* bhavati. sā *citta-karmaṇyatā* citta-lāghavam ity arthaḥ. *nanu ca sūtre kāya-praśrabdhir apy uktê*ti. kaś ca paryāyo yat praśrabdhi-saṃbodhy-aṃga-dvayaṃ bhavati. asti kāya-praśrabdhir asti citta-praśrabdhiḥ. tatra yā 'pi kāya-praśrabdhiḥ. tad api praśrabdhi-saṃbodhy-aṃgam abhijñāyai saṃbhodhaye nirvāṇāya saṃvartate. yā 'pi citta-praśrabdhiḥ. tad api praśrabdhi-saṃbodhy-aṃgam abhijñāyai saṃbodhaye nirvāṇāya saṃvar-

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[1] °ṇāt MSS. [2] °dhānā MSS.; ñes-par gzuṅ-bar dkaḥ-ṣiṅ. [3] °pratya MSS. mṅon-par yid ches-par yin. [4] Kārikā VII, 33[ab]. [5] °kebhyāś NC, °ketyāś T; kun-nas ñon-moṅs-pa-dag-las. [6] °kṣyate MSS. kun-tu sruṅ-ba.

tata iti.[1] katham iyam ekâivôcyate. *praśrabdhiś citta-karmaṇyatê*ti. *sā tu yathā kāyikī vedanê*ti. *yathā* cetasy api *vedanā* paramâṇu-saṃcay'ātmakêndriy'āśraya-tvāt *kāyikī* 'ty ucyate *tathêyam api* praśrabdhir *avagantavyā*. *kathaṃ sā bodhy-aṃgeṣu yokṣyata* iti asamāhitatvāt paṃcānāṃ vijñāna-kāyānāṃ pṛcchati. *tatra tarhî*ti vistaraḥ. [Tib. 117[b]] *tatra* sūtre kāya-vaiśāradyam eva *kāya-karmaṇyatā* bhūta-viśeṣa-lakṣaṇā prīty-adhyākṛtā. prīta-manasaḥ kāyaḥ praśrabhyata iti vacanāt. *kathaṃ sā bodhy-aṃgam* iti. pṛthak-kalāpatvāt s'āsravatvāc ca na yujyata ity abhiprāyaḥ. *prītiḥ prīti-sthānīyāś ca dharmāḥ prīti-saṃbodhy-aṃgam* iti vistaraḥ. tīrthikāḥ kila Bhagavac-chrāvakān evam āhuḥ. śramaṇo bhavanto Gautama evam āha. evaṃ yūyaṃ bhikṣavaḥ paṃca nivaraṇāni prahāya cetasa upakleśa-karāṇi prajñā-daurbalya-karāṇi sapta bodhy-aṃgāni bhāvayatêti. vayam apy evaṃ brūmaḥ. tatrâsmākaṃ śramaṇasya ca Gautamasya ko viśeṣo dharma-deśanāyāḥ. tebhyo Bhagavatā etad upadiṣṭaṃ. paṃca santi daśa bhavanti. daśa santi paṃca vyavasthāpyante. *pratighaḥ pratigha-nimittaṃ ca* nav' āghāta-vastūni[2] *vyāpāda-nivaraṇam uktaṃ* Bhagavatā. tad-ānukūlyāt. tathā sapta santi caturdaśa bhavanti. caturdaśa santi sapta vyavasthāpyante. prītiḥ prīti-nimittaṃ cêty[3] anena bhedena. tad-ānukūlyād iti. *na ca saṃkalpa-vyāyāmau prajñā-svabhāvāv* iti. tayor yathākramaṃ vitarka-vīrya-svabhāvatvāt. *na tau prajñā-svabhāvau*. yadā ca tri-skandho mārgaḥ kriyate śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandha iti. tatra prajñā-skandha-nirdeśa uktaṃ. prajñā-skandhaḥ katamaḥ. samyag-dṛṣṭiḥ samyak-saṃkalpaḥ samyag-vyāyāma iti. *upekṣā* [Tib. 118[a]] *citta-samatê*ti. yad-yogāc cittaṃ samam anābhoge vartate. sôpekṣā saṃskārôpekṣā nāma. tri-vidhā hi upekṣā. vedanôpekṣā saṃskārôpekṣā apramāṇôpekṣā cêti.

nanu côktaṃ durjñāna eṣāṃ viśeṣa iti. sūkṣmo hi citta-caittānāṃ viśeṣaḥ. sa eṣa duḥparicchedaḥ pravāheṣv api tāvad ity[4]-ādi vacanāt. duḥkhena jñāyate *dur-jñānaḥ*. *asti hi nāma durjñānam api jñāyate*. yad aviruddhaṃ ekasmiṃś citta-kṣaṇe dharmântareṇa sparś'ādinā. *idaṃ tu khalu ati-durjñānaṃ yad virodhe 'py avirodha* iti. ābhogânābhogayor ekasmiṃś citta-kṣaṇe *avirodho* vyavasthāpyata iti vākya-śeṣaḥ. na hi viruddhayoḥ sukha-duḥkhayor ekasmiṃś citta-kṣaṇe bhāvo dṛṣṭa iti. *anyatr' ābhoga* iti. *anyatr'* ālambane *ābhogo 'nyatrânābhoga ity avirodhaḥ*. *evaṃ-jātīyakam atrânyad apy āyāsyatî*ti[5]. virodha-jātīyaṃ yathā vitarka-vicārau. tayor hi lakṣaṇaṃ citt'audārikatā vitarkaḥ. citta-sūkṣmatā vicāra iti.

[1] Cf. Saṃyutta-Nikāya V, 111 & 雜阿含第二十七 (辰三 56[b1]). [2] See p. 109[2n]. [3] Cf. Saṃyutta-Nikāya V, 108 et seq. & 雜阿含第二十七 (辰三 56[a]). [4] 論四 3[b9]. [5] °syāt° MSS. ḥbyuṅ-bas ṣes-bya-ba.

vitarka-vicār'audārya-sūkṣmate

iti[1] vacanāt. tayos tu ekatra citte virodha iti vakṣyate. *yas tasya nayaḥ. so 'syâpî*ti. paryāyeṇânayor vṛttir ity abhiprāyaḥ. *hrīr apatrāpyaṃ ca paścād vakṣyate* iti.

ahrīr agurutā 'vadye bhayâdarśitvam atrapê ty[2]

atra viparyaya-grahaṇāt. *sa tu prajñ'ātmaka* iti. sa tv amohaḥ *prajñā*-svabhāvaḥ. *prajñā ca* [Tib. 118[b]] *mahābhūmikê*ti.

matiḥ smṛtir

iti[3] vacanāt. *nâsau kuśala-mahābhūmika evôcyate*. kiṃ tarhi. akuśal'ādi-bhūmiko[4] 'pîti. *aviheṭhanê*ti: yad-yogāt paro na viheṭhyate. sā *'vihiṃsā* vihiṃsāpratipakṣaḥ caitasikaḥ. *cetaso 'bhyutsāha* iti. kuśala-kriyāyāṃ yaś cetaso *'bhyutsāhaḥ*. tad *vīryaṃ*. yas tv [5]akuśal'ādi-kriyāyāṃ[5] cetaso *'bhyutsāhaḥ*. nâitad vīryaṃ. kausīdyam eva tat. pravacane paṭhyate. sīdan'ātmakatvāt. tathā hy uktaṃ Bhagavatā. ito bāhyakānāṃ yad vīryaṃ kausīdyam eva tad iti.

(27[ab]) *moho nāmâvidyê*ti.

vidyā-vipakṣo dharmo 'nyo 'vidyê ti.[6]

paścād vyākhyāyate. *bhāvanā-vipakṣo dharma* iti. bhāvanāyā abhāva-mātrapratipattir mā bhūd iti *bhāvanā-vipakṣa* ity āha. evaṃ kauśīdy'ādiṣv api vyākhyeyaṃ. *kāya-gurutā-citta-gurutê*ti. praśrabdhi-pratipakṣo dharmaḥ. *yathā kāyikī vedanê*ti. *yathā vedanā* rūpîndriy'āśrayatvāt caitasiky api *kāyikī* 'ti vyākhyātā. tathā kāyikaṃ styānaṃ. paṃca-vijñāna-kāya-saṃprayuktaṃ styānaṃ kāyikam ity ucyate. *auddhatyaṃ cetaso 'vyupaśama* iti. nṛtya-gīt'ādi-śṛṃgāraveṣâlaṃkārak'ādy[7]-*auddhatya*-saṃniśraya-dāna-karmakaś caitasiko dharmaḥ.

na câtra styānaṃ paṭhyate ity Abhidharme. *prāpti-jño devānāṃ priyo na tv iṣṭi-jña* [Tib. 119[a]] iti. pāṭha-prāmāṇya-mātreṇa daśa kleśa-mahābhūmikāḥ prāptā ity etām eva prāptiṃ jānīte *devānāṃ priyo na tv* ācāryāṇām *iṣṭiṃ* icchāṃ jānīte. ko 'yaṃ *devānāṃ priyo* nāma. ṛjuka-jātīyo *devānāṃ priya* ity eke vyācakṣate. aśaṭho hi *devānāṃ priyo* bhavati. mūrkho *devānāṃ priya* ity apare.

yo h'īśvarāṇām iṣṭaḥ sa na tāḍanena[8] śikṣata

iti mūrkho bhavatîti. *yathâivâmoha* iti. *yathâivâmohaḥ* kuśala-mūlaṃ prajñāsvabhāvatvān mahābhūmika iti vyavasthāpito *na kuśala-mahābhūmika* evêty avadhāryate. tataś ca kuśala-mahābhūmikeṣu na paṭhitaḥ. tathā muṣita-smṛty-

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[1] Kārikā II, 34[a]. [2] Kārikā II, 33[ab]. [3] K. II, 25[b]. [4] Sic MSS.; sa chen-po la-sogs-pa = ādimahābhūmika. [5]....[5] mi-dge-ba bya-ba-la = akuśala-kriyāyām. [6] K. III, 28[c]. [7] °rakāy MSS. rgyan-la-sogs-paḥi. [8] Sic MSS. gtams-śiṅ. Qu. pāṭhanena?

ādayo 'pi paṃca mahābhūmikatvāt na kleśa-mahābhūmikā evêty avadhāryante. tataś ca ime na kleśa-mahābhūmika-madhye paṭhyante. katham ity āha. *smṛtir eva hi kliṣṭā muṣita-smṛtitā. samādhir eva kliṣṭo vikṣepa ity evam-ādî*ti. *ādi*-śabdena prajñâîva kliṣṭā asaṃprajanyaṃ. manaskāra eva kliṣṭo 'yoniśo-mana-skāraḥ. adhimuktir eva kliṣṭā mithyā'dhimokṣa iti darśayati.

ata evôcyata iti vistaraḥ. yata evaṃ smṛty-ādayo muṣita-smṛtit'ādayo vya-vasthāpyante. nâitad-vyatiriktā. *ata evôcyate catuṣ-koṭika* iti. *ye mahābhūmikāḥ kleśa-mahābhūmikā api ta* iti 'kākv' āpṛcchati.[1] *catuṣ-koṭikāḥ*. syur mahābhū-mikāḥ na kleśa-mahābhūmikāḥ. [Tib. 119[b]] syuḥ kleśa-mahābhūmikā na mahā-bhūmikāḥ. syur mahābhūmikāś ca kleśa-mahābhūmikāś ca. syur nâîva mahā-bhūmikā na kleśa-mahābhūmikāḥ. *tṛtīyā smṛty-ādaya* iti. ye muṣita-smṛty-āda-yaḥ *paṃca* yathôktāḥ. ete hi mahābhūmikāḥ kleśa-mahābhūmikāś ca. *caturthī etān ākārāṃ sthāpayitvê*ti. ukta-nirmuktā dharmāḥ kuśala-mahābhūmik'ādayaś caitasikā rūp'ādayaś cânya iti. *teṣām anyathā catuṣ-koṭika* iti. dvitīyāyāṃ ko-ṭyāṃ vikṣepaḥ prakṣeptavyaḥ. na tu tṛtīyāyām. ata evaṃ vaktavyaṃ. pra-thamā koṭiḥ pūrvavat. dvitīyā āśraddhyaṃ kausīdyaṃ avidyā auddhatyaṃ pra-mādo vikṣepaś ca. tṛtīyā smṛty-ādayaś catvāraḥ. muṣitā-smṛty-asaṃprajanyâ-yoniśo-manaskāra-mithyā'dhimokṣā ity arthaḥ. caturthī pūrvavat. yat tûktaṃ na câtra styānaṃ paṭhyata iti.[2] tān pratibravīti. *styānaṃ punar iṣyata* iti vis-taraḥ. *tasyâpāṭhe kasyâparādha* iti. kim asya styānasya *apāṭhe* mamâparādhaḥ. kim Ābhidhārmikasyêti. Abhidharma-kārasyâyam aparādho na mamêty abhiprā-yaḥ. styānasya sarva-kleśa-saṃyogitvenâbhimatatvāt. *evaṃ tv āhur* iti. tatra śāstre styānasyâpāṭhe kāraṇam āhur Ābhidhārmikāḥ.[3] *kṣiprataraṃ kilê*ti. [Tib. 120[a]] *kila*-śabdo 'saṃbhāvanāyāṃ. katham hi nāma kliṣṭo dharmaḥ śuklasya samādher anuguṇo bhaviṣyati. lay'auddhatye hi samādhi-paripaṃthinī. tat ka-thaṃ paripaṃthy evânuguṇe iti. *na hy ete jātu sahacariṣṇutāṃ*[4] *jahīta* iti. *na hy ete* styān'auddhatye kadācit sahacara-dharmatāṃ tyajata ity arthaḥ. *tathā 'pi yad yasyâdhimātraṃ* iti. evam api ca[5] styānaṃ auddhatyaṃ vā *yasya* pudgala-syâ*dhimātraṃ*. sa pudgalas *tac-caritaḥ* styāna-carita auddhatya-cārito vā 'vagan-tavyaḥ. kvacid dhi kalāpe kaścid dharma udbhūto[6] bhavatîti. *nânyatrê*ti kuśa-l'ādiṣu.

(27[cd]) *akuśale tv āhrīkyam anapatrapê*ti.

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[1]....[1] kāṃkṣāp° MSS. tshig-zur-gyis kun-tu ḥdri-bar byed-pa. [2] 論四 5[b9] [3] abh° MSS.
[4] °riṣṭatāṃ N, °he variṣṭūtāṃ C, °he vaniṣṇanāṃ T; lhan-cig spyod-pa-ñid. [5] ya MSS.; evam api ca=de lta-yin mod-kyi. [6] uddhṛto MSS. śas-che-bar.

tu-śabdo viśeṣaṇe avadhāraṇe vā. akuśala evêti.

(28) *parītta-kleśa-bhūmikā*

iti. *parītto*[1] 'lpakaḥ. ko 'sau. *avidyā-mātraṃ*. avidyâiva kevalêty arthaḥ. *te=nâvidyā-mātreṇê*ti. nânyena rāg'ādinā kleśena. *bhāvanā-heyenê*ti. na darśana-heyena. *mano-bhūmikenâivê*ti. na paṃca-vijñāna-kāyikena. yasmād ime krodh'ādaya upakleśā *mano-bhūmikā eva* bhavanti. ato manaḥ-saṃprayogāt parītta-kleśa-bhūmikā ucyante. rāg'ādi-kalāpe hy avaśyam avidyayā bhavitavyam iti na parītto rāg'ādikaḥ. tad evaṃ ye sarvatra caitasike. te[2] mahābhūmikā. ye kuśala eva. te kuśala-mahābhūmikāḥ. [Tib. 120ᵇ] ye kliṣṭe nivṛte câkuśale ca. te kleśa-mahābhūmikāḥ. ye tv akuśala eva. te 'kuśala-mahābhūmikāḥ. ye parītta-kleśa-saṃprayukte cetasi. te parītta-kleśa-bhūmikāḥ[3]. *eṣāṃ tu nirdeśa upakleśeṣu kariṣyata* iti. anuśaya-nirdeśe.

(29–31) *anye 'pi câniyatā* iti. ye kadācit kuśale [4]kadācid akuśale[4] kadācid avyākṛte cetasi bhavaṃti. *middh'ādaya* iti. *ādi*-śabdenârati-vijṛṃbhikā-tandrī-bhakte 'samat'ādaya upakleśāḥ kleśāś ca rāg'ādāyo 'py aniyatatvena gṛhyante. na hy ete rāg'ādayaḥ paṃcānāṃ prakārāṇām anyatamasmiṃ niyatā bhavanti. na mahābhūmikās sarvatra cetasy abhāvāt. na kuśala-mahābhūmikāḥ kuśalatvâyogāt. na kleśa-mahābhūmikāḥ sarvatra kliṣṭe tad-abhāvāt. na hi sapratighe cetasi rāgo bhavati sarāge ca cetasi pratighaḥ. iti evam anye 'pi kleśā vaktavyāḥ. atr' ācārya-Vasumitraḥ saṃgraha-ślokam āha.

vitarka-cāra-kaukṛtya-middha-pratigha-saktayaḥ
mānaś ca vicikitsā cêty aṣṭāv aniyatāḥ smṛtā

iti. tad idam aṣṭâniyama[5]-vacanaṃ na budhyāmahe. dṛṣṭayo 'pi kasmān nâniyatā iṣyante. na hi sapratighe savicikitse vā citte mithyā-dṛṣṭiḥ pravartate.

āveṇikatve 'kuśale dṛṣṭi-yukte ca [Tib. 121ᵃ] viṃśatiḥ
kleśaiś caturbhiḥ krodh'ādyaiḥ kaukṛtyenâikaviṃśatir

iti[6] vacanāt. tasmād yadvā tad vêdam uktam iti paśyāmaḥ.

kāmâvacaraṃ tāvat paṃca-vidhaṃ iti. *kuśalam ekaṃ. akuśalaṃ dvi-vidham. āveṇikam* avidyā-mātra-saṃprayuktaṃ rāg'ādy-*anya-kleśa-saṃprayuktaṃ ca. avyākṛtam api dvi-vidhaṃ. nivṛtâvyākṛtaṃ* satkāyânta-grāha-dṛṣṭi-saṃprayuktaṃ. *anivṛtâvyākṛtaṃ ca* vipāka-j'ādīni. *kukṛta-bhāvaḥ kaukṛtyam* iti. arthasya kukṛtasya dharmaḥ. sa tu[7] caitasika iti na saṃbadhyate. tasmād āha. *iha tu*

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[1] °ttaḥ kleśo 'lpakaḥ MSS.; chuṅ-ṅuḥi ni chuṅ-baḥo. [2] Supplied from Tib. de-dag ni.
[3] Corrected Tib. °śa-mahābh° MSS. [4]....[4] Supplied from Tib. res-ḥgaḥ ni mi-dge-ba-la.
[5] aṣṭa-n° MSS. ma-ṅes-par. [6] Kārikā II, 30. [7] na MSS.; ni.

punaḥ kaukṛty'ālambano dharma iti. kiṃ-svabhāva ity āha. *cetaso vipratisāra* iti. yadi kaukṛty'ālambano dharmaḥ kaukṛtyam ucyate. tat-saṃprayuktā apy anye citta-caittāḥ kaukṛtyaṃ prāpnuvanti. na prāpnuvanti. teṣām aprādhānyāt. vipratisārâvasthāyāṃ hi kaukṛtya-lakṣaṇaṃ caitasikaṃ kaukṛty'ākāram udbhūta-vṛttikam. anye citta-caittās tad-ākāreṇânuvartaṃte. kasyacid eva hi dharmasya kasmiṃścic citta-kalāpe prādhānyam iti varṇayaṃti. *śūnyat'ālambana-vimokṣa-mukhaṃ śūnyatê*ti. skandhānām antar-vyāpāra-puruṣa-rahit'*ālambanaṃ vimokṣa-mukhaṃ* samādhi-viśeṣaḥ *śūnyatê*ty ucyate. vinīlaka-vyādhmātak'ādy-*aśubh'ālam-banaḥ alobhaḥ aśubhêty ucyate*. [1]bhāvanā-saṃbaddhatvāt strī-liṃga-nirdeśaḥ. *aśubhā* bhāvanêti.[1] tathêhâpi kaukṛty'ālambanaś caitasiko dharmaḥ kaukṛtyam iti. [Tib. 121[b]] *sthānena sthāninām atideśaḥ. sarvo grāma āgata* iti. sabhūmikaḥ śālā-samudāyo *grāmaḥ*. sthāniṣu manuṣyeṣv āgateṣu vaktāro bhavaṃti *sarvo grāma āgata* iti. evaṃ *sarvo deśa āgata* iti. *sthāna-bhūtaṃ ca kaukṛtyaṃ vip-ratisārasyê*ti. vipratisār'ālambanatvāt. tasmād yuktas tathā-nirdeśaḥ. *phale vā hetûpacāra* iti. *hetuḥ* kaukṛtyaṃ. *phalaṃ* vipratisāraḥ. tasmiṃ *phale hetur* upacaryate. *hetu*-vācakena śabdena *phalam* ucyata ity arthaḥ. *yathā ṣaḍ imāni spars'āyatanāni paurāṇaṃ karmê*ti. pūrva-janma-kṛtasya *paurāṇasya* karmaṇaś cakṣur-ādīni *ṣaṭ spars'āyatanāni* phalāni. teṣu yathā karmôpacaryate. tadvat. *yat tarhy akṛt'ālambanaṃ. tat kathaṃ kaukṛtyam* iti. yad akṛtaṃ. tan na kṛtam iti matvā codayati. *akṛte 'pi kṛt'ākhyā bhavatî*ti. *akṛte 'py* arthe kṛta-śabda-prayogo *bhavati*. katham ity āha. *na sādhu mayā kṛtam yat. tan na kṛtam* iti. *kṛtam* iva *tad* iti kṛtvā. *yat kuśalam akṛtvā tapyata* iti. *yat kuśalaṃ* dān'-ādikaṃ *akṛtvā tapyate* paścāt tāpībhavati. tat kuśalaṃ. *akuśalaṃ ca kṛtvā* kiṃ. tapyata iti adhikṛtaṃ. yac câ*kuśalaṃ* prāṇâtipāt'ādikaṃ *kṛtvā* tapyate. tad api kuśalaṃ. *viparyayād akuśalaṃ. yad akuśalam akṛtvā tapyate kuśalaṃ ca kṛtvê*ti. yat pāpam *akṛtvā* paścāt tāpībhavati na sādhu mayā kṛtaṃ yat. [Tib. 122[a]] tan na kṛtam iti. tad akuśalaṃ kaukṛtyaṃ. yac ca *kuśalaṃ* dān'ādi-kaṃ *kṛtvā* paścāt tāpībhavati na sādhu mayā kṛtaṃ yad dān'ādikaṃ kṛtam iti. tad apy akuśalaṃ. *tad etad ubhayam apy ubhayâdhiṣṭhānaṃ bhavatî*ti. *tad etat* kaukṛtyam *ubhayam api* kuśalaṃ câkuśalaṃ ca *ubhayâdhiṣṭhānaṃ bhavati* yathôktena vidhānena.

āveṇika

iti. rāg'ādi-pṛthag-bhūta ity arthaḥ.

*dṛṣṭi-yukte cê*ti.

[1]....[1] om. Tib.

ca-śabdaḥ akuśala ity anukarṣaṇârthaḥ. *mahābhūmika eva kaścit prajñā-viśeṣo dṛṣṭir* iti. saṃtīrikā yā prajñā. sā dṛṣṭiḥ. sā cêhâkuśalā gṛhyate. tasmād āha. *mithyā-dṛṣṭiś cê*ty-ādi.

kaukṛtyenâikaviṃśatir

iti *kaukṛtyena* cêti. [1]lupta-nidṛṣṭaś[1] ca-kāro draṣṭavyaḥ. *kleśaiś caturbhir* ity-ādiṣu pratyekaṃ vākya-parisamāptir veditavyā. na hi rāg'ādayaḥ paraspareṇa saṃprayujyanta ity Ābhidhārmikāḥ. *sa ca kleśa āveṇikôktāś ca viṃśatir* iti. daśa mahābhūmikāḥ[2] ṣaṭ kleśa-mahābhūmikāḥ dvāv akuśala-mahābhūmikau vitarko vicāraś cêti[3] viṃśathiḥ. *sa ca kleśo* rāgaḥ pratigho māno vicikitsā cêty *ekaviṃśatiḥ*. *ekaviṃśatir* bhavaty evêti kriyā'vadhāraṇam avagantavyaṃ. *krodh'ādibhir apî*ti.

krodhôpanāha-śāṭhyêrṣyā-pradāsa[4]-mrakṣa-matsarā
māyā-mada-vihiṃsāś cê ti[5]

[Tib. 122[b]] ebhir api *saṃprayukte citte ekaviṃśatir eva caitasikāḥ*. te c' āveṇi-kôktāḥ pūrvavat. sa cô*pakleśaḥ* krodho vā yāvad vihiṃsā vêti.[6] *kaukṛtyena ca saṃprayukte* te ca pūrvôktāḥ tac ca *kaukṛtyaṃ* ity *ekaviṃśatiḥ*. kaukṛtyam api hy upakleśaḥ. sva-taṃtram iṣyate. *samāsata āveṇika* ity vistaraḥ. avidyā-mātra-saṃprayukte *cetasi akuśale dṛṣṭi-saṃprayukte câkuśale viṃśatiḥ*. *anya-kleśôpa-kleśa-saṃprayukte tv* akuśala evâ*ikaviṃśatiḥ*.

nivṛtâvyākṛtam iti. kleś'ācchāditaṃ kuśalâkuśalatvena avyākṛtaṃ yat. tan *nivṛtâvyākṛtam*. anācchāditaṃ tv *anivṛtâvyākṛtaṃ* vipāka-j'airyāpathika-śailpa-sthānika-nairmāṇika-svabhāvam. *bahir-deśakā avyākṛtam api kaukṛtyam icchantî*ti. Kaśmīra-maṇḍalād ye bahir-deśa-sthitāḥ. te bahir-deśakāḥ. *trayodaśê*ti kvacid anivṛtâvyākṛte kaukṛtyaṃ trayodaśamam adhikaṃ prakṣipya. *middhaṃ* pracalā-yamānâvasthāyāṃ svapna-darśanâvasthāyāṃ vā *kuśalâkuśalâvyākṛtatvād* iti. śā-stre[7] vacanāt. katham middhaṃ kuśalaṃ vaktavyam [s]akuśalaṃ vaktavyam[s] avyā-kṛtaṃ vaktavyam iti. āha. kuśalaṃ vaktavyam akuśalaṃ vaktavyam avyākṛtaṃ vaktavyam iti. *yatra* [Tib. 123[a]] *dvāviṃśatiḥ*. *tatra trayoviṃśatir* iti vistaraḥ. yatra dvāviṃśatiś caitasikā ity uktaṃ. tatra *tan middhaṃ trayoviṃśaṃ*. trayoviṃ-śateḥ pūraṇam ity arthaḥ. *yatra trayoviṃśatiḥ* kaukṛtyam adhikaṃ kvacid iti. tatra tan *middhaṃ caturviṃśam*. evaṃ yāvad anyatra dvādaśâvyākṛte matā mi-

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[1]....[1] sic NT, tid° C; mi mñon-par bstan-par. Qu. nirdeśaś? [2] Simply bh° MSS.; sa maṅ-po-pa. [3] 論四 8[a10]. [4] prahāsa MSS.; tshig. See Mahāvyutpatti CIV, 43 & Dharmasaṃgraha XXX. [5] Kārikā II, 28[ab]. [6] cêti MSS. ḥam. [7] 發智第二 (秋五 8[a16]), 婆沙第三七 (收二 49[b13] 以下). [s]....[s] Supplied from Tib. mi-dge-ba yin-par brjod-par bya-ba ḥam.

ddhaṃ trayodaśaṃ vaktavyaṃ. bahir-deśaka-matena tu kautṛtyâdhike caturdaśaṃ middhaṃ bhavatîti yojyaṃ.

(32) *ato yathôktād* iti. *ato yathā*-varṇitāc caitta-sahôtpāda-niyamāt. *kaukṛtyaṃ middhaṃ ca sarvathā nâstî*ti. na kuśalaṃ nâpy avyākṛtaṃ kuta evâkuśalam iti. *sarvathā middhaṃ kaukṛtyaṃ ca nâsti. śāṭhya-mada-māyā varjyā* iti.

māyā śāṭhyaṃ ca kām'ādya-dhyānayor brahma-vañcanāt.[1]
styān'auddhatya-madā dhātu-traya

iti[2] vacanāt. etāni varjyante teṣāṃ tatra sadbhāvāt. *anyat sarvaṃ tathâivê*ti. kuśale citte pūrvavat dvāviṃśatiḥ. āveṇike dṛṣṭi-yukte ca nivṛtâvyākṛte 'ṣṭādaśa kāma-dhātuvat. rāga-māna-vicikitsā'nya-kleśa-saṃprayukte māyā-śāṭhya-madôpakleśa-saṃprayukte ca ekānnaviṃśatiḥ. te ca sa ca kleśa upakleśo vā tatrâikānnaviṃśo bhavati. anivṛtâvyākṛte vipāka-jâîryāpathika-nairmāṇike pūrvavat dvādaśa.

*dhyānântare vitarkaś cê*ti.

kaukṛtya-middhâkuśalāni *cê*ti *ca*-śabdaḥ. kiṃ. *na santî*ty [Tib. 123[b]] adhikṛtaṃ. *śeṣaṃ tathâiva* vitarka-nyūnaṃ. *yathā-pratisiddhaṃ nâstî*ti. kaukṛtya-middhâkuśala-vitarkā na santîty arthaḥ. *vicāraś ca māyā-śāṭhyaṃ cêty api-śabdād* iti. *vicāraś cê*ti etāvati vaktavye[3] *vicāraś câpî*ty *api*-śabdādhikyād arth'ādhikyam iti. māyā-śāṭhyam api tatra nâstîty ayam aparârtho labhyate. madas tu nâpāsyate.

styān'auddhatya-madā dhātu-traya

iti[4] vacana-sāmarthyāt. *śeṣaṃ tathâivê*ti. kuśale vitarka-vicāra-nirmuktā[5] viṃśatiḥ. āveṇike dṛṣṭi-yukte ṣoḍaśa. rāg'ādi-kleśa-saṃprayukte madôpakleśa-saṃprayukte ca saptadaśa. daśa mahābhūmikāḥ ṣaṭ kleśa-mahābhūmikāḥ. sa ca kleśaḥ sa vôpakleśaḥ.[6] anivṛtâvyākṛte daśa mahābhūmikā[7] evêti gamanīyaṃ. *Brahmaṇo hi yāvac chāṭhyam* iti vistaraḥ. tatra śāṭhya-pūrvakatvān māyā 'pi gṛhītā bhavati. *parṣat-sambandhān nôrdhvam* iti. yeṣāṃ parṣad asti. teṣāṃ parṣad-grahaṇârthaṃ māyā-śāṭhyaṃ pravartate. aṣṭau parṣadaḥ paṭhyante. kṣatriya-parṣat brāhmaṇa-parṣat gṛhapati-parṣat śramaṇa-parṣat cāturmahārājika-parṣat trayastriṃśat-parṣat māra-parṣat Brahma-parṣat. tāsām anyatamo 'pi ūrdhvam ato nâstîti māyā-śāṭhyâbhāvaḥ. Brahmaṇas tu parṣad asti. tasmād āha. *sa hi svasyāṃ parṣadi niṣaṇṇo 'svajitā bhikṣuṇā* brahma-loka-gatena *praśnaṃ*

[1] °hma-carya-vañc° MSS. tshaṅs-pa ḥdrid phyir-ro. [2] Kārikā V, 52[cd]. [3] °ktavyaṃ MSS. [4] Kārikā V, 52[d]. [5] °kto N, °kta C. [6] côp° MSS. ḥam. [7] °kāya NT, °kāḥ ya C; Tib. has no equivalent for ya.

pṛṣṭaḥ. kutrêmāni catvāri mahā-bhūtāni apariśeṣaṃ [Tib. 124ᵃ] *nirudhyanta* iti. *aprajānann* ārūpya-dhātau catvāri mahā-bhūtāni aśeṣaṃ nirudhyanta ity anavabudhyamānaḥ *kṣepaṃ* kathā-prakaraṇam *akārṣīt. aham asmi Brahmê*ti vistaraḥ. *Brahmê*ty uktvā *mahā-Brahmê*ti vacanaṃ brahmântarebhya ātmano viśiṣṭatva-
5 pradarśanârtham. *īśvara* īśana-śīlaḥ. *kartā nirmātā sraṣṭā* [1]*sṛja* iti[1] paryāyā uttarôttara-vyākhyā-yogo vā. *pitêva* pitṛ-bhūtaḥ. keṣāṃ. *bhāvānāṃ.*[2]

(33) *uktam etad*[3] iti vistaraḥ. yā *bhūmir* yac *cittaṃ* yāvantaś ca *caittāḥ*. sā bhūmis tac cittaṃ tāvantaś ca caittā ity uktam etat. [4]*tatra vihitam*[4] iti śāstre vihitaṃ. tatra vihitam iti kecit paṭhaṃti. sa eva câtrârthaḥ. *guṇeṣu guṇavatsu*
10 *cê*ti. sva-para-sāṃtānikeṣu maitrī-karuṇ'ādiṣu *guṇeṣu. guṇavatsu* ca pudgaleṣu ācāra-gocara-[gaurav'ādi][5]-saṃpanneṣu. yad-yogād gauravaṃ na karoti. asāv *agauravatā*. nâsti gauravam asyêty agauravaḥ. tad-bhāvaḥ agauravatā caitasika-viśeṣaḥ. ko 'sāv iti. paryāyāv āhuḥ. *apratīśatā a-bhaya-vaśavartitê*ti. śiṣyaṃ prati iṣṭa iti pratīśaḥ. gurusthānīyaḥ. nâsti pratīśo 'syêti apratīśaḥ. tad-bhā-
15 vaḥ *apratīśatā*. bhāvâbhidhānena caitto gṛhyate. bhayaṃ nāma mānasaś caitto dharmaḥ. bhayena vaśe vartituṃ śīlam asyêti bhaya-vaśavartī. na bhaya-vaśavartī [Tib. 124ᵇ] a-bhaya-vaśavartī tad-bhāvo *'bhaya-vaśavartitā. tad eva c' āhrīkyaṃ.* nâsti hrīr asyêty ahrīkaḥ. tad-bhāva *āhrīkyaṃ. sa ca gaurava-prati-*
dvaṃdvo dharmaḥ. na tad-abhāva-mātraṃ.

20 *avadye bhayâdarśitvam atrapê*ti.

avācyam *avadyam.* ataś c' āha. *avadyaṃ nāma yad garhitaṃ sadbhir* iti. *tatrâbhaya-darśitā anapatrāpyam* iti. *avadye* 'niṣṭa-phalâdarśitêty arthaḥ. bhīyate 'smād ity atra *bhaya*-śabdo 'pādāna-sādhanaḥ. tasmād *bhaya*-śabdena *aniṣṭaṃ phalam ucyate. abhayasya darśanaṃ a-bhaya-darśitê*ti vistaraḥ. yadi tāvad evaṃ
25 kriyeta na bhayam abhayaṃ. abhayaṃ draṣṭuṃ śīlam asyêti abhadya-darśī. tad-bhāvo *'bhaya-darśitê*ti. *prajñā vijñāsyate.* prajñayā hi abhayaṃ paśyati. atha punar evaṃ kriyate bhayaṃ draṣṭuṃ śīlam asyêti bhaya-darśī. *na bhaya-darśī* a-bhaya-darśī. tad-bhāvo *'bhaya-darśitā. a-bhaya-darśitê*ti *avidyā vijñāsyate.* tathā hy avidyā-yogād bhayaṃ na paśyati. *nâiva hi darśanaṃ darśitê*ti vistaraḥ.
30 na prajñā nâpy avidyā. kiṃ tarhi. *tayoḥ* prajñā'vidyayor *yo nimittaṃ upaklcśaḥ.*

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[1]....[1] sṛjêti N, sṛta iti T; Tib. has simply iti here. But cf. infra 288ᵇ (MS.) where it gives ḥbyin-byed-do. And the corresponding word of the Bhāṣya here (edited by prof. Th. Stcherbatsky) p. 150 read ḥbyiṅ-pa-poḥo. Qu. sṛja intended for sarja? [2] bhāvanāṃ N, yāvonāṃ T; dṅos-po-rnams-kyiḥo. [3] om. Tib. [4]....[4] Tib. has here: gṣuṅ-las sems-les byuṅ-ba kha-cig tha-dad-du bya-ba ḥbyuṅ-ba=granthe keṣāṃcic caittānāṃ nānākaraṇaṃ vihitam (?) This reading agrees with Paramârtha's translation of the Bhāṣya. [5] om. Tib.

tad a-bhaya-darśanaṃ. *tac cânapatrāpyam* [Tib. 125ª] iti. apatrapate 'nenêty[1] apatrāpyaṃ. kṛtya-lyuṭo bahulam iti[2] karaṇe ṇyat[3]-pratyayaḥ. na apatrāpyaṃ *anapatrāpyam* iti. hrī lajjāyāṃ trapūṣ lajjāyām ity[4] ekârthayor anayor dhātvoḥ katham arthâṃtare vācakatvam iti aparituṣyaṃto *'nye punar āhuḥ. ātmâpekṣayê*ti vistaraḥ. *evam api dve apekṣe yugapat kathaṃ setsyata* iti. asminn api pakṣe yugapad-apekṣā-dvayâsaṃbhava iti paśyaṃś codaka âha. *evam apî*ti. *api*-śabdena ayam api pakṣo duṣyatîty abhiprāyaḥ. āhrīkyam anapatrāpyaṃ câikasmiṃś citte kathaṃ bhavata iti matvā codayati. *dve apekṣe yugapat kathaṃ setsyata* iti. *na khalûcyate yugapad ātmānaṃ paraṃ câpekṣata* iti vistaraḥ. paryāyeṇa vṛttim anayor darśayati. *kasyacid dhi* doṣair *ātmānam apekṣamāṇasyâpi na pravartate lajjā. kasyacit paraṃ apekṣamāṇasyê*ti. *viparyayeṇa hrīr apatrāpyaṃ cê*ti vistaraḥ. *prathamena tāvat kalpena*

ahrīr agurutā 'vadye bhayâdarśitvam atrapêti[5]

anena. *sagauravatê*ti vistareṇa *bhayadarśitā apatrāpyam* iti. bhaya-darśitānimittam apatrāpyam ity arthaḥ. *dvitīyena kalpena* ātmâpekṣayā doṣair alajjanaṃ āhrīkyaṃ parâpekṣayā 'napatrāpyam iti anena. *ātmâpekṣayā* doṣair *lajjanaṃ hrīḥ. parâpekṣayā 'patrāpyam* iti. evam api dve apekṣe iti vistareṇa codya-parihārau vaktavyau. [Tib. 125ᵇ] prema-gauravayor ekatvaṃ manyaṃte kecit. tasmād anayor nānā-karaṇa-pradarśanârtham āha.

*prema śraddhê*ti.

premâiva śraddhā na gauravaṃ. na tu śraddhâiva prema. ten' āha. *dvi-vidhaṃ hi prema kliṣṭam akliṣṭaṃ cê*ty-ādi. *syāc chraddhā na premê*ti catuḥ-koṭikaḥ. *duḥkha-samudaya*-satyayoḥ *śraddhâiv*âbhisaṃpratyaya[6]-rūpā na prema aspṛhaṇīyatvāt. *syāt prema na śraddhê*ti. priyatā-rūpā tṛṣṇā nâbhisaṃpratyaya-rūpêti śraddhā na bhavati. *ubhayaṃ* śraddhā ca prema ca. abhisaṃpratyaya-rūpatvāt spṛhaṇīyatvāc ca *nirodha-mārga*-satyayos tad-ubhay'ātmakaṃ bhavatîty arthaḥ. *nôbhayam etān ākārān sthāpayitvê*ti. anye caitasikā vedan'ādayaḥ viprayukt'ādayaś ca. evaṃ dharm'ālaṃbanasya premnaḥ śraddhāyāś ca[7] catuḥ-koṭikaṃ kṛtvā pudgal'ālaṃbanasya *catuṣ-koṭikaṃ karoti. pudgaleṣv* iti vistaraḥ. tatra sârdhaṃ viharaṃtîti *sârdha-vihāriṇaḥ* śiṣyāḥ. ye pravrajitāḥ guror aṃte vasaṃtîti *aṃtevāsinaḥ*. niśrayâdhyayana-saṃbaṃdhinaḥ. teṣu *putr'ādiṣu prema na gauravaṃ* kliṣṭaṃ akliṣṭaṃ cêti saṃbhavataḥ. *gauravaṃ na prema*

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[1] °trapatêty anenêty MSS.; ḥdis khrel yod-par byed-pas na. [2] Pāṇini 3, 3, 113. [3] ṇyat denotes a suffix ya. [4] See Dhātupāṭha 3, 3. & 1, 399. [5] Kārikā II, 33ᵃᵇ. [6] °tya MSS. [7] Supplied from Tib.

gurutvaṃ hrīr

iti[1] vakṣyamāṇa-lakśaṇaṃ gauravaṃ na prema gaurava-sthānatvāt. *ubhayaṃ* prema gauravaṃ ca. tad-ubhay'ātmakaṃ bhavatîty arthaḥ. [Tib. 126ª] *nôbhayam etān ākārān sthāpayitvā* yo 'nyo jano 'saṃbaddho nirguṇaḥ. tatra na prema na gauravam iti. *tat-pūrvikā ca*[2] *priyatā premêti.* guṇa-saṃbhāvanā-*pūrvikā priyatā* tac ca *prema. tasmān na sâiva śraddhā premêty* Ācāryaḥ.

gurutvaṃ hrīr

iti. yathôktā hrīḥ sagauravatā sapratīśatā sa-bhaya-vaśavartitêty[3] uktā. *yā hrīḥ. tad gauravaṃ.* tad evaṃ prema śraddhā-lakṣaṇaṃ bhavati. hrī-lakṣaṇaṃ tu gauravam ity uktaṃ tayor nānā-karaṇaṃ.

evaṃ sa-pratīśatā 'pîti. evaṃ hrīr api *dharmeṣu ca pudgaleṣu ca. ye pudgal'ālaṃbane śraddhā-hriyau. te tatra na sta* iti pudgal'ālaṃbane śraddhā-hriyāv adhikriyete yayor aikyaṃ manyante. *te ārūpya*[4]*-dhātau na staḥ* kāma-rūpa-dhātvor eva bhavata ity uktaṃ.

(34) *kathaṃ punar anayor ekatra citte yoga* iti. na hi tad eva cittaṃ tad-yogād audārikaṃ ca sūkṣmaṃ ca yujyate vipratiṣedhāt. *niṣṭhyūtam* iti. niḥ-pūrvasya ṣṭhīvate niṣṭhāyām etad rūpaṃ niṣṭhyūtaṃ. nirastam ity arthaḥ. *nâti-śyāyate* nâtighanîbhavati. *nâtivilīyate* nâtidravîbhavati. *nâtisūkṣmaṃ bhavati nâtyaudārikam* iti. madhyamâvastham ity arthaḥ. *evaṃ tarhi nimitta-bhūtāv* iti vistaraḥ. *yathôdak'ātapau sarpiṣaḥ śyānatva-vilīnatvayor nimitta-bhūtau. na tu punas tat-svabhāvau* śyānatva-vilīnatva-svabhāvau. *evaṃ vitarka-vicārau* cit-tasy' *audārikatā-sūkṣmatayor* [Tib. 126ᵇ] *nimitta-bhūtau na tu punar audārika-sūkṣmatā-svabhāvāv* iti. ata evaṃ vaktavyaṃ.[5] citt'audārikatā-hetur vitarkaḥ. citta-sūkṣmatā-hetur vicāra iti. brūyās tvam abhyupagamād adoṣa eṣa iti. tata idaṃ doṣântaram āha. *āpekṣikī c' audārika-sūkṣmatêti* vistaraḥ. *bhūmi-prakāra-bhedāt. bhūmi-bhedāt prakāra-bhedāc* ca. *bhūmi-bhêdāt* tāvat. prathama-dhyā-nam apekṣya kāma-dhātur audāriko mahā'bhiśaṃskārataratvāt. kāma-dhātum apekṣya prathamaṃ dhyānaṃ sūkṣmam alpâbhisaṃskārataratvāt praśāntam iti. tad eva punar dvitīyaṃ dhyānam apekṣya audārikaṃ. evaṃ *yāvad bhavâgraṃ* sūkṣmaṃ. *prakāra-bhedād* api tasyām eva bhūmau āpekṣikyāv audārika-sūkṣmate. tad-yathā ya eva te trayaḥ kleśānāṃ mūla-prakārā mṛdu-madhyâdhimātrā guṇā-nāṃ ca. kāma-dhātau yāvad bhavâgre teṣām adhimātraḥ kleśa audārikaḥ. mṛ-duḥ sūkṣmaḥ. kleśa-viparyayeṇa guṇānām iti. evaṃ bhūmi-prakāra-bheden'-

[1] Kārikā II, 33ᶜ. [2] ni; Qu. tu? [3] 論四 11ª². [4] cār° MSS. [5] ca vyaktaṃ N; no 'ca' in Tib.

āpekṣikyāv audārika-sūkṣmate ity *ā bhavâgrād audārika-sūkṣmate syātāṃ*. aniṣṭaṃ câitat. vitarka-vicārayoḥ kāma-dhātu-prathama-dhyāna-bhūmikatvād iti. *na c' audārika-sūkṣmatayā jāti-bhedo yukta* iti. vitarka-vicārayor *jāti-bheda* iṣyate. anyo vitarko 'nyo vicāra iti. *na c' audārikatvena sūkṣmatvena ca vitarka-vicārayor* yathākramaṃ *svabhāva-bhedo yuktaḥ*. kiṃkāraṇaṃ. jāti-bhinnayor hi vedanā-saṃjñayor audārika-sūkṣmatā bhavati. na ca punar audārika-sūkṣmatayâiva tayoḥ [Tib. 127ª] svabhāva-bhedaḥ. kiṃ tarhi. anubhava-lakṣaṇatayā nimittôdgrahaṇa-lakṣaṇatayā ca tayoḥ svabhāva-bhedaḥ. tasmād apy anayor nâsti lakṣaṇaṃ. *anye punar āhur* iti Sautrāṅkikāḥ. *vāk-saṃskārā* iti. vāk-samutthāpakā ity arthaḥ. *vitarkya vicārya vācaṃ bhāṣate nâvitarkya nâvicāryê*ti.[1] vitarka-vicārair[2] evaṃ câivaṃ ca bhāṣiṣya iti. *tatra ye audārikāḥ. te vitarkā* vāk-saṃskārāḥ. karmaṇā svabhāvo dyotito na śakyam anyathā sva-lakṣaṇaṃ pradarśayitum iti. *evaṃ sūkṣmās te vicārāḥ*. etasyāṃ kalpanāyāṃ samudāya-rūpā vitarka-vicārāḥ. paryāya-bhāvinaś ca bhavaṃti. citta-caitta-kalāpasya vāk-samutthāpakatvāt. kathaṃ punar anayor ekatra citte yoga ity uktaṃ. ato Vaibhāṣika āha. *yadi câikatra citte 'nyo dharma audārika* iti vistaraḥ. ekatra citte vitarka audārika-svabhāvo 'nyo dharmo vicāras tu sūkṣma-svabhāvo 'paraḥ. tau ca yathākramaṃ citt'audārikatā-sūkṣmatā-hetutvāc citt'audārikatā-sūkṣmatêty ucyate. atha vā [3]cittasy' audārikaś citt'audārikaḥ.[3] citt'audārika-bhāvaḥ citt'audārikatā. evaṃ citta-sūkṣmatā 'pi vaktavyêti *ko 'tra virodhaḥ. na syād virodho yadi* vitarka-vicārayor *jāti-bhedaḥ syād* vedanā-saṃjñāvat. vedanā hy audārikī saṃjñā sūkṣmā. tayos tu jāti-bhedo 'stîti audārika-sūkṣmatāyām apy ekatra citte na virodhaḥ. *ekasyāṃ tu jātau* anavadhṛta-lakṣaṇāyāṃ aikyena ca kaiścid gṛhītāyāṃ *mṛdv-adhimātratā* audārika-[Tib. 127ᵇ] sūkṣmatā-lakṣaṇā *yugapan na saṃbhavatê*ty arthād ayugapat saṃbhavatîty uktaṃ. tathā hi vedanā anyo vā dharmaḥ paryāyeṇa mṛdutām adhimātratāṃ ca bhajate. *nâivaṃ vyakto bhavati*. kiṃ. jāti-bhedaḥ. kasmāt. *pratyekaṃ jātīnāṃ mṛdv-adhimātratvāt*. vedanā hy audārikī bhavati. sūkṣmā vā 'pekṣā-bhedāt. katham iti. vedanā saṃjñām apekṣya audārikī. rūpam apekṣya sūkṣmā. tathā saṃjñā saṃskārān apekṣy' audārikī. vedanām apekṣya sūkṣmā. vitarka-vicāravad eva vā. bhavato 'pi hi kāmâvacarau vitarka-vicārāv audārikau prathama-dhyāna-bhūmikau sūkṣmau. dhyānântare ca vicāraḥ sūkṣmatara iti. tad evaṃ *pratyekaṃ jātīnāṃ mṛdv-adhimātratvāt. nâivaṃ vyakto bhavati*. na mṛdv-adhimātratayā jāti-bhedo vyakto bhavatîty arthaḥ. atra

[1] MSS. have here vitarkya vicāryêti, but preferring to the Tib. they are left out. [2] °rai NT, °re C. [3]....[3] Ex conj. cittâudārikaś cittôdārikaḥ NC, om. T; sems-la rtsiṅ-pa yod-pas-na sems rtsiṅ-paḥo.

Saṃghabhadr'ācārya āha.[1] ekatra ca citte audārika-sūkṣmate bhavato na ca virodhaḥ. prabhāva-kālânyatvāt. yadā hi citta-caitta-kalāpe vitarka udbhūta-vṛttir bhavati. tadā cittam audārikaṃ bhavati. yadā[2] vicāraḥ. tadā sūkṣmaṃ. rāga-moha-carita-vyapadeśavat. rāga-moha-yaugapadye 'pi hi tayor anyatarôd-bhūta-vṛtti-yogāt. rāga-carito moha-carita iti vā vyapadiśyate. tadvad ihâpi draṣṭavyam iti. atra vayaṃ brūmaḥ. bhavati kasmiṃścit kalāpe kasyacid dharmasya udbhūta-vṛttitvaṃ. kiṃ tv anayor na lakṣaṇaṃ vivecitam iti. na kiṃcid etat. nanu ca citt'audārikatā-sūkṣmatā-lakṣaṇau vitarka-vicārāv uktau. [Tib. 128ª] satyam uktau. pratyekaṃ tu jātīnām audārika-sūkṣmate iti tāv audārika-sūkṣmatā-lakṣaṇau bhavitum arhato yathôktam iti nâitad asmān ārādhayati. *nâiva hi vitarka-vicārāv ekatra citte bhavata ity apara* ity Ācārya-matam. asmin mate yathôkta-doṣa-prasaṃgo na bhavati. kas tv anayoḥ paryāya-vartinor viśeṣaḥ. atra Pūrv'ācāryā āhuḥ.[3] vitarkaḥ katamaḥ. cetanāṃ vā niśritya prajñāṃ vā paryeṣako mano-jalpo 'nabhyūhâbhyūhâvasthayor yathākramaṃ sā ca cittasy' audārikatā. vicāraḥ katamaḥ. cetanāṃ vā niśritya prajñāṃ vā pratyavekṣako mano-jalpo 'nabhyūhâbhyūhâvasthayor yathākramaṃ sā ca citta-sūkṣmatêti.[4] asmin pakṣe vitarka-vicārāv eka-svabhāvau samudāya-rūpau paryāya-vartinau paryeṣaṇa-pratyavekṣaṇ'ākāra-mātreṇa bhinnāv iṣyete.[5] tatrôdāharaṇaṃ kecid ācakṣate. tad-yathā bahuṣu ghaṭeṣv avasthiteṣu ko 'tra dṛḍhaḥ ko jarjara iti muṣṭinā 'bhighnato ya ūhaḥ. sa vitarkaḥ. iyaṃto jarjarā dṛḍhā vêti yad antaḥ grahaṇaṃ. sa vicāra iti. *katham idānīṃ prathamaṃ dhyānaṃ paṃcâṅgam* iti vistaraḥ. viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savitarkaṃ savicāraṃ viveka-jaṃ prīti-sukhaṃ prathamaṃ dhyānam upasaṃpadya viharatîti sūtre paṃcâṃgam uktaṃ. tat katham. *bhūmitas tat paṃcâṅgam uktaṃ na kṣaṇata* iti. prathama-dhyāna-[Tib. 128ᵇ] bhūmiḥ kadācid vitarkeṇa vyavakīrṇā kadācid vicāreṇa. tad evaṃ saṃtānam adhikṛtya paṃcâṅgam uktaṃ na kṣaṇam adhikṛtyêty adoṣaḥ.

*yena kenacit parato viśeṣa-parikalpenê*ti. bhūtenâbhūtena vā *parata* utkarṣa-*parikalpena* śūro 'rthavān asmi śīlavān buddhi-saṃpanna iti vā yā *cetasa unnatiḥ* sa *māno nāma* caitasiko dharmaḥ.

paryādānaṃ tu cetasa

iti *tu*-śabdo viśeṣaṇârtho bhinna-kramaś câvagantavyaḥ. ata ev' āha. *madas tu sva-dharmeṣv eva raktasyê ti*[6] vistaraḥ. *cetasaḥ paryādānam* iti. yena *sva-dhar-*

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[1] 順正理論第十一 (冬三 61ᵃ³). [2] yadi MSS. gaṅ-gi tshe. [3] Cf. 大乘阿毘達磨雜集論第一 (來八 33ᵇ), 大乘五蘊論 (來九 99ᵃ), 大乘廣五蘊論 (往十 68ᵇ), & Haribhadra (my ed.) p. 29³. [4] °kṣmatā MSS. ṣib-pa-ñid yin-no ṣes. [5] iṣyate MSS. [6] °sya MSS. chags-paḥi ṣes-bya-ba.

meṣv eva rūpa-śaury'ādiṣu raktaṃ cetaḥ paryādīyate saṃnirudhyate. *sa rāga-niṣyando madaḥ*. yaḥ sva-dharmeṣv eva [1]raktasya darpa-cetasaḥ paryādānāt kuśala-dharma-kriyābhyaḥ pratisaṃhāraḥ[1] mada iti[2] ācārya-Saṃghabhadraḥ. *saṃpra-harṣa-viśeṣo mada* iti. kliṣṭa-saumanasyam abhipretaṃ. tad etan nêcchanti Vai-bhāṣikāḥ. yasmāt saumanasyaṃ ā dvitīyād dhyānāt. madaś ca traidhātukaḥ.

styān'auddhatya-madā dhātu-traya

iti[3] vacanāt.

(35) *uktāḥ saha cittena caittāḥ prakāreṇa* iti. *cittaṃ* tāvat *prakāreṇa uktaṃ*

vijñānaṃ prati-vijñaptir

ity[4] evam-ādinā sva-lakṣaṇa-skandha-dhātv-āyatana-kuśal'ādi-prabhedena. *caittā* api sva-[Tib. 129[a]] lakṣaṇa-paraspara-viśeṣeṇa citta-saṃkhyā'vadhāraṇa-kāma-pra-thama-dhyān'ādi-bhūmi-prabhedena.

ekârtham

iti. yac cittaṃ. tad eva manas tad eva vijñānam ity eko 'rtho 'syêty *ekârthaṃ*. nirvacana-bhedas tûcyate. *cinotîti cittam* iti. kuśalam akuśalaṃ vā *cinotîty* arthaḥ. nairuktena vidhinâivaṃ siddhaṃ. *manuta iti manaḥ*. mana jñāna ity asya auṇādika-pratyayāt tasyâitad rūpaṃ *mana* iti. *vijānāty* ālambanam iti *vijñā-naṃ* kartari lyuṭ.[5] *citaṃ*[6] *śubhâśubhair dhātubhir iti cittaṃ*. bhāvanā-saṃni-veśa-yogena Sautrāntika-matena Yog'ācāra-matena vā. *āśraya-bhūtaṃ manaḥ āśrita-bhūtaṃ vijñānam* iti *āśraya*-bhāvâpekṣaṃ *manaḥ*.

ṣaṇṇām anantarâtītaṃ vijñānaṃ yad dhi. tan mana

ity[7] artha-parigrahāt. *āśrita*-bhāvâpekṣaṃ *vijñānaṃ*. dvayaṃ pratītya vijñāna-syôtpattir iti[8] vacanāt.

citta-caitasāḥ s'āśray'ālamban'ākārāḥ[9] *saṃprayuktāś cê*ti.

ca-śabda ekânukarṣaṇârthaḥ. ya eva hi *citta-caittā* ity anena śabdenâbhihitāḥ. ta eva *s'āśrayā* ity anenâpi śabdenâbhidhīyante. evaṃ *s'ālambanāḥ s'ākārāḥ saṃprayuktāś ca*. tatra *s'āśrayā indriy'āśritavāt*. ṣaḍ-āyatan'*āśritatvād* ity arthaḥ. *s'ālambanā*[10] *viṣaya-grahaṇāt*. na hi vin' ālambanena citta-caittā utpadyante. [Tib. 129[b]] *s'ākārāḥ tasyâiv' ālambanasya prakāreṇa*[11] *ākāraṇāt*. yena te s'ālambanāḥ

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[1]....[1] raktasya darpa-cetasaḥ paryādānaṃ kuśalānparkevātpupratisaṃhāraḥ (!) T, raktasya darpaṃ cetasaḥ paryādānaṃ kuśalānyakriyābhyupratisaṃhāraḥ (!) C, raktasya darpaṃ cetasaḥ paryādānaṃ kuśalāny akriyātyupapatti-saṃhāraḥ N; chags-paḥi sems rgyags-pa dge-baḥi chos bya-ba-dag-las yoṅs-su gtugs-śiṅ phyir logs-pa de ni. [2] 順正理論第十一 (冬三 61[b1]). [3] Kārikā V, 52[d]. [4] Kārikā I, 16[a]. [5] lyuṭ denotes a suffix ana. [6] bsags-pas & 眞諦 has 所增長故 (冬一 18[a18]), but MSS. read citra with 種種 of 玄奘. [7] Kārikā I, 17[ab]. [8] Cf. 論二 20[b7]. [9] āśr° MSS. rten daṅ dmigs daṅ rnam-bcas daṅ. [10] °na MSS. dmigs-pa daṅ bcas-pa-dag-ste. [11] °raṇa MSS. rnam-pa re-re-nas.

tasyâiv' ālaṃbanasya prakāreṇa[1] grahaṇāt. kathaṃ. vijñānaṃ hi nīlaṃ pītaṃ vā vastu vijānāti upalabhata ity arthaḥ. tad eva tath' ālambanaṃ vastu vedanā 'nubhavati. saṃjñā paricchinatti. cetanā 'bhisaṃskarotîty evam-ādi. atha vā *tasyâiv' ālambanasya* vijñānaṃ sāmānya-rūpeṇa upalabhyatā-rūpaṃ gṛhṇāti. viśeṣa-rūpeṇa tu vedanā 'nubhavanîyatā-rūpaṃ gṛhṇāti. saṃjñā paricchedyatā-rūpaṃ gṛhṇātîty evam-ādi. *saṃprayuktāḥ samaṃ prayuktatvād* iti. samā aviprayuktāś cânyonyam iti *saṃprayuktāḥ. āśray'ālamban'ākāra-kāla-dravya-samatābhir* iti. yen' āśrayeṇa cittam utpadyate. tenâiv' āśrayeṇa vedanā-saṃjñā-cetan'ādaya utpadyante. tathā yen' ālambanena cittaṃ. tenâiva vedan'ādayaḥ. yen' ākāreṇa cittaṃ. tenâiva vedan'ādayaḥ. yadi hi nīl'ākāraṃ cittaṃ nīl'ākārā eva tat-saṃ=prayuktā vedan'ādaya utpadyante. yasmiṃś ca kāle cittaṃ tasminn eva vedan'=ādayaḥ. yathā ca citta-dravyam ekam evôtpadyate na dve trīṇi vā. tathā vedanā-dravyaṃ ekam evôtpadyate na dve trīṇi vā. tathā saṃjñā-dravyaṃ cetanā-dravyaṃ ity evam-ādi. tenêdam evântyaṃ durgamam iti vyācaṣṭe. *yathâiva hy ekaṃ cittaṃ evaṃ caittā api ekâikā* iti.

(36) viprayuktān vaktu-kāma Ācārya upôdghātaṃ karoti *nirdiṣṭāś citta-cai=ttāḥ sa-vistara-prabhedā* viprayuktās tv [Tib. 130ᵃ] avasara-prāptā idānīm ucyanta ity abhiprāyaḥ. *sa-vistara-prabhedā* iti. *vistaraś* ca *prabhedaś* ca *vistara-prabhe=dau.* saha vistara-prabhedābhyāṃ *sa-vistara-prabhedāḥ.* atha vā vistareṇa pra=bhedaḥ *vistara-prabhedaḥ.* saha vistara-prabhedena *sa-vistara-prabhedāḥ.* tatra cittaṃ tāvat sa-vistara-prabhedaṃ[2] nirdiṣṭaṃ.

vijñānaṃ prati-vijñaptir mana-āyatanaṃ cêty[3]-
evam-ādinā. caittā api
vedanā 'nubhava
ity[4] ārabhya yāvat
pañca-dhā caittā
iti[5] vistareṇa.
*nāma-kāy'ādayaś cê*ti.

ca[6]-śabda evaṃjātīyakânukta-viprayukta-pradarśanârthaḥ. saṃgha-bheda-prabhṛ=tayo hi dravyataś citta-viprayuktā iṣyante iti *ye 'py evaṃjātīyakā* iti[7] śāstre 'py uktatvāt. *citta-viprayuktā* iti *citta*-grahaṇaṃ citta-samāna-jātīya-pradarśanârthaṃ. cittam iva cittena ca viprayuktā ity arthaḥ. kiṃ ca teṣāṃ cittena samāna-

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[1] °kāraṇo MSS. rnam-pa re-re-nas. [2] °dena MSS, corrected by Tib. rgyas-pa daṅ rab-tu dbye-ba daṅ bcas-pa. [3] Kārikā I, 16ᵃᵇ. [4] K. I, 14ᶜ. [5] K. II, 24ᶜ. [6] iti MSS. yaṅ. [7] Cf. 品類足論第一 (冬·|· 13ᵃ¹⁴).

jātīyatvaṃ. yad arūpiṇo 'mī bhavanti. rūpitvād eva hi viprayuktatve 'pi rūpaṃ na viprayuktatve nāma labhate. yad vā 'mīṣāṃ [1]nāma-rūpam iti[1] nāmatvaṃ tat teṣāṃ cittena samāna-jātīyatvaṃ. caittā api cittena tulya-jātīyāḥ. te tu cittena saḥ' ālambane saṃprayuktās tad-viśeṣaṇârthaṃ *viprayukta*-grahaṇaṃ. asaṃskṛtam api tat-samāna-jātīyam anālaṃbanatvenêti tat-parihārârthaṃ saṃskāra-grahaṇaṃ [Tib. 130[b]] ata ev' āha. *ime saṃskārā na cittena saṃprayuktā na ca rūpa-svabhāvā iti citta-viprayuktā ucyanta* iti.

(37) *tatrê*ti. vākyôpanyāse nidhāraṇe vā. *tāvac*-chabdaḥ krame.

prāptir lābhaḥ samanvaya

iti. *prāptir* iti sāmānya-saṃjñā. *lābhaḥ samanvaya* iti viśeṣa-saṃjñā. *lābhaḥ* pratilambha ity eko 'rthaḥ. *samanvayaḥ* samanvāgama ity an-arthântaraṃ. pratilambha ity ukte samanvāgamasyâgrahaṇaṃ. samanvāgama ity ukte pratilambhasyâgrahaṇaṃ. *prāptir* ity ukte tûbhayôdgrahaṇaṃ. ata ev' āha. *dvi-vidhā hi prāptiḥ. aprāpta-vihīnasya ca pratilambhaḥ. pratilabdhena ca*[2] *samanvāgama* iti. aprāptaṃ ca vihīnaṃ câprāpta-vihīnaṃ. tasyâprāpta-vihīnasya pratilambhaḥ. aprāptasya tad-yathā duḥkhe dharma-jñāna-kṣāntēḥ. vihīnasya tad-yathā kāmâvacarasya kāma-vairāgyeṇa tyaktasya dhātu-pratyāgamanāt parihāṇyā vā punaḥ-pratilambhaḥ. pratilabdhena ca dvitīy'ādiṣu kṣaṇeṣu samanvāgamaḥ. tasyāḥ samanuvartanāt. yaś ca pratilambhaḥ yaś ca samanvāgamaḥ. sā dvi-dhā prāptir iti pratilambhe samanvāgame ca prāpti-śabdo vartate. abheda-vivakṣāyāṃ tu prāptiḥ pratilambhaḥ samanvāgama ity eka evârthaḥ. tathā hi prathame kṣaṇe duḥkhe dharma-jñāna-kṣāntēḥ prāptiḥ pratilambha iṣyate. sā 'pi samanvāgama ity ucyate. prathama-kṣaṇa-stha [Tib. 131[a]] ārya-pudgalo duḥkhe dharma-jñāna-kṣāntyā samanvāgata ity ucyate.

ājñāsyāmîndriyôpetas trayodaśabhir anvita

ity[3]-ādi-vacanāt. katham ayaṃ lakṣaṇa-nirdeśaḥ. na hi bheda-vivakṣāyām api paryāya-vacanena lakṣaṇa-nirdeśaḥ kalpate. prāptiḥ katamā. yaḥ pratilambho yaḥ samanvāgama iti. paryāya-vacanam api kadācit lakṣaṇāya kalpate. analo jātavedā agnir iti. sūtre 'py uktam avidyā katamā. pūrvânte ajñānam aparânta ajñānam iti vistaraḥ. *viparyayād evâprāptir iti siddham* iti. viparyayād evâprāptir iti siddhe nâitad-arthaṃ sūtraṃ kartavyam ity abhiprāyaḥ. aprāptir apratilambho 'samanvāgama iti viparyayād etat trayaṃ gamyate. tathâiva câpratilambhâsamanvāgamayor aprāptir iti sāmānya-saṃjñā. tasmād evaṃ ca vaktavyaṃ. dvi-vidhā aprāptir a-prāpta-pūrvāṇām apratilambhaḥ. prāpta-vihīnānām asaman-

[1]....[1] Tib. miṅ-gi ṅo-bo-ñid, nāma-rūpam eva? [2] Supplied from Tib. [3] Kārikā II, 20[d].

vāgama iti. atha vā 'pratilabdhasya vihīnaspa c' ādyâprāptir apratilambhaḥ. apratilabdhena vihīnena ca dvitīy'ādiṣu kṣaṇeṣv[1] asamanvāgama iti.

prāpty-aprāptī sva-saṃtāna-patitānām

iti. saṃskṛtānāṃ *prāpty-aprāptī sva-saṃtāna-patitānām* evêty avadhāryate. *na para-saṃtāna-patitānām* iti. *na para*-sattva-saṃtati-*patitānāṃ* dharmāṇāṃ. sva-saṃtatau *prāpty-aprāptī* bhavata ity arthaḥ. ten' āha. *na hi parakīyaiḥ kaścit samanvāgata* iti. *nâpy asaṃtati-patitānām* iti nâsattva-saṃtati-patitānām ity arthaḥ. tasmād āha. *na hy asattva-saṃkhyātaiḥ* [Tib. 131[b]] *kaścit samanvāgata* iti. māly'ābharaṇ'ādayaḥ kāṣṭha-kuḍy'ādi-gatāś ca rūp'ādayo 'sattva-saṃkhyātāḥ. cakṣur-ādayaḥ sattva-saṃkhyātāḥ keś'ādayo rūpîndriya-sambaddhāḥ sattva-saṃkhyātā eva veditavyāḥ. tad-anugrahôpaghāta-pariṇāmânuvidhānāt. tathā hi rūpîndriyôpaghātāt pālity'ādi-vikāraḥ keś'ādīnāṃ dṛśyate. rasāyanôpayogena cânugrahāt pālity'ādi-pratyāpattir iti sarveṣāṃ sattva-saṃkhyātānāṃ prāptir bhavatîti siddhâṃtaḥ.

nirodhayor

iti pratisaṃkhyā-nirodhâpratisaṃkhyā-nirodhayor asattva-saṃkhyātayor api prāpty-aprāptī bhavataḥ. *sarva-sattvā apratisaṃkhyā-nirodhena* yathā-pratyaya-vaikalyaṃ *samanvāgatāḥ*. *sakala-bandhan'ādi-kṣaṇa-stha-varjyā* iti. ādau kṣaṇaḥ duḥkhe dharma-jñāna-kṣānti-kṣaṇaḥ. tatra sthitā *ādi-kṣaṇa-sthāḥ*. sakalāni bandhanāny eṣām iti *sa-kala-bandhanā*. a-prahīṇa-sarva-prakāra-kleśāḥ. sakala-bandhanāś c' ādi-kṣaṇa-sthāś ca ta iti *sakala-bandhan'ādi-kṣaṇa-sthāḥ*. te varjyā eṣāṃ tair vā varjyāḥ *sakala-bandhan'ādi-kṣaṇa-stha-varjyāḥ*. ke. *sarva āryāḥ*. te *prati-saṃkhyā-nirodhena samanvāgatāḥ*. sakala-bandhan'ādi-kṣaṇa-sthās tv āryā na samanvāgataḥ. tasyāṃ hy avasthāyaṃ kṣāṃti-vadhyāḥ [Tib. 132[a]] kleśāś chidyante na chinnāḥ. tan-nirodho 'pi prāpyate na prāpto

nirudhyamāno mārgas tu prajahāti tad-āvṛtim

iti[2] siddhântāt. eka-prakārôpalikhit'ādayas tv āryā laukika-mārga-prāptena nirodhena tasyām avasthāyāṃ samanvāgatāḥ. ata ūrdhvaṃ dvitīy'ādiṣu kṣaṇeṣu samanvāgatā eva anāsrava-mārga-prāptenâpi nirodhena. *pṛthagjanāś ca kecit samanvāgatā* ity eka-prakārôpalikhit'ādayaḥ. *ākāśena tu nâsti kaścit samanvāgata* iti asaṃbaṃdhāt. nirodhābhyāṃ tv asti sambandhaḥ. tasmād ākāśasya prāptir nâsti. *yasya ca nâsti prāptis tasyâprāptir api nâstî*ti siddhânta eṣa Vaibhāṣikāṇāṃ.

kuta etad iti. rūp'ādi-cakṣur-ādivat-svarūpa-kāryânupalambhāt pṛcchati.

[1] lakṣ° MSS. skad-cig-ma. [2] Kārikā VI, 81[cd].

sūtrād iti.[1] vyākhyānam eva[2] Vaibhāṣikaḥ sādhayati. *daśānām aśaikṣāṇāṃ dharmāṇām* iti vistaraḥ. daśâśaikṣā dharmāḥ. aṣṭāv aśaikṣāṇy ārya-mārgâṃgāni samyag-vimuktiḥ samyag-jñānaṃ ca. teṣām *utpādāt* saṃmukhībhāvāt. *pratilaṃbhād* āditaḥ prāpteḥ. *samanvāgamāt* paścāt prāpteḥ. *paṃcâṅgaṃ viprahīṇaḥ*. prahīṇa-paṃcâṅga[3] ity arthaḥ. *paṃcâṃgāni* satkāya-dṛṣṭiḥ śīla-vrata-parāmarśo vicikitsā kāma-cchando vyāpāda iti. etāny anāgāmi-phala-prāptau prahīṇānîti na yujyante. imāni tu prayujyamānāni[4] paṃcâṃgāni paśyāmo yad utôrdhva-bhāgīyāni rūpa-rāga ārūpya-rāga auddhatyaṃ māno 'vidyā cêti. pratinidhi-bhūtāyāḥ prāpter yogāt prakṛti-stho 'py arhann ārya ity ucyate. [Tib. 132ᵇ] sādhanaṃ câtra. dravyato 'sti samanvāgamaḥ sūtrôktatvād āyatana-dravyavad iti. Ācāryas taṃ pratyāha. *tena tarhy asattv'ākhyair api* cakra-ratn'ādibhiḥ *para-sattvair api* strī-ratn'ādibhiḥ *samanvāgamo* dravya-san[5] *prāpnoti*. *sūtre vadanāt*. katham iti sūtraṃ darśayati. *rājā* yāvad *vistara* iti. *rājā bhikṣavaś cakra-vartī saptabhī ratnaiḥ samanvāgataḥ*. tasyêmāni sapta ratnāni. tad-yathā cakra-ratnaṃ hasti-ratnaṃ aśva-ratnaṃ maṇi-ratnaṃ strī-ratnaṃ gṛha-pati-ratnaṃ pariṇāyaka-ratnam eva[6] saptamam *iti vistaraḥ*. ebhis saptabhī ratnais samanvāgamaḥ sūtra ukto na ca dravyato 'stîti anaikāntikatāṃ darśayati. pratijñā-doṣam câyam udgrāhayati. anumāna-virodhāt. katham ity ucyate. na dravya-san daśâśaikṣa-dharma-samanvāgamaḥ samanvāgama-svābhāvyāc cakravarti-sapta-ratna-samanvāgamavad iti. anena pratijñāyā dharma-svarūpaṃ viparyāsayati. *vaśitvaṃ kāma-cāra* iti. icchā'nuvidhāyitvaṃ. *tatra vaśitvam* iti Cakravarti-sūtre. *anyatra punar dravyântaram* iti. Daśâśaikṣa-dharma-samanvāgama-sūtre. *kaḥ punar evam*[7] *ayoga* iti. pravacane hi dvi-vidham iṣyate dravya-sac ca vastu prajñapti-sac cêti katham ayuktir iti Vaibhāṣikāḥ. Ācārya āha. *ayam ayoga* iti vistaraḥ. iha yad dravya-sad vastu tat pratyakṣa-[Tib. 133ᵃ] grāhyaṃ vā bhaved anumāna-grāhyaṃ vā. tatra pratyakṣa-grāhyaṃ *rūpa-śabd'ādi* paṃcêndriya-grāhyatvāt. mano-vijñāna-grāhyam api kiṃcit pratyakṣaṃ. *rāga-dveṣ'ādi* sva-saṃvedyatvāt. *cakṣuḥ-śrotr'ādi* tv anumāna-grāhyaṃ cakṣur-vijñān'ādi-kṛtyânumeyatvāt. tad-bhāvâbhāvayos tad-bhāvâbhāvāt. prāptiḥ punar na pratyakṣa-grāhyā na cânumāna-grāhyā tat-siddhau niravadyânumānâdarśanāt. tasmād *dravya-dharmâsambhavād ayoga* iti sthitam etat. idānīm Ācāryas tat-pakṣam utthāpyôtthāpya dūṣayati. *utpatti-hetur* iti vistaraḥ. yasya prāptir asti sa utpadyate hetu-sadbhāvāt. *asaṃskṛtasya na syāt prāptir* yasmād asaṃskṛtam anutpādyaṃ. *ye ca dharmā aprāptā* duḥkhe

[1] °tr'ādi MSS.; mdo-las te ṣes-bya-ba ni. [2] °khyātam eva MSS.; luṅ-gis. Qu. āgamena?
[3] °ṅgaṃ MSS. [4] Sic MSS.; spaṅs-par ni ruṅ-ṅo ṣes-bya-ba. Qu. prahīṇāni yujyamānāni?
[5] °vyaṃ sat MSS. rdsas-su yod-par. [6] evaṃ CN; kho-na. [7] evas NT; de-lta-na.

dharma-jñāna-kṣāṇty-ādayaḥ. *ye ca tyaktāḥ bhūmi-saṃcāra-vairāgyataḥ*. tad-yathā kāmâvacarā akliṣṭā ūrdhva-bhūmy-upapattyā kliṣṭāś ca vairāgyeṇa tyaktāḥ. teṣāṃ dhātu-pratyāgamataḥ parihāṇyā vā *katham utpattiḥ syāt*. na hi teṣāṃ prāptir asti. anutpanna-niruddhatvāt. *saha-ja-prāpti-hetukā cet*. kā. teṣām utpattir adhikṛtā. *saha-jā* yā *prāptir* idānīm utpadyate. sā teṣāṃ janikêti. āha. *jātir idānīṃ kiṃ-karī jāti-jātir vê*ti. kiṃ-karaṇa-śīlā *kiṃ-karī*. *jātir* lakṣyaṃ dharmaṃ janayati. [Tib. 133^{b}] *jāti-jātis* tu tal-lakṣaṇaṃ jātiṃ janayati. tena yadi lakṣyāṇāṃ dharmāṇām utpattiḥ prāpti-hetukôcyeta tatra jātiḥ kiṃ-karī. atha lakṣaṇānām utpattis tad-dhetukôcyeta. tata āha. jāti-jātir vā kiṃ-karī 'ti vikalpaḥ. atha vā yadi bhavatâivaṃ kalpyeta. jātir dharmaṃ janayati. prāptiḥ punar jātiṃ janayatîti. tatra ucyate. jāti-jātir vā kiṃ-karī 'ti. *sakala-bandhanānāṃ khalv apî*ti vistaraḥ. yeṣām eko 'pi kleśa-prakāro na prahīṇaḥ. te sakala-bandhanāḥ. teṣāṃ *sakala-bandhanānāṃ khalv api mṛdu-madhyâdhimātra-kleśôtpatti*-[prakāra][1]-*bhedo na syāt*. kasmāt. *prāpty-abhedāt*. vikala-bandhanānāṃ hi prāpti-vaikalyān mṛdu-madhyâdhimātra-kleśôtpatti-bhedaḥ parikalpyeta na tu sakala-baṃdhanānāṃ. prāptināṃ tulyatvāt. *yato vā sa bheda* iti. *yato vā* kāraṇād abhyāsato 'nyato vā *sa bhedaḥ*. kasyacit sakala-bandhanasyâdhimātraḥ. kasyacin madhyaḥ. kasyacin mṛduḥ. *tata eva* bheda-kāraṇāt tad-*utpattir astu*. teṣāṃ mṛdv-ādīnāṃ kleśānām utpattiḥ. *tasmān nôtpatti-hetuḥ prāptir* iti. Vaibhāṣika āha. *kaś câivam āhê*ti vistaraḥ. *vyavasthā-hetuḥ prāptiḥ*. *asatyāṃ hi prāptau laukika-mānasānām* iti.[2] loke bhavo[3] *laukikaṃ*. mana eva *mānasaṃ*. laukikaṃ mānasam eṣāṃ te ime *laukika-mānasāḥ*. *ārya-pṛthagjanāḥ*. āryāś ca pṛthagjanāś ca. laukika-mānasa-grahaṇam ārya-viśeṣaṇaṃ. [Tib. 134^{a}] pṛthagjanā hi nityam eva laukika-mānasāḥ. āsaṃjñikâsaṃjñi-samāpatty-avasthāyāṃ vā pṛthagjana-viśeṣaṇam api saṃbhavati. *teṣām* ārya-pṛthagjanānāṃ. teṣām iti nirdhāraṇe ṣaṣṭhī. sambandha-lakṣaṇā vā. *teṣāṃ na syād vyavasthānam* iti paricchedaḥ. yat kṛtaṃ vyavasthānaṃ. sā prāptiḥ. *prahīṇâprahīṇa-kleśatā-viśeṣād* iti. *prahīṇa-kleśā* āryāḥ. *aprahīṇa-kleśāḥ* pṛthagjanāḥ. tad-bhāvāḥ. sa eva viśeṣaḥ. iti *prahīṇâprahīṇa-kleśata-viśeṣaḥ*. tasmād. *etad vyavasthānaṃ bhavitum arhati*. nanu ca pṛthagjanā api kecit prahīṇa-klāśā bhavanti. katham avadhāryate. āryā eva prahīṇa-kleśā iti. atyaṃta-samudghāta-vacanād evam uktaṃ. *etac câiva katham* iti. *eṣāṃ prahīṇaḥ kleśa eṣām aprahīṇa* iti yad etad vyavasthānaṃ. tat kathaṃ bhaviṣyati. *prāptau tu satyāṃ* kleśa-prāptyā *etat sidhyati* vyavasthānaṃ. *tad-vigamâvigamāt* kleśa-prāpti-vigamâvigamāt chedâ-

[1] om. Tib. as next line. [2] om. MSS. ṣes-bya-ba. [3] °vaṃ MSS.

cchedād ity arthaḥ. yeṣāṃ tat-prāpti-vigamāḥ. te āryāḥ. yeṣām avigamāḥ. te pṛthagjanā iti. nanu ca pṛthagjanānām api keṣāṃcit kleśa-prāptir vigatā. vigatā. na tu lokôttareṇa mārgeṇa. sa tarhi lokôttara-mārga-kṛto [Tib. 134ᵇ] viśeṣaḥ kathaṃ paricchidyate[1] lokôttareṇêyaṃ kleśa-prāptir vigatā laukikenêyam iti. s'āsravânāsrava-visaṃyoga-prāpti-bhedāt. *āśraya-viśeṣād etat sidhyatî*ti. ātmabhāva-viśeṣād etad vyavasthānaṃ eṣāṃ prahīṇaḥ kleśa eṣām aprahīṇaḥ kleśa iti sidhyati. *tathā parāvṛtta* iti. tathā 'nyathā-bhūtaḥ. *tat-praheyāṇāṃ* darśana-bhāvanā-mārga-praheyāṇām. *agni-dagdha-vrīhivad* iti. *yathā 'gni-dagdho vrīhir* abījībhūto bhavati. *evaṃ* yathôktena nyāyenâ*bījībhūtaḥ āśrayaḥ kleśānāṃ prahīṇa-kleśa ity ucyate. upahata-bīja-bhāve vā.* āśraya ity adhikṛtaṃ. tena *laukikena mārgeṇa prahīṇa iti śakyate vaktuṃ.* bījasyôpaghāta-mātra-bhāvāt. *viparyayād aprahīṇa* iti. anirdagdha-bīja āśraye 'nupahata-bīja-bhāve vā. *yaś câprahīṇa* iti vistaraḥ. *yaś câprahīṇo* 'nantarôktena vidhinā darśana-prahātavyaḥ kāmâvacaro yāvad bhāvāgrikaḥ bhāvanā-prahātavyo vā kāmâvacaro yāvad bhāvāgrikaḥ. *tena samanvāgataḥ. yaś ca prahīṇas* tathâiva yāvad bhāvāgrikaḥ. *tenâsamanvāgata iti prajñapyate.* prajñapti-dharmo 'yam iti darśayati. *kuśalā*[2] *api dvi-prakārā* iti vistaraḥ. yathā kliṣṭā dvi-prakārā ity *api*-śabdârthaḥ. samuccaye vā kuśalāś cêty arthaḥ. *tad-bīja-bhāvânupaghātād* iti. teṣām utpatti-lābhikānāṃ kuśalānāṃ bījaṃ *tad-bījaṃ*. tad-bījasya bhāvas *tad*-[Tib. 135ᵃ] *bīja-bhāvaḥ*. kasya. *āśrayasya*. tad-bīja-bhāvasyânupaghātas *tad-bīja-bhāvânupaghātaḥ*. tasmāt. *tad-bīja-bhāvânupaghātāt samanvāgataḥ*. kaiḥ. *ayatna-bhāvibhiḥ kuśalaiḥ. upaghātād asamanvāgata ucyate.* ko 'sāv ity āha. *samucchinna-kuśala-mūlaḥ. tasya tv* iti. *tasy'* āśrayasya tad-bīja-bhāvasya *upaghāto mithyā-dṛṣṭyā veditavyo* nânyathā. ten' āha. [3]*na tu*[3] *khalu kuśalānāṃ dharmāṇāṃ bīja-bhāvasyâtyantaṃ saṃtatau samudghāto* yathā kleśānām ārya-mārgeṇâtyantaṃ saṃtatau samudghāta ity abhiprāyaḥ. [4]*ye punar* iti vistaraḥ.[4] ye prāyogikāḥ. *tair utpannaiḥ*. teṣām utpattis tad-utpattiḥ. *tad-utpattau vaśitvaṃ* sāmarthya-viśeṣaḥ. *tasyâvighātāt*. kasya. *saṃtateḥ. samanvāgama ucyate.* kaiḥ. tair *yatna-bhāvibhiḥ kuśalaiḥ. yasmād evaṃ. tasmād bījam eva* śakti-viśeṣa evâ*tra* samanvāgamâvasthāyām *anapoddhṛtaṃ* kliṣṭānāṃ dharmāṇām ārya-mārgeṇâ*nupahataṃ* laukikena mārgeṇa. ayatna-bhāvināṃ ca kuśalānāṃ dharmāṇāṃ mithyā-dṛṣṭyā. *paripuṣṭaṃ ca vaśitva-kāle* yatna-bhāvināṃ kuśalānāṃ bījam iti prakṛtaṃ. *samanvāgam'ākhyāṃ labhate. nânyad dravyaṃ.* yad Vaibhāṣikaiḥ kalpitaṃ. *kiṃ punar idaṃ bījaṃ nā-*

[1] °cchedy° MSS. yoṅs-su chod-par ḥgyur. [2] ak° N; dge-ba. [3]....[3] na nu MSS. ma-yin.
[4]....[4] gaṅ-dag ḥbad-de skye-ba ṣes-bya-ba rgyas-par ḥbyuṅ-ba ni = *ye yatna-bhāvina* iti vistaraḥ.

*mê*ti. dravy'āśaṃkayā pṛcchati. *yan nāma-rūpaṃ phalôtpattau samarthaṃ. yat* [1]paṃca-skandh'ātmakaṃ rūpaṃ phalôtpatti-samartham[1] *sākṣād* anantaraṃ [Tib. 135[b]] *pāraṃparyeṇa* dūrataḥ. *ko 'yaṃ pariṇāmo nāmê*ti. Sāṃkhyānāṃ[2] pariṇām'āśaṃkayā pṛcchati. *saṃtater anyathātvam* iti. anyathôtpādaḥ. *kā cêyaṃ saṃtatir* iti. kiṃ yathā Sāṃkhyānām avasthita-dravyasya dharmântara-nivṛttau dharmâṃtara-prādurbhāvaḥ tathā 'vasthāyinyāḥ saṃtater anyathātvam iti. nêty ucyate. *kiṃ tarhi. hetu-phala-bhūtā.* hetuś ca phalaṃ ca *hetu-phalaṃ.* hetu-phalam iti *nairantaryeṇa pravṛttās traiyadhvikāḥ saṃskārāḥ* saṃtatir iti vyavasthāpyante. *yatra tûktam* iti vistaraḥ. *yatra tu* sūtra *uktaṃ.* kim ity āha. *lobhena samanvāgataḥ abhavyaḥ* ayogyaś *catvāri smṛty-upasthānāni* kāya-smṛty-upasthān'ādīni *utpādayitum* iti. yadi bījaṃ prāptiḥ. bījaṃ nityam astîti smṛty-upasthānôtpattir na syāt. bhavadīyāyām api prāptau tad-utpattir na syād iti tulyam etat. tasmād ubhābhyām api vaktavyaṃ. *tatrâdhivāsanaṃ lobhasyâvinodanaṃ vā samanvāgama* iti. *adhivāsanam* abhyanujñānam. *avinodanam* avyupaśamanaṃ. *sarvathā prajñapti-dharmo na dravya-dharma* iti. sarva-prakāreṇā yady utpatti-hetur yadi vyavasthā-hetur yady āśraya-viśeṣaḥ yady adhivāsanam avinodanaṃ vā *sarvathā prajñapti-dharmaḥ* prajñaptyā saṃvṛtyā vyavahāreṇa dharmaḥ *prajñapti-dharmo na dravya-dharmaḥ* na dravyato dharmaḥ svabhāva ity arthaḥ. atha vā dravyaṃ ca tad dharmaś ca sa dravya-[Tib. 136[a]] dharmo na rūp'ādivat vidyamāna-sva-lakṣaṇo dharma ity arthaḥ. *tasya ca pratiṣedhaḥ tasya ca* prajñapti-dharmasya *pratiṣedho 'samanvāgama* iti.

idam asyêti jñāna[3]-cihnaṃ pratilabdha-dharmâvipraṇāśa-kāraṇaṃ ca prāptir ity[4] ācārya-Saṃghabhadraḥ. [5]idam asyêti[5] jñāna-cihnaṃ ity asiddham etat. āśraya-viśeṣeṇa taj-jñānam iti brūmaḥ. yadi ca pratilabdha-dharmâvipraṇāśa-kāraṇaṃ prāptir iṣyate. prāpta-parityāgo nâiva syāt. bhavati ca. tasmād akāraṇam etat. sa[6] eva ca śakti-viśeṣa-lakṣaṇaṃ bīja-bhāvam Ācāryeṇa vyavasthāpitaṃ dūṣayati. kim ayaṃ śakti-viśeṣaś cittād arthântaram ato 'narthântaraṃ. kiṃ câtaḥ. arthântaraṃ cet. siddhaṃ prāptir astîti. saṃjñā-mātre tu vivādaḥ. anarthântaraṃ cet. nanv akuśalaṃ[7] kuśalasya bījaṃ abhyupagataṃ bhavati. akuśalasya ca kuśalaṃ. ko hi nāma auṣṇyasya tejaso 'narthântaratve saty auṣṇyam eva dāhakam adhyavasyen na tejaḥ. kuśala-bījaṃ hy akuśale cetasy avyākṛte vā vartate. evam akuśala-bījaṃ kuśale cetasy avyākṛte vā vartate. tathâiva câvyākṛta-bījam api kuśale

[1]....[1] phuṅ-po lṅa skyed-par nus-pa. pañca-skandhôtpatti-samartham; or to read as present text only altering rūpaṃ to nāma-rūpaṃ? [2] °khyāya MSS. graṅs-can-paḥi. [3] °naṃ MSS. [4] 順正理論第十二 (冬三 64[b10]). [5]....[5] corrected by Tib.; ḥdi-la ni ḥdi yod-do ṣes bya-ba. idam asya MSS. [6] 正理第十二 (冬三 64[a2]) [7] k° MSS. mi-dge-ba.

câkuśale[1] ca vartate. s'āsrava-bījaṃ cânāsrave 'nāsrava-bījaṃ ca s'āsrave cetasi vartata iti sāṃkarya-doṣaḥ prasajyata iti.[2] atra vayaṃ brūmaḥ. anarthântara[3]-bhāve sāṃkarya-doṣa bhavet. tat tu bījaṃ na cittād arthântaraṃ vaktavyaṃ. nâpy anarthântaram. upādāya-prajñapti-rūpatvāt. [Tib. 136b] athâpy anarthântara-bhāvas tathā 'py adoṣaḥ. kuśalena hi cittenôtpannena sva-jātīye 'nya-jātīye vā sva-saṃtāna-citte bījam ādhīyeta. tataḥ kāraṇa-viśeṣāt kārya-viśeṣa iti viśiṣṭaṃ. tena tac cittam utpadyeta. tad viśiṣṭaṃ cittaṃ kuśala-bīja-kārya-kriyāyāṃ samartham utpadyeta. evam akuśalenâpi sva-jātīye 'nya-jātīye vā sva-saṃtāna-citte bījam ādhīyeta. tac ca tena viśiṣṭaṃ cittam[4] akuśala-bīja-kārya-kriyāyāṃ samartham utpadyeta. evam avyākṛtenâpi cittena sva-jātīye 'nya-jātīye vā sva-saṃtāna-citte bījam ādhīyeta. tac câpi tena viśiṣṭam avyākṛta-bīja-kārya-kriyāyāṃ samartham utpadyeta. s'āsraveṇâpy anāsrave citte bījam ādhīyeta. anāsraveṇâpi s'āsrava ity evam anyonya-bīj'ādhāyakam anyonya-janakaṃ ca cittaṃ cittântarād utpadyamānaṃ anyonya-vāsya-vasakatvena pravartate. na ca kuśalenâkuśale citte śakti-viśeṣa āhita iti tad akuśalaṃ kuśalatām āpadyate. kuśalaṃ vā tad akuśalatāṃ. śakti-viśeṣa-mātratvāt. śaktir[5] bījaṃ vāsanêty eko 'yam arthaḥ. evam akuśal'ādi-vāsanā 'pi vaktavyā. yāvat s'āsraveṇânāsrave śakti-viśeṣ'ādhāne 'pi. anāsraveṇâpi s'āsrave śakti-viśeṣ'ādhāne. na tat s'āsravaṃ anāsravaṃ saṃpadyate. anāsravaṃ vā s'āsravam iti. bhavatām api Vaibhāṣikāṇām idaṃ ciṃtyate. yadā s'āsrava-[Tib. 137a] citta-samanaṃtaraṃ anāsravaṃ anāsrava-citta-samanantaraṃ vā s'āsrava-cittam utpadyate. tadā kiṃ pūrvakaḥ s'āsrava-kalāpo 'nāsrava-kalāpo vā śaktimān samanantara-pratyay'ādi-bhāvenôttara-kalāpôtpattāv utâśaktimān. kiṃ câtaḥ. yady aśaktimān samanantara-pratyay'ādi-bhāvo 'py asya hīyeta. atha śaktimān. sā śaktiḥ kiṃ s'āsrave cetasi s'āsravā āhosvid anāsravā. tac cittaṃ s'āsravasyânāsravasya ca cittântarasya samanantara-pratyay'ādi-bhāvaṃ kuryāt. tat kiṃ yayâiva śaktyā s'āsravasya samanantara-pratyay'ādi-bhāvaṃ kuryāt tayâivânāsravasya. yadi tayâiva kathaṃ śakti-kārya-sāṃkaryaṃ[6] na bhavet. athânyayā śaktyā s'āsravasyânyayā 'nāsravasya samanantara-pratyay'ādi-bhāvaṃ kuryāt. katham anayor ekatra śaktyos tasmāc cittād ananyayor bhinna-rūpatā bhinna-kāryatā ca yujyate. yujyate cet. asmākam api cittād ananyāsāṃ śaktīnāṃ tatrâvasthānaṃ kārya-bhedaś ca bhaviṣyati. evam anāsravasyâpi cittasya s'āsravânāsrava-citta-samanantara-pratyay'ādi-bhāvena saṃbhavataḥ tathâiva śaktyor bhinna-rūpatā kārya-bhedaś ca vaktavyaḥ. tena yad uktaṃ nanv akuśalaṃ kuśalasya bījam

[1] vāk° MSS. daṅ. [2] This quotation is abridged. Cf. l. c. [3] arth° MSS. don tha-dad-pa ma-yin.
[4] Supplied from Tib. sems. [5] °kti MSS. [6] saṃk° MSS.

abhyupagataṃ bhavatîty-ādi tad ayuktaṃ. na hi kuśal'āhitena śakti-viśeṣeṇa viśiṣṭaṃ samartham akuśalam akuśala-bīja-kāryaṃ karoti. [Tib. 137b] kiṃ tarhi. kuśala-bīja-kāryam eva karoti. sv'āhitena tu śakti-viśeṣeṇa tad akuśalaṃ sva-bīja-kāryaṃ karoti. tat katham idam ucyate. kuśalasyâkuśalaṃ bījam iti. brūyās tvam akuśala-citte tat kuśala-bījam āhitaṃ kathaṃ akuśalaṃ na bhavatîti. na bhavanto bījârthaṃ jānate. kuśalena cittena nirudhyamānena[1] tathā śakti-viśiṣṭam akuśalaṃ cittaṃ janyeta yathā tac cittaṃ svôtpatti-yogyaṃ bhaviṣyati sākṣāt pāraṃparyeṇa vêti[2] śakti-viśeṣa eva bījaṃ. na bījaṃ nāma kiṃcid asti. prajñapti-sattvāt. ata eva prāpty-aprāptī prajñapti-satyāv ucyete. *dravya-satyāv eva tu Vaibhāṣikā varṇayanti.*

(38, 39ab) *atītānāṃ dharmāṇām atītā 'pi prāptir* iti vistaraḥ. *atītānāṃ dharmāṇāṃ* tad-yathā kliṣṭānām *atītā prāptir* yā utpanna-niruddhā sā 'gra-jā 'pi saṃbhavati. saha-jā 'pi. paścāt-kāla-jā 'pi. teṣām evânāgatā *prāptir* anutpannā. *pratyutpannā* yā paścāt-kāla-jā utpannâniruddhā. *anāgatānām api prāptir* atītā yā 'gra-jôtpanna-niruddhā.[3] anāgatā yā 'nutpannā. pratyutpannā 'gra-jôtpannâniruddhā. tathā *pratyutpannānām* apy atītā *prāptir* yā 'gra-jôtpanna-niruddhā. anāgatā yā 'nutpannā. pratyutpannā yā saha-jā. atīt'ādi-jāti-sāmānyaṃ ca gṛhītvâivam uktam. na tv ekasyâtītasyâvaśyaṃ tri-vidhā prāptir asti. [4]na hi vipāka-jasyânāgatā 'tītā vā[4] prāptiḥ saṃbhavati.

avyākṛt'āptiḥ saha-jêti[5]

vacanāt. [Tib. 138a] yadi tu prati-dravyaṃ prāpti-vyavasthā kriyeta saṃbhavaṃ praty etad evaṃ bhavet. kliṣṭānām utpatti-pratilaṃbhikānāṃ ca kuśalānām atīt'ādīnām atīt'ādayaḥ prāptayo 'vaśyaṃ bhavanti. na hi pṛthagjanasyânutpannasya anāsravasya mārgasyâtītā pratyutpannā ca prāptir asti. sâpavādaś câyam utsargo vagantavyaḥ.

avyākṛt'āptiḥ saha-jêti[6]

vacanāt. asaṃskṛtānāṃ tu prāptir utpanna-niruddhā 'tītā. 'nutpannā 'nāgatā. utpannâniruddhā pratyutpannā. su-gamatvāt tu na sūtritam etat. *kāma-rūp'ārūpyâvacarāṇāṃ kāma-rūp'ārūpyâvacarī yathākramam* iti. kāma-dhātûpapannasya kāmâvacarāṇāṃ dharmāṇāṃ kāmâvacarī prāptiḥ. tasyâiva rūpâvacarāṇāṃ rūpâvacarī. tasyâiv' ārūpyâvacarāṇām ārūpyâvacarī. rūpa-dhātûpapannasya ca kāmâvacarāṇāṃ. tad-yathā nirmāṇa-cittānāṃ kāmâvacarī. rūpâvacarāṇāṃ rūpâva-

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[1] skyes-pas (!). [2] cêti MSS. ḥam. 論四 16b2. [3] °tpannânir° MSS. skyes-la ḥgags-pa yin-no. [4]....[4] na hi vipākajasyânāgatā pratyutpannā vā MSS. rnam-par smin-pa ḥdas-pa la ni thob-pa ḥdas-pa ḥam. ma-ḥoṅs-pa med-do. [5] Kārikā 39c. [6] kārikā 39d.

carī. ārūpyâvacarāṇām ārūpyâvacarī. ārūpya-dhātûpapannasya tad-dhātukānāṃ tad-dhātukâiva prāptiḥ.

*anāptānāṃ catur-vidhê*ti.

a-dhātv-āptānāṃ saṃskṛtâsaṃskṛtānām *anāsravāṇāṃ catur-vidhā prāptiḥ*. kāma-rūp'ārūpyâvacarī cânāsravā ca. *samāsena* sarvān anāptān abhisamasyêty arthaḥ. pratyekaṃ tu na catur-vidhā. tata āha. *tatrâpratisaṃkhyā-nirodhasyê*ti vistaraḥ. kāma-[Tib. 138ᵇ] dhātûpapannasya kāmâvacar'ādīnāṃ yathāsaṃbhavam apratisaṃkhyā-nirodhasya prāptiḥ kāmâvacarī. rūpa-dhātûpapannasya rūpâvacar'ādīnāṃ apratisaṃkhyā-nirodha-prāptī rūpâvacarī. ārūpya-dhātûpapannasy' ārūpyâvacar'ādīnām apratisaṃkhyā-nirodha-prāptir ārūpyâvacarī. sattva-saṃtāna-vaśenâiva hi tat-prāptir vyavasthāpyate. na tu teṣāṃ vaśena yeṣām apratisaṃkhyā-nirodhaḥ. yadi hy evaṃ syāt mārga-satyasyâpratisaṃkhyā-nirodha-prāptir anāsravā syāt. *pratisaṃkhyā-nirodhasya rūp'ārūpyâvacarī cânāsravā cê*ti. na kāmâvacarī. kāma-dhātor apratipakṣatvāt. rūpâvacareṇa tu mārgeṇa prāptasya rūpâvacarī prāptiḥ. ārūpyâvacareṇ' ārūpyâvacarī. anāsraveṇa mārgeṇânāsravā. ārya-sya tu rūpâvacareṇa mārgeṇa prāptasya rūpâvacarī cânāsravā c' ārūpyâvacareṇ' ārūpyâvacarī cânāsravā ca.

laukiken' ārya-vairāgye visaṃyog'āptayo dvi-dhêti[1]

vacanāt. *mārga-satyasyânāsravâvê*ti. laukikīm asya prāptiṃ pratiṣedhayati. *sêyaṃ samasya catur-vidhê*ti. samāsena traidhātukī cânāsravā cêti[2] uktam arthaṃ nigamayati. *śaikṣāṇām*[3] iti. śaikṣā dharmāḥ śaikṣasyânāsravā dharmā. *aśaikṣā* aśaikṣasyânāsravā. [Tib. 139ᵃ] mārga-satya-bhāvā evâite[4] draṣṭavyāḥ. śaikṣâśaikṣebhyas tv anye *nâiva śaikṣā nâśaikṣāḥ*. asaṃskṛtā api yāvan nâiva śaikṣā nâśaikṣā iṣyante. teṣāṃ

tri-dhā

prāptiḥ *śaikṣ'ādi-bhedena*. śaikṣī aśaikṣī nâiva śaikṣīnâśaikṣī cêti. *anāryeṇa prāptasyê*ti. pṛthag-janena *prāptasya*. *tasyâiva 'saikṣeṇê*ti.[5] *tasyâiva* pratisaṃkhyā-nirodhasya *śaikṣeṇa* mārgeṇa prāptasya *śaikṣī*. *aśaikṣeṇâśaikṣī*.[6] kṣaya-jñāna-saṃprayuktena mārgeṇa prāptasya. visaṃyoga-prāpti-saṃniśrayatvāt kṣaya-jñānasya. yady api sā vajrôpamena śaikṣeṇa prāpyate tad-āvāhakatvāt. tat-prāptatva-vacane tu śaikṣyāḥ[7] prāpteḥ aśaikṣī prāptir viśeṣitā syād iti na tena śaikṣeṇa

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[1] Kārikā VI, 47ᶜᵈ. [2] 論四 17ᵃ⁹. [3] slob-paḥi chos-rnams-kyi=śaikṣa-dharmāṇām. [4] ta MSS. ḥdi-dag. [5] °kṣaṇêti MSS.; slob-paḥi lam-gyis=śaikṣa-mārgeṇa. [6] mi-slob-pas thob-pa ni mi-slob-paḥo ṣes-bya-ba ni=aśaikṣeṇa prāptā 'śaikṣī. [7] corrected by Tib. slob-pas thob-pa-las. °kṣāḥ MSS.

aśaikṣī 'ty uktaṃ. *tasyâiv' ārya-mārga-prāptasyânāsravêti*. *tasyâiva* pratisaṃkhyā nirodhasya *ārya-mārga-prāptasya anāsravā*. *mārga-satyasya* cânāsravā prāptir ity adhikṛtaṃ. āryeṇa laukika-mārga-prāptasya pratisaṃkhyā-nirodhasya prāptiḥ kiṃ s'āsravā ut' āho 'nāsravā. ubhayathêty āha. sā kasmān nôktā. sâvaśeṣaṃ bhāṣyaṃ. paścād darśayiṣyate

laukiken' ārya-vairāgye visaṃyog'āptayo dvi-dhêti[1]

nôcyate. yā tv asaṃkīrṇā prāptiḥ sâivêhôcyate iti veditavyaṃ.

(39^{cd}, 40^{ab}) *durbalatvād* iti. anabhisaṃskāravattvād durbalatvaṃ.

dve abhijñe iti. divya-[Tib. 139^{b}] cakṣur-abhijñāṃ divya-śrotrâbhijñāṃ. *nirmāṇa-cittaṃ ca varjayitvā*. kim.

avyākṛt'āptiḥ saha-jêti[2]

saṃbandhanīyaṃ. *teṣāṃ hi balavattvād* iti vistaraḥ. *teṣāṃ hi* divya-cakṣur-abhijñ'ādīnāṃ *balavattvāt*. kiṃ. pūrvaṃ-paścāt-saha-jā prāptiḥ. *prayoga-viśeṣa-niṣpatter* iti. *prayoga-viśeṣeṇa niṣpattir* divya-cakṣur-abhijñ'ādīnāṃ. tasyāḥ. *prayoga-viśeṣa-niṣpatter* balavattvaṃ. balavattvāt pūrvaṃ-paścāt-saha-jā prāptir ity artha-sambandhaḥ. *śailpasthānikasyâpi* kasyacit tad-yathā Viśvakarmaṇaḥ. *airyāpathikasya ca* tad-yathā sthavirasyÂśvajitasya[3]. *atyartham abhyastasya* bhṛśam ātmasāt[4]-kṛtasyêcchanti Vaibhāṣikāḥ. kiṃ. pūrvaṃ-paścāt-saha-jā prāptir iti.

nivṛtasya ca rūpasyêti.

ca-śabdaḥ samuccayârthaḥ. prāptiḥ saha-jêti samuccīyate. tac ca kliṣṭaṃ rūpaṃ prathama-dhyāna-bhūmikam eva vijñapti-rūpaṃ veditavyaṃ. tato 'nyāsu bhūmiṣu tad-utthāpakâbhāvāt. *adhimātreṇâpîti* vistaraḥ. *adhimātreṇâpi* cittena nivṛtā vijñaptir utthāpitā. tad eva câdhimātraṃ vijñapti-cittaṃ *avijñaptiṃ nôtthāpayati*. *ato daurbalya*-siddhiḥ. tasyā daurbalya-siddheḥ saha-jâiva prāptiḥ.

prāpti-bheda iti. vipāka-j'ādīnām anivṛtâvyākṛtānāṃ saha-jā prāptiḥ. abhijñā-dvay'ādīnāṃ .tu pūrvaṃ-paścāt-saha-jā prāptir iti tad-bhedaḥ.

kāma-rūpasya nâgra-jêti.

[Tib. 140^{a}] *kāmâvacarasya* kuśalâkuśalasya vijñapty-avijñapti-*rūpasyâgra-jāprāptiḥ sarvathā nâsti*. yadi kuśalasya yady akuśalasya [5]nâsty eva sarvathêty arthaḥ.[5] *saha-jā câsti paścāt-kāla-jā cêti*[6] saṃbhavataḥ. tad-yathā prathamasya vijñapty-avijñapti-kṣaṇasya ādau saha-jā *prāptir bhavati*. dvitīy'ādiṣu kṣaṇeṣu tasyâiv' ādyasya kṣaṇasya paścāt-kāla-jā bhavati. evam anyeṣām api dvitīy'ādīnāṃ kṣaṇānāṃ saha-jā paścāt-kāla-jā prāptir veditavyā. kāmâvacarasyâiva rūpasyâgra-

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[1] kārikā VI, 47^{cd}. [2] kārikā 39^{c}. [3] °to MSS. [4] °sās CN, °sā T; ñaṅ-du ḥgyur-pa. [5]....[5] med-pa kho-naḥo ṣes-bya-baḥi tha-tshig-go=nâsty evêty arthaḥ. [6] vêti CN, °lajâivêti T; daṅ.

jā prāpti-pratiṣedhād dhyānânāsrava-saṃvara-rūpasyâgra-jā prāptir asty evêty utsṛṣṭā bhavati.

(40^{cd}, 41) *aprāptir anivṛtâvyākṛtâiva sarvā.* kasmād vyavasthāpyate. yady aprāptiḥ kleśānāṃ kliṣṭā bhavet. prahīṇa-kleśasya kleśavad eva na syāt. yadi kuśalā syāt samucchinna-kuśala-mūlasya na syāt. anāsravāṇāṃ dharmāṇām aprāptir anāsravā syāt. kiṃ syāt. pṛthagjano na syān nityam ārya-dharma-samanvāgatatvāt. pāriśeṣyād anivṛtâvyākṛtâivâprāptir iti vyavasthāpyate. *pratyutpannasya nâsty aprāptiḥ pratyutpannêti.* pratyutpannasya dharmasya prāptir vartate. tasmād asyâprāptir nâsti pratyutpannā. tasya prāpty-aprāptyoḥ samavadhānâsaṃbhavāt. *atītânāgatayos tu traiyadhvikī* 'ti. aprāptānāṃ prāpta-vihīnānāṃ ca prāyogikānāṃ guṇānām anāgatānāṃ ca cakṣur-ādīnām api ca yeṣāṃ [Tib. 140^{b}] prāptir nâsti atītā 'py asty aprāptir anāgatā 'pi pratyutpannā 'pi. sroto-nyāyena hi teṣām aprāptir utpadyate nirudhyate 'nāgatâvasthānêti.

kām'ādy-āptâmalānāṃ cêti.

tri-dhêty anukarṣaṇârthaś *ca*-kāraḥ. *kām'ādiṣu* dhātuṣu *āptā* aviyuktāḥ *kām'ādy-āptāḥ.* kām'ādy-āptānām *amalānāṃ câprāptis*[1] *tri-vidhā.* upapatty-āśraya-vaśena tad-vyavasthāpanāt. dharma-sahâvyavasthāpinī hy aprāptiḥ. na prāptivad dharma-vaśena vyavasthāpyate. tasmāt *kāma-dhātû*papannasya kāma-rūp'ārūpyâvacarāṇāṃ anāsravāṇāṃ ca dharmāṇām *aprāptiḥ kāmâvacarī. rūpa-dhātû*papannasya rūpâvacarī. *ārūpya-dhātû*papannasya ārūpyâvacarī. tad-yathā kāma-dhātûpapannasya prāyogikānāṃ guṇānām upapatti[2]-lābhikānām api kuśala[3]-samucchedâvasthāyām aprāptir a-vīta-rāgatvāc ca rūp'ārūpyâvacarāṇām akliṣṭānām aprāptiḥ pṛthagjanatvāc cânāsravāṇām aprāptiḥ kāmâvacarī. tathā rūpa-dhātûpapannasya kāmâvacarāṇāṃ bhūmi-saṃcāra-tyaktānāṃ rūp'ārūpyâvacarāṇāṃ ca [4]prāyogikānāṃ guṇānāṃ[4] pṛthagjanatvāc cânāsravāṇām aprāptī rūpâvacarī. tathâiva c' ārūpya-dhātûpapannasya kāma-rūpâvacarāṇāṃ bhūmi-saṃcāra-tyaktānām ārūpyâvacarāṇāṃ ca prāyogikāṇāṃ [Tib. 141^{a}] guṇānāṃ pṛthagjanatvād eva cânāsravāṇām aprāptir ārūpyâvacarī 'ty neyaṃ.

pṛthagjanatvaṃ katamat. ārya-dharmāṇām alābha ity anena śāstra-pāṭhenânāsravatvâbhāvam aprāpter darśayati. *katameṣām ārya-dharmāṇām alābha* iti. ārya-dharmā duḥkhe dharma-jñāna-kṣāntim ārabhya sarvo 'nāsravo mārga iti ata evaṃ pṛcchati. *sarveṣām a-viśeṣa-vacanād* iti. *sarveṣāṃ* duḥkhe dharma-jñāna-kṣānty-ādīnāṃ śaikṣâśaikṣa-jñānānām alābhaḥ. kasmāt. aviśeṣitatvāt. yady

[1] vāpr^{o} MSS.; dan. [2] utpatti MSS. [3] dge-baḥi rtsa-ba = kuśala-mūla. [4]...[4] Simply prāyogikānāṃ MSS. sbyor-ba-las byuṅ-baḥi yon-tan-rnam.

evam utpannāyām api duḥkhe dharma-jñāna-kṣāntau pariśiṣṭānām ārya-dharmāṇām alābho 'syâstîti anāryaḥ syāt. tasmād idam āha. *sa tu yo vinā lābhenê*ti· *yo vinā lābhenâ*lābhaḥ. tat pṛthagjanatvam iti. *anyathā hî*ti vistaraḥ. yady ārya-dharmāṇāṃ lābhe 'pi sati anyeṣām api dharmāṇām alābhaḥ pṛthagjanatvam iṣyate *buddho 'pi śrāvaka-pratyekabuddha-saṃtānikair* ārya-dharmair *asamanvāgamāt anāryaḥ syāt.* kevalâlābha-grahaṇāt tv aprasaṃgaḥ. *eva-śabdas tarhi paṭhitavya* iti. ārya-dharmāṇām alābha evêti. *eka-padāny api hy avadhāraṇānî*ti. kevala-padāny apîty arthaḥ. *ab-bhakṣo vāyu-bhakṣa* iti. *ab-bhakṣa* eva *vāyu-bhakṣa* evêti nôcyate. eva-śabdasya cârtho gamyate. tadvad ihâpîti. [Tib. 141ᵇ] atha vā apa eva yo bhakṣayati so 'b-bhakṣaḥ. yo vāyum eva bhakṣayati sa vāyu-bhakṣa iti. yathā 'tra lupta-nirdiṣṭasya eva-kārasyâvadhāraṇârtho gamyate. tadvad ihâpy alābha evêti. *duḥkhe dharma-jñāna-kṣānti*[1]*-tat-saha-bhuvāṃ ity apara* iti vistaraḥ. *duḥkhe dharma-jñāna-kṣāntes tat-saha-bhuvāṃ* ca vedan'ādīnāṃ dharmāṇām *alābhaḥ pṛthagjanatvam.* asmiṃ pakṣe utpannāyām api duḥkhe dharma-jñāna-kṣāntau pariśiṣṭānām ārya-dharmāṇām alābho 'stîty anāryaḥ syād iti yo doṣa uktaḥ. sa na saṃbhavati. yadā tarhi phala-prāptiḥ. tadā duḥkhe dharma-jñāna-kṣānti-tat-saha-bhuvāṃ vihānir iti phala-prāptāv anāryaḥ syād iti doṣa-parihārârtham āha. *na ca tat-tyāgāt. na ca* teṣāṃ kṣāṃti-saha-bhuvāṃ *tyāgād anāryatva-prasaṃgaḥ. tad-alābhasyâtyantaṃ hatatvāt.* tasyâlābhasyâtyanta-vihīnatvāt. katham. asāv atyantaṃ hatas tat-saṃtāne punar anutpatteḥ. *te tarhi tri-gotrā* iti. śrāvaka-pratyekabuddha-buddha-gotrā iti. *katameṣām alābhaḥ. sarveṣām* iti. śrāvak'ādi-gotrāṇām. *evaṃ tarhi sa eva doṣa* iti. buddho 'pi tri-gotrâlābhād anāryaḥ syād ity arthaḥ. *punaḥ sa eva parihāra* iti. *sa* tu yo vinā-lābhenêti pūrvavat prapaṃco yāvat tad-yathā ab-bhakṣo vāyu-bhakṣa iti. *yatnas tarhi vyartha* [Tib. 142ᵃ] iti. kṣāṃti-pariśiṣṭ'ārya-dharmâlābha-sadbhāvād anāryaḥ syād ity asya doṣasya parihārāya kṣānti-tat-saha-bhuvāṃ alābhaḥ pṛthagjanatvam iti yo *yatnas* sa *vyarthaḥ* syāt. pūrva-pakṣa-doṣa-parihāra evâyam āsthīyate. *anutpann'ārya-dharmā saṃtatir* iti. anutpannā ārya-dharmā asyām ity *anutpann'ārya-dharmā saṃtatiḥ pṛthagjanatvaṃ.* anutpann'ārya-mārgā skandha-saṃtatir ity arthaḥ. arthād utpann'ārya-dharmā saṃtatir āryatvam ity uktaṃ bhavati āśraya-parāvṛtteḥ.

athêyam aprāptir iti. sarva-dharmâprāptiś codyate. n' ārya-dharmâprāptir eva. *yathā tāvad* iti. udāharaṇam etat. *tasya lābhāt tad vihīyata* iti. *tasy'* ārya-mārgasya *tābhāt tat* pṛthagjanatvam alābha-lakṣaṇaṃ *vihīyate.*

[1] °ntis MSS.; bzod-pa dań de dań.

kiṃ-dhātukaṃ tat pṛthagjanatvaṃ. tri-dhātukam ity eke. nanu côpapatty-āśraya-vaśenâlābho vyavasthāpyate. pṛthagjanatvaṃ câlābha-svabhāvaṃ. tasmād asya kāmâvacarasya sattvasya kāmâvacaram eva pṛthagjanatvam asti. na rūp'ārūpyâ-vacaram. atas traidhātukaṃ vihīyata iti ayujyamānam etat paśyāmaḥ. atha punar anutpatti-dharmatāṃ tad āpannam iti kṛtvā traidhātukaṃ tad vihīyata iti upacāra-kalpanā. bhavatv eṣā. nâiṣā vāryate. kāmâvacarasyâiva tv ekasya pṛthagjana-tvasya prāptir asti. tal laukikâgradharmâvasthāyāṃ vihīyata [Tib. 142b] iti veda-yāmaḥ. tac ca kāma-vairāgye navame vimukti-mārge[1] prahīyate. rūp'ārūpya-dhātvor utpadyamānasya tv āryasya pratibhūmy-avasthitānāṃ pṛthagjanatvānāṃ ārya-mārga-prāpti-sāmarthyān nâiva prāptir utpadyate. pratibhūmi tu navame vimukti-mārge teṣāṃ prahāṇaṃ bhavatîti avagaṃtavyaṃ.

*bhūmi-saṃcārāc cê*ti. yadā ca kāma-dhātor vairāgyaṃ kṛtvā prathamaṃ dhyānaṃ saṃcarati. tadā ca tat kāmâvacaraṃ pṛthagjanatvaṃ vihīyate. na c' āryo bhavati. prathama-dhyāna-bhūmika-pṛthagjanatva-prādurbhāvāt. evam[2] ārūpya-dhātu-saṃcārād rūpâvacaraṃ pṛthagjanatvaṃ vihīyate. ūrdhva-bhūmeś câdharāṃ bhūmiṃ saṃcarato ūrdhva-bhūmikaṃ pṛthagjanatvaṃ vihīyata iti vaktavyam. *evam anyeṣām api yojyam* iti. yath' ārya-mārgasya prāptyā pṛthagjanatvam *aprāptir vihīyata* iti yojitaṃ. *evam anyeṣām api* śruta-cintā-may'ādikānāṃ dharmāṇām aprāptir vihīyata iti *yojyaṃ*. kathaṃ. kāmâvacarāṇāṃ tāvac chruta-cintā-may'ādikānāṃ dharmāṇāṃ prāpti-lābhād aprāptir vihīyate. upapatti-lābhikānāṃ ca kuśalānāṃ prāptyā samucchinna-kuśalasyâprāptir[3] vihīyate. bhūmi-saṃcārāc ca. yadā câyaṃ kāma-dhātoś cyutvā prathamaṃ dhyānam upapat-tyā saṃcarati. tadā ca tad-bhūmikānāṃ gati-saṃgṛhītānāṃ skaṃdhānām aprāptir vihīyate. akliṣṭâvyākṛtā eva hi gatayo vakṣyante.[4]

avyākṛt'āptiḥ [Tib. 143a] saha-jêti[5]

côktam. evaṃ prathama-dhyāna-bhūmikānāṃ prāyogikāṇāṃ guṇānāṃ prāpter aprāptir vihīyate. bhūmi-saṃcārāc ca. ūrdhva-bhūmikānāṃ gati-saṃgṛhītānāṃ skandhānāṃ tad-bhūmi-saṃcārād vihīyata iti. idam ekeṣāṃ bhūmi-saṃcāra-vyā-khyānôdāharaṇaṃ tatra aviviktaṃ paśyāmaḥ. ūrdhva-bhūmikānāṃ gati-saṃgṛ-hītānāṃ skandhānām[6] aprāptir na kevalaṃ bhūmi-saṃcārād vihīyate. kiṃ tarhi. tat-prāptito 'pîti. idaṃ tv asaṃkīrṇam udāharaṇaṃ paśyāmaḥ. tad-yathā dvi-tīy'ādi-dhyāna-bhūmikānāṃ prāyogikāṇāṃ guṇānāṃ tad-alābhinaḥ kāmâvacarasya sattvasyâprāptir asti. sa yadi kāma-vairāgyaṃ kṛtvā prathama-dhyāna upapa-

[1] N adds here: teṣāṃ prahāṇaṃ bhavatîti, which Tib. omits. [2] evan MSS.; de bṣin-du.
[3] dge-baḥi rtsa-ba....ma thob-pa=kuśala-mūlasyâpr.° [4] 論第八 5b6. [5] Kārikā II, 39c.
[6] skandh'āyatanānām MSS. phuṅ-po-rnams-kyi.

dyate. sā teṣām aprāptir bhūmi-saṃcārād vihīyate. prathama-dhyāna-bhūmikā tu teṣām aprāptir udbhavatîti. evam anyeṣām api yojyaṃ.

nanu câivam anavasthā-prasaṃgaḥ prāptīnām iti. prāpter api prāptiḥ. asyā apy anyā. tasyā apy anyā ity anavasthā. *paraspara-samanvāgamād* iti. prāpti-prāpti-yogāt prāptyā samanvāgataḥ. prāpti-yogāt prāpti-prāptyā samanvāgata ity arthaḥ. *prāpty-utpādād* iti vistaraḥ. prāpty-utpādāt *tena dharmeṇa* cittena vā *samanvāgato bhavati. prāpti-prāptyā ca* samanvāgata iti vartate. *prāpti-prāpty-utpatteḥ prāptyâiva samanvāgato bhavatî*ti. *evaṃ* prāptir ubhayatra vyāpriyate. prāpti-prāptis tv ekatrêti ato nânavasthā. *kuśalasya kliṣṭasya cê*ti. anayor agra-ja-paścāt-kāla-ja-prāptitvād grahaṇaṃ. avyākṛtasya [Tib. 143b] hi saha-jâiva prāptir iti. *dvitīye kṣaṇa* iti vistaraḥ. *dvitīye kṣaṇe* tasya dharmasya tat-prāpteḥ prāpti-prāpteś ca prāptaya iti *tisraḥ prāptayaḥ*. prāpti-yogād dhi taiḥ samanvāgato bhavati. tābhis tisṛbhiḥ prāptibhiḥ samanvāgamârthaṃ *punas tisro 'nuprāptaya udbhavāntîti ṣaḍ bhavanti* prāptayaḥ. *prathama-dvitīya-kṣaṇôtpannānāṃ dravyāṇām* iti. dharmeṇa sârdhaṃ navānāṃ dravyāṇāṃ *nava prāptayaḥ sârdham anuprāptibhir aṣṭādaśa bhavanti. evam uttarôttara-vṛddhi-prasaṃgenê*ti vistaraḥ. uttarôttarasya kṣaṇasya vṛddhiḥ prāptibhiḥ. uttarôttare vā kṣaṇe vṛddhiḥ prāptīnāṃ. tasyāḥ prasaṃgaḥ *uttarôttara-vṛddhi-prasaṃgaḥ*. tena. *uttarôttara-vṛddhi-prasaṃgena. etāḥ prāptayo visarpantya* iti. diṅ-mātraṃ darśayiṣyāmaḥ. caturthe kṣaṇe prathama-kṣaṇôtpannais tribhir dharmaiḥ prāpty-anuprāptimadbhir bhavitavyaṃ. dvitīya-kṣaṇôtpannābhir api ṣaḍbhiḥ prāpty-anuprāptibhiḥ punaḥ prāpty-anuprātimatībhir bhavitavyam. evaṃ tṛtīya-kṣaṇôtpannābhir aṣṭādaśabhiḥ prāpty-anuprāptibhiḥ punar api prāpty-anuprāptimatībhir bhavitavyam iti prathama-dvitīya-tṛtīya-kṣaṇôtpannānāṃ saptaviṃśatiḥ prāptayaḥ sârdham anuprāptibhis tāvatībhir iti catuḥpaṃcāśat prāptayaś caturthe kṣaṇe bhavanti. paṃcame tu kṣaṇe prathama-dvitīya-tṛtīya-kṣaṇôtpannāḥ prāpty-anuprāptayaḥ punaś catuḥpaṃcāśac caturtha-kṣaṇôtpanna-prāpty-anuprāptayaś ca dviś-catuḥpaṃcāśad bhavanti. trīṇi catuḥpaṃcāśatkāni dvāṣaṣṭyuttara-śataṃ prāptīnāṃ jāyate. evam uttarôttara-vṛddhi-prasaṃgo vaktavyaḥ. *atītânāgatānām* ity atra pratyutpannâgrahaṇam anāvaśyakatvāt. [Tib. 144a] *utpatti-lābhikānāṃ cê*ti. atra prāyogikâgrahaṇam anāvaśyakatvād eva. *sa-saṃprayoga-saha-bhuvām* iti. sa-vedan'ādi-sajāty-ādīnām. *an-ādy-anta-saṃsāra-paryāpannānām* anādāv anante ca saṃsāre saṃgṛhītānāṃ. *anantā aprameyā ekasya prāṇinaḥ*. kiṃ aṅga bahūnāṃ. *kṣaṇe kṣaṇe upajāyaṃte prāptaya* iti. *ananta-dravyā eva.*[1] *ananta*-prāpti-*dravyā* ity arthaḥ.

[1] evam MSS. ñiid.

aty-utsavo batâyaṃ prāptīnām iti. parihāsa-vacanam etat. *kevalaṃ na pratighāti-nyaḥ* arūpiṇītvāt *yato 'vakāśaṃ labhaṃte* prāptayaḥ.

(42[a]) *sabhāgatā sattva-sāmyam*

iti vistaraḥ.[1] samāno bhāgo bhajanam eṣām iti sa-bhāgāḥ. tad-bhāvaḥ *sabhāgatā*. samāno vā bhāgo bhajanaṃ sa-bhāgaḥ.[2] sa-bhāga eva *sabhāgatā*. yad-yogāt *sabhāgo* bhavati. tad *dravyaṃ*. *sattvānāṃ sāmyaṃ* sāmānyaṃ sādṛśyam ity arthaḥ. *sattva*-grahaṇam asattva-nirāsârthaṃ. sattvānāṃ sattva-saṃkhyātānāṃ ca dharmāṇāṃ sādṛśyaṃ sabhāgatā. asattva-saṃkhyātānāṃ śāli-yav'ādīnāṃ nêṣyate. *nikāya-sabhāga ity asyāḥ śāstre saṃjñê*ti. Jñānaprasthān'ādike śāstre nikāya-sabhāga iti anayā saṃjñayā ayaṃ citta-viprayukto nirdiśyate. iha tu śloka-bandh'ānuguṇyāt sabhāgatêti anayā saṃjñayêty abhiprāyaḥ. *sā punar abhinnā bhinnā cê*ti. yā *sarva-sattva*-vartinī. sā pratisattvam [Tib. 144[b]] anyā 'nyā 'py abhinnêty ucyate sādṛśyāt. na hi sā yathā Vaiśeṣikāṇām ekā nityā cêti. bhinnā[3] yā kvacid vartate kvacin na vartate. tata āha. *bhinnā punar* iti vistaraḥ. *dhātavas* trayaḥ kām'ādayaḥ. *gatayaḥ* paṃca narak'ādayaḥ. *yonayaś* catasro 'ṇḍaj'ādayaḥ. *jātayo* brāhmaṇ'ādayaḥ. *ādi*-śabdena upāsikā-bhikṣuṇī-nâivaśaikṣanâśaikṣ'ādayaḥ saṃgṛhyante. *skaṃdh'āyatana-dhātuta* iti. rūpa-skandha-sabhāgatā yāvad dharma-dhātu-sabhāgatā. *aviśiṣṭaṃ* iti. sāmānya-rūpaṃ. *prajñaptiś cê*ti. abhidhānaṃ cêty arthaḥ. *evaṃ skandh'ādi-buddhi-prajñaptayo 'pi yojyā* iti. yadi skandha-sabhāgatā-dravyam aviśiṣṭaṃ na syād anyo'nya-viśeṣa-bhinneṣu skandheṣu skandhaḥ skandha ity *abhedena buddhir na syāt prajñaptiś cê*ti. evaṃ dhātv-ādi-buddhi-prajñaptayo 'pi yojyā ity eke paṭhanti. teṣām evaṃ vaktavyaṃ. yadi sabhāgatêti vistareṇa yāvad anyo'nya-viśeṣa-bhinneṣu dhātuṣu kāmâvacaraḥ kāmâvacara iti abhedena buddhir na syāt prajñaptiś cêti.

catuḥ-koṭika iti. *syāt cyavetôpapadyeta na ca sattva-sabhāgatāṃ vijahyān na ca pratilabhetê*ti. *sattva-sabhāgatām* iti. sattvānāṃ sabhāgatā *sattva-sabhāgatā* manuṣyatv'ādi-lakṣaṇā. *sattva*-grahaṇaṃ [Tib. 145[a]] hi dharma-viśeṣaṇârthaṃ. sattva-sabhāgatā hy atra catuḥ-koṭike vivakṣitā na dharma-sabhāgatêti. na tu sattvas sattva ity ākāra-sabhāgatêhâbhipretā. yadi hi sā 'bhipretā syāt. tṛtīyā koṭir na sidhyeta *gati-saṃcāre* 'pi[4] tasyāḥ sattva-sabhāgatāyās tādavasthyāt. *tatrâivôpapadyamāna* iti. tad-yathā manuṣya-gateś cyutvā manuṣya-gatāv evôpapadyamānaḥ. manuṣya-gateś cyavate maraṇād upapadyate ca tasyām eva pratisaṃdhi-bandhāt. na câsau manuṣya-sabhāgatāṃ vijahāti na ca pratilabhate tasyā manuṣya-sabhāgatāyās tādavasthyāt.

[1] om. Tib. [2] bhāgaḥ MSS. skal-pa mñam-paḥo. [3] °nnād MSS. tha-dad-pa ni. [4] ti MSS. kyaṅ.

dvitīyā[1] *niyāmam avakrāmann* iti. *sa* sattva-sabhāgatāṃ *pṛthagjanatva*-svabhāvāṃ *sabhāgatāṃ vijahāti āryatva*-svabhāvāṃ *sabhāgatām* aparāṃ *pratilabhate. tṛtīyā gati-saṃcārād* iti. tad-yathā manuṣya-gateś cyutvā deva-gātāv upapadyamānaḥ. cyavate tathâiva maraṇād upapadyate ca pratisaṃdhi-bandhāt. sattva-sabhāgatāṃ manuṣya-sabhāgatā-lakṣaṇāṃ vijahāti. pratilabhate ca deva-sabhāgatā-lakṣaṇām aparām iti. *caturthy etān ākārān sthāpayitvê*ti. pūrvôkta-koṭi-svabhāva-prakārān varjayitvêty arthaḥ. tad-yathā jīvan pṛthagjana āryo vā kiṃcid alabhamānaḥ.

yadi pṛthagjana-sabhāgatā nāma dravyam asti kiṃ punaḥ pṛthagjanatvena ārya-dharmâlābha-svabhāvena *kalpitena* prayojanam iti vākya-śeṣaḥ. pṛthagjana-sabhāgatayâiva pṛthagjana iti paricchidyeta yathā [Tib. 145^{b}] manuṣya-sabhāgatayâiva manuṣya iti. *na hi manuṣya-sabhāgatāyā anyan manuṣyatvaṃ kalpyate* Vaibhāṣikair alābhavad anya-svabhāvaṃ. tatra ca sādhanaṃ. na sva-sabhāgatāyā anyat pṛthagjanatvaṃ. sva-sabhāgatā-pratyayâbhidheyatvāt. manuṣyatvavat. *nâiva ca lokaḥ sabhāgatāṃ paśyati arūpiṇītvād* iti. *na lokaś* cakṣuṣā *sabhāgatāṃ paśyaty arūpiṇītvād* arūpavatītvād a-rūpa-svabhāvatvād vā. yathā na paśyati evaṃ na śṛṇoti yāvan na spṛśatîti. anena pratyakṣâsiddhatāṃ darśayati. *na cânāṃ prajñayā paricchinattî*ti. anenânumānenâpi na sidhyatîti darśayati. *pratipadyate ca sattvānāṃ jāty-abhedam iti. satyā api tasyāḥ kathaṃ tatra vyāpāra* iti. jāty-abheda-pratipattau jāty-abheda-pratipattir asti. sā tu na sabhāgatayā dravyântara-kalpitayā kṛtā pramāṇenânupalabhyamānatvena tasyā vyāpārâsaṃbhavāt. brūyās tvaṃ. na nirnimittā sāmānya-buddhir bhavitum arhati. tena yan nimittaṃ tasyāḥ sāmānya-buddheḥ. tat sabhāgatā nāma dravyam iti. vayam api tāṃ sāmānya-buddhiṃ sanimittāṃ brūmaḥ. sādṛśya-kṛtā hi sā buddhiḥ. tac ca sādṛśyaṃ na dravyântaram iti brūmaḥ. tenôcyate. *api câsattva*[2]*-sabhāgatā 'pi kiṃ nêṣyata* iti vistaraḥ. na dravyântara-sabhāgatā-nimittā sattvaḥ sattva iti sāmānya-buddhiḥ. sāmāny'ākāra-pravṛttatvāt. *śāli-yava-mudga-māṣ*'ādi-sāmānya-buddhivat. śāli-yava[3]-[Tib. 146^{a}] *sva-jāti-sādṛśya*-kṛtā hy eṣā sāmānya-buddhiḥ. na ca teṣāṃ sva-jāti-sādṛśyaṃ svato 'rthântaraṃ bhavati. *tāsāṃ ca sabhāgatānām* iti vistaraḥ. anyā sattva-sabhāgatā 'nyā dhātu-sabhāgatā 'nyā gati-sabhāgatêti *anyo'nya-bhinnāḥ* sabhāgatā iṣyante. *tāsāṃ sabhāgatêti prajñaptir* iyaṃ sabhāgatā iyaṃ sabhāgatêty abhedena *kathaṃ* bhavadbhiḥ *kriyate*. vyavahāraḥ pratyayaś ca kathaṃ jāyate. yady atrâpi sabhāgatā'ntaraṃ pratijñāyeta yena sabhāgatā-sāmānya-buddhir bhavet. bhavet[4] so 'yam apakṣaḥ prāk-pakṣa-virodhāt.

[1] °ya MSS. [2] vās° MSS. yaṅ. [3] nas la-sogs-pa=°v'ādi. [4] °ven na so 'yam apakṣaḥ MSS. Acc. to Tib. deḥi phyogs....phyogs-su mi ruṅ-ṅo. the phrase either would be °ven na so 'yaṃ pakṣaḥ or °vet so 'yam apakṣaḥ.

Vaiśeṣikāś cêvaṃ dyotitā iti. jvalitāḥ samarthitā ity abhiprāyaḥ. *te 'pi hi sāmānya-padârtha-vādino* bhavanto 'pîti. ayaṃ tu *teṣāṃ* Vaiśesikāṇāṃ *viśeṣaḥ. eko 'py anekasmiṃ vartate* srak-sūtravat. Bhūta-kaṇṭhe-guṇavac cêti. *yadi dyotitāḥ* sāmānya-padârtha-vāditvāt. *yadi na dyotitā* ekâneka-nityânityatv'ādi-viśeṣa-vāditvāt. na hi para-lokâstitv'ādīni Vaiśeṣikaiḥ kalpitānîti na vyavasthāpyante. *saced itthaṃtvam āgacchatî*ti. prāṇâtipāten' āsevitena bhāvitena bahulīkṛtena narakeṣûpapadyate. *saced itthaṃtvaṃ āgacchati manuṣyāṇāṃ sabhāgatāṃ prāpnoti* prāṇâtipātenâlp'āyur bhavatîti vistaraḥ. idaṃ-prakāra itthaṃ. tad-bhāvaḥ itthaṃtvam iti. [Tib. 146b] śarīrêndriya-saṃsthāna-ceṣṭ'āhār'ādi-sābhāgya[1]-kāraṇaṃ anyonyābhir abhisaṃbaṃdha-nimittaṃ ca sabhāgatêti[2] ācārya-Saṃghabhadraḥ. tad etad etenâiva pratyuktaṃ. vayam api hy evam icchāmaḥ. na tu sā sabhāgatā dravyâṃtaraṃ. ta eva hi *saṃskārās* tathā-kāraṇa-bhāvaṃ pratipadyaṃte iti.

(42bcd) *āsaṃjñikam asaṃjñiṣu nirodhaś citta-caittānām*

iti vistaraḥ. asaṃjñinām idam *āsaṃjñikaṃ*. asaṃjñiṣu vā bhavaṃ *āsaṃjñikaṃ*. nirudhyaṃte 'nena citta-caittāḥ. citta-caittān vā niruṇaddhîti *nirodhaḥ. yenâ-nāgate 'dhvany* avasthitāś *citta-caittāḥ kālâṃtaraṃ* tāvatkālaṃ *saṃnirudhyaṃte*-nôtpattuṃ labhaṃte ity arthaḥ. *tad āsaṃjñikaṃ nāma dravyaṃ. nadī-toya-saṃnirodhavat.* setuvad ity arthaḥ. *dhyānâṃtarikāvad* iti. yathā Brahma-purohitā nāma te devā yeṣāṃ kecin Mahā-brahmāṇaḥ pradeśe bhavaṃti dhyānâṃtarikāyāṃ. tathā Bṛhat-phalā nāma te devā yeṣām asaṃjñi-sattvāḥ pradeśe bhavaṃti. na bhūmy-aṃtare bhavaṃti. *upapatti-kāle cyuti-kāle ca* saṃjñina iti saṃbaṃdhanīyaṃ. kliṣṭena manasā pratisaṃdhi-baṃdhāt.

upekṣāyāṃ cyutôdbhavāv

iti[3] ca niyamāt. *pūrva-samāpatti-saṃskāra-parikṣayād* iti. *pūrva-samāpatti-saṃskāra*-lakṣaṇasya vipāka-hetoḥ *parikṣayāt.* tataḥ samāpta-phalatvād ity arthaḥ. [Tib. 147a] pūrva-samāpatti-saṃskār'āvedha-parikṣayād ity apare vyācakṣate. *apūrvânupacayāc cê*ti. cittâbhāvāt karmâ*nupacayād* ity abhiprāyaḥ. *kṣiptā iva kṣīṇa-vegā iṣavaḥ pṛthivīm* iti. upapadyaṃte iti prakṛtaṃ. pūrvam ayaṃ [4]padir jany[4]-arthaḥ. idānīm artha-vaśād gaty-arthaḥ.[5] *saṃpadyaṃte* gacchaṃtîty arthaḥ. pṛthivīṃ gacchaṃtîti vākya-śeṣa ity apare.

(43) *asaṃjñināṃ sattvānāṃ samāpattir asaṃjñā vā samāpattir iti asaṃjñi-samāpattiḥ. etāvat tathā-śabdenânuvākṛṣyata* iti. vipāka ity evam-āder artha-viśeṣasyânabhiprīteḥ. avyākṛtam eva hi āsaṃjñikaṃ. kuśalâiva cêyaṃ samāpattir

[1] saubh° MSS. brten-pa mtshuṅs-pa-ñid-kyi. [2] 順正理論第十二(冬三 66a4.) [3] Kārikā. III, 42d.
[4]....[4] yadirjany NT. yadiyany C. tshig....bskyed-par bya-baḥi. [5] artham MSS.

iti[1] vakṣyate.

paṃca-skaṃdhako vipāka iti. cyuty-upapatti-kāle citta-caittāṇāṃ vipākatva-radbhāvāt.[2]

tata eva tal-lābhī 'ti. *yata eva parihīṇo 'pi punar utpādyâsaṃjñi-sattveṣû-papadyate tata eva tal-lābhī niyāmaṃ nâvakrāmati.* niyāmâvakrāṃtyâlva hy āryo 'pāya-gaty-āsaṃjñika-Mahā-brahma-Kauravôpapatty-aṣṭamabhav'ādīnām apratisaṃkhyā-nirodhaṃ pratilabhate. *vinipāta-sthānam ivâināṃ paśyaṃtî* ti. apāya-sthānam ivâināṃ paśyaṃtîty arthaḥ. giri-taṭ'ādi-vinipāta-sthānam ivêty apare. *niḥsaraṇa-saṃjñino hi tāṃ samāpadyaṃte.* pṛthagjanā mokṣa-saṃjñina ity [Tib. 147[b]] arthaḥ. *na câivam āryā* viparīta-saṃjñinaḥ pratilabhaṃte. *dhyānavad* iti. caturtha-dhyāna-lābhād atītânāgatam anādimati saṃsāre labdha-pūrvaṃ caturthaṃ dhyānaṃ pratilabhaṃte yoginaḥ. tasmāt *kiṃ* tadvad eva atītânāgatāṃ tāṃ *pratilabhaṃta* iti pṛcchati. *anye 'pi tāvan na pratilabhaṃta* iti. pṛthagjanā *api tāvan* nâtītânāgatāṃ *pratilabhaṃte* yeṣāṃ tāvad iyaṃ ātmīyā samāpattiḥ. kiṃ punar āryā yeṣām iyam anātmīyêti. *ucitā 'pi satī* 'ti. anādimati saṃsāre labdha-pūrvā 'pi *mahā-'bhisaṃskāra-sādhyatvān* mahā-yatnâbhiniṣpādyatvād ity arthaḥ. *acittakatvāc ca.*

ekâdhvik' āpyate[3]

samānâdhvikā labhyata ity arthaḥ. *yathā prātimokṣa-saṃvara* iti. prātimokṣa-saṃvaro 'ṣṭa-vidho 'pi yadā samādīyate. tadā sa prāpyate. prāptiś ca tasya tasminn eva kṣaṇe utpadyate. *labdhayā tu tayā samāpattyā dvitīy'ādiṣu kṣaṇeṣu* prātimokṣa-saṃvaravad eva *samanvāgato bhavati. yāvan na tyajati tāṃ samāpattiṃ.* tat-tyāgas tu parihāṇyā bhūmi-saṃcārād vā. *acaittikatvān nânāgatā bhāvyate.* kuśalaṃ hi cittam anāgataṃ bhāvyate. na tv iyaṃ acittakêti na tadvad anāgatā bhāvyate.

(44, 45[ab]) *nirodh'ākhyā tathâivê* ti.

samāpattir iti vartate. *eva*-śabdo 'vadhāraṇe. *yathā 'saṃjñi-samāpatti*-nirdeśe *athā*-śabdena nirodhaś citta-caittānām iti atidiśyate. *tathaivêhâpi* [Tib. 148[a]] *nirodha-samāpatti*-nirdeśe sa evaṃ-prakāro 'tidiśyate iti. *śāṃta-vihāra-saṃjñā-pūrvakeṇa*[4] *manasikāreṇê* ti. *vihāraḥ* krīḍā-vihāra iva vihāraḥ. samādhi-viśeṣaḥ. śāṃto vihāraḥ *śāṃta-vihāraḥ*. śāṃta-vihāre saṃjñā *śāṃta-vihāra-saṃjñā*. sā pūrvā asyêti *śāṃta-vihāra-saṃjñā-pūrvakaḥ* manasikāro manaskāra iti yo 'rthrḥ aluk-[5]samāsāt sa manasikāra[5] iti bhavati. saṃjñā-vedita-samudācāra-pariśrāṃtā hi tatra śāṃta-vihāra-saṃjñinas tathā-vidhena manasikāreṇa enāṃ nirodha-samāpattiṃ samāpadyaṃte. *tāṃ tv* asaṃjñi-samāpattiṃ *niḥsaraṇa-saṃjñā-pūrvakeṇa* mokṣa-

[1] 論五 3[b56]. [2] saṃbh° MSS.; yin-paḥi-phyir-ro. [3] āpyete CN. v. 161,[27]. [4] °rvik° N.
[5]....[5] °sādaman° MSS. Tib. om.

saṃjñā-pūrvakeṇêty arthaḥ. *apara-paryāya-vedanīyā cê*ti. *apara-paryāyas* tṛtīy'ādi-janma. tatra *vedanīyā*. kathaṃ. ya āryaḥ kāma-dhātau nirodha-samāpattim utpādya bhavâgra utpadyeta.[1] tasya sā paripūrikôpapadya-vedanīyā. yas tu tataḥ parihīṇo rūpa-dhātāv upapadya kālâṃtareṇa ca punar api bhavâgraṃ labdhvā nirodha-samāpattim utpādyânutpādya vā bhavâgra upapadyate. tasya sā *'para-paryāya-vedanīyā* bhavati. yas tv iha parinirvāyāt. tasyâ*niyatê*ti.

uccheda-bhīrutvād iti. sarv'ātmabhāvô*ccheda-bhīrutvāt*. vyathaṃte hy apunarbhavāt prapātād iva bāliśāḥ. asaṃjñi-samāpattau kasmād uccheda-bhayaṃ na bhavati. [Tib. 148^{b}] tatra rūpa-sadbhāvāt. rūpe hy ātma-saṃjñām abhiniveśya tāṃ samāpadyaṃte. nirodha-samāpattau tu ārūpya-bhūmikatvād rūpam api nâstîti sarv'ātmabhāvâbhāvaṃ paśyaṃto na tāṃ samāpattum utsahaṃte. nanu c' ārūpyeṣu nikāya-sabhāga-jīvitêndriy'ādayaś citta-viprayuktā santi. kasmāt tatr' ātma-saṃjñām abhiniveśya tāṃ na samāpadyaṃte. viprayuktānām adṛśyatvāt. *ārya-mārga-balena côtpādanāt*.[2] kathaṃ punar gamyate ārya-mārga-balena tad utpādanam iti ata āha. *dṛṣṭadharma-nirvāṇasya tad-adhimuktita* iti. dṛṣṭe janmani nirvāṇaṃ *dṛṣṭadharma-nirvāṇaṃ*. tasya. *tad-adhimuktitaḥ*. tad iti adhimuktiḥ *tad-adhimuktiḥ*. tena vā 'dhimuktis tad-adhimuktiḥ. tad-adhimuktes *tad-adhimuktitaḥ*. dṛṣṭe janmani etan nirvāṇam iti āryas tām adhimucyate. kecit punar evaṃ paṭhaṃti. dṛṣṭa[3]-nirvāṇasya tad-adhimuktita iti. evaṃ ca vyācakṣate. dṛṣṭaṃ nirvāṇam anenêti dṛṣṭa-nirvāṇaḥ. tasy' āryasya tasyām adhimuktis tad-adhimuktiḥ. tad-adhimuktes tad-adhimuktitaḥ. etad uktaṃ bhavati. dṛṣṭa-nirvāṇa āryas tām adhimucyate nânya iti. nanu ca pṛthagjano 'pi laukikena mārgeṇa dṛṣṭa-nirvāṇaḥ. na pṛthagjano dṛṣṭa-nirvāṇaḥ. prāpta-nirvāṇas tu[4] bhavet. tad-uttarāṃ hi bhūmiṃ pṛthagjanaḥ śāṃtataḥ paśyan vairāgyaṃ labhate na nirvāṇam iti acodyam etat. *prayoga-labhyâ̂vêyam* iti. [Tib. 149^{a}] iyam api samāpattir asaṃjñi-samāpattivad eva *mahā'bhisaṃskāra-sādhyê*ti. tathâ̂va

ekâdhvik' āpyate.[5]

katham ity āha. *na câtītā labhyata* iti. yadā parihīṇaḥ punas tām utpādayati. tadā prayogeṇâpūrvâ̂va labhyate. prātimokṣa-saṃvaravad iti vistareṇa vyākhyeyā. *citta-balena tad-bhāvanād* iti. citta-baleṇânāgata-bhāvanād ity arthaḥ.

bodhi-labhyā munes

iti. prayoga-labhyâ̂vêyam ity utsargasyâyam apavādaḥ. śrāvaka-pratyekabuddhānāṃ sa vidhir iti kṛtvā.

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[1] °dyate CT. [2] vôt° MSS. skyed-paḥi yaṅ phyir-ro. [3] °ṣṭe CN, °ṣṭaṃ T. [4] MSS. add here: bhavaṃ, which Tib. om. [5] Kārikā. II, 33^{d}.

kṣayânutpāda-jñāne bodhir

iti[1] vakṣyati. ten' āha. *kṣaya-jñāna-sama-kālam* iti vistaraḥ.

s'āsravāś ca kṣaya-jñāna

iti[2] buddhā bhagavaṃta etāṃ pratilabhaṃte. *nâsti buddhānāṃ kiṃcit prāyogikaṃ nāmê*ti. yothôktaṃ stotra-kāreṇa

na te prāyogikaṃ kiṃcit kuśalaṃ kuśalântaga
icchā-mātrā-'vabaddhā[3] te yatra-kāmâvasāyitêti.

kathaṃ punar Bhagavān ubhayato-bhāga-vimukta iti. kleś'āvaraṇaṃ samāpattyāvaraṇaṃ cô*bhayato-bhāgaḥ*. tato *vimuktaḥ*. *sidhyaty utpāditāyām ivê*ti. sidhyati *ubhayato-bhāga-vimukto* Bhagavāṇ saṃmukhī-kṛta-pūrvāyām iva. *tasyāṃ vaśitva-lābhāt*. tat-saṃmukhī-kāraṇa-sāmarthya-yogataḥ. *prāg eva tām* iti vistaraḥ. dharmatâiṣā yad bodhisattvaś caramabhaviko bhavâgra-lābhī bhūtvā caturtha-dhyāna-saṃniśrayeṇa darśana-[Tib. 149ᵇ]mārgaṃ utpādya tataś ca vyutthāya bhavâgraṃ samāpadyate. tato nirodha-samāpattiṃ samāpadyate. tato vyutthāya punaś caturtha-dhyāna-saṃniśrayeṇa bhāvāgrika-bhāvanā-prahātavya-kleśa-prahāṇaṃ kṛtvā kṣaya-jñāna-kālāt prabhṛti anuttara-samyaksaṃbuddho bhavatîty evaṃ *śaikṣâvasthāyāṃ sa tāṃ utpādayatîti Pāścātyāḥ* Kaśmīra-maṇḍalāt paścād bhavāḥ Pāścātyāḥ. *Netrī-padaṃ* iti śāstra-nāma *sthavirôpayuptasya*. *yatrêdaṃ vākyaṃ*. *nirodha-samāpattiṃ utpādya kṣaya-jñānaṃ utpādayatîti vaktavyaṃ Tathāgata* iti. *satyâbhisamaye ṣoḍaśabhir* iti. duḥkhe dharma-jñāna-kṣāṃtim ārabhya yāvan mārge 'nvaya-jñānaṃ iti *ṣoḍaśabhiś citta-kṣaṇaiḥ*. *bhavâgra-vairāgye câṣṭādaśabhir* iti. *nava-prakārāṇāṃ kleśānāṃ bhāvāgrikāṇāṃ* bhāvanā-heyānāṃ *prahāṇāya nav' ānaṃtarya-mārgā nava ca vimukti-mārgā* ity aṣṭa-daśabhiḥ. ta ete *catustriṃśad bhavaṃti* ṣoḍaśa cāṣṭādaśa cêti. *adho-bhūmikā na*[4] *punaḥ praheyā bhavaṃtî*ti. kāmâvacar'ādīnāṃ kleśānāṃ laukikena mārgeṇa pṛthagjanatvâvasthāyām eva prahīṇatvāt. yady eṣa niyamaḥ prahīṇa-kleśa-pratipakṣôtpādanaṃ na kartavyam iti. atha kim-arthaṃ prahīṇeṣu kāmâvacareṣu kleśeṣu tat-pratipakṣaṃ dharma-jñāna-pakṣaṃ mārgam abhisamaya-kāla utpādayati. tan-nâṃtarīyakatvād anvaya[5]-jñāna-pakṣasya mārgasya. [Tib. 150ᵃ] na hy asatyāṃ dharma-jñāna-pakṣôtpattāv anvaya-jñāna-pakṣa-saṃmukhī-bhāvaḥ saṃbhavati. etad dhy anvaya-jñānasyânvaya-jñānatvaṃ yad ataḥ paścād bhavatîti. Pāścātyā āhuḥ. *kiṃ punaḥ syād* iti vistaraḥ. ko doṣaḥ syād yadi visabhāgaṃ s'āsravaṃ cittam aṃtarā saṃ-

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[1] Kārikā. VI, 70ᶜ. 論二十五 12 ᵃᵇ. cf. 冬二 15 ᵇᶜ. [2] K. VII, 32ᵇ. 論二十六 19 ᵇᶜ. cf. 冬二 21 ᵇ⁴

[3] °mātrā ca baddhā MSS. bṣed-pa tsam-la rag-las (lus?) lags. [4] ni MSS. ñon-moṅs-pa-rnams ....ma=kleśā na. [5] anva MSS.

mukhī-kuryāt. Vaibhāṣikā āhuḥ. *vyutthān'āśayaḥ syād* iti vistaraḥ. *vyuttānâ-*bhiprāyaḥ Bodhisattvaḥ *syāt*. *vyutthāna*-kuśalaḥ syād ity apare. kuśala-mūlârtho hy āśayârthaḥ. tad etad uktaṃ bhavati. īdṛśāni kuśala-mūlāni bodhisattvānāṃ yaiḥ saṃmukhī-bhūtais tāvan na vyuttiṣṭhaṃte yāvad ek'āsana evânuttarā sa-myaksaṃbodhiḥ prāptêti. Bahirdeśakā āhuḥ. *satyam avyutthān'āśayo*[1] na tu yathā bhavaṃto varṇayaṃtîti. pūrvam eva tu varṇayaṃti. kṣaya-jñāna-sama-kālam iti[2] yaḥ pakṣaḥ.

(45^{cd}) *yady apy anayor bahu-prakāro viśeṣa* iti. ekā

dhyāne 'ṃtye.[3]

aparā

bhavâgrajā.[4]

ekāṃ niḥsaraṇa-saṃjñāyā samāpadyate 'parāṃ vihāra-kāmatayêty evam-ādi-*bahu-prakāra-viśeṣaḥ*. sāmyaṃ tv anayoḥ.

kāma-rūp'āśraye bhūte

iti. *syād rūpa-bhava* iti vistaraḥ. yaḥ kvacid rūpa-bhavaḥ sarvo 'sau bhavaḥ paṃca-vyavacāra iti catuḥ-koṭikaḥ.[5] *syād rūpa-bhavo na câsau bhavaḥ paṃca-vyavacāraḥ*. [Tib. 150^{b}] *rūpâvacarāṇāṃ saṃjñināṃ devānāṃ visabhāge citte sthitānām asaṃjñi-samāpattiṃ nirodha-samāpattiṃ ca samāpannānāṃ asaṃjñi-nāṃ ca devānām āsaṃjñike pratilabdhe yo bhavaḥ*. syād bhavaḥ paṃca-vyava-cāro na câsau rūpa-bhavaḥ. kāmâvacarāṇāṃ sattvānāṃ sabhāge citte sthitānāṃ yo bhavaḥ. syād rūpa-bhavaḥ sa ca bhavaḥ paṃca-vyavacāraḥ. rūpâvacarāṇāṃ saṃjñināṃ devānāṃ sabhāge citte sthitānāṃ asaṃjñināṃ[6] ca devânām āsaṃjñike 'pratilabdhe yo bhavaḥ. syān nâiva rūpa-bhavo na câsau bhavaḥ paṃca-vya-vacāraḥ. kāmâvacarāṇāṃ sattvānāṃ visabhāge citte sthitānām asaṃjñi-samāpat-tiṃ nirodha-samāpattiṃ ca samāpannānāṃ yo bhavaḥ. ārūpya-bhavaś ca. tatra prathamā koṭir udāharaṇaṃ. *rūpa-bhavo* rūpâvacaraṃ skaṃdha-paṃcakaṃ. *paṃca-vyavacāraḥ*[7] paṃca-skaṃdhaka ity arthaḥ. *vyavacāra*[8] iti Kāśyapasya tathāgatasya skaṃdha-saṃjñā. viśeṣeṇâvacāro vyavacāraḥ.[9] anyathī-bhāvena visaṃvādanam ity arthaḥ. so 'syâstîti vyavacāraḥ.[10] arśa-ādibhyo 'j ity[11] a-kāro matv[12]-arthīyaḥ. visaṃvādanī 'ty arthaḥ.

phena-piṇḍôpamaṃ rūpaṃ vedanā budbudôpamêty[13]-

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[1] °yā MSS. Tib. also sg. [2] 論五 5^{a} 7. [3] Kārikā. II, 43^{b}. °ṃte MSS. But cf. p. 187^{19}. [4] K. II, 41 b. [5] For this catuḥ-koṭikaḥ see 秋五 90^{b7-10}. [6] om. MSS. Supplied from Tib. [7] rnam-par ḥdrid-pa-can. [8] cf. pāli vokāra. [9] rnam-par ḥdrid-pa. [10] rnam-par ḥdrid-pa-can. [11] Pāṇini 5. 2, 127. [12] ·matu = matup. v. Pāṇini 4, 4, 128 &c. [13] Saṃyutta III, 142.

ādinā visaṃvādanāt. tatra[1] yadi rūpa-dhātāv a-saṃjñi-[2]samāpattir nêṣyate[2] asaṃ-jñi-samāpattiṃ nirodha-[Tib. 151ª] samāpattiṃ samāpannānām iti nôcyeta. tena rūpâvacary asaṃjñi-samāpattir iti gamyate. *tatra api tv ayaṃ viśeṣa* iti. *tatra* sādharmye *'pi viśeṣo* bhavati. *paścād rūpa-dhātāv* iti. ya āryā nirodha-samā-pattim utpādya tataḥ parihīṇā dhyānaṃ ca labdhvā rūpa-dhātāv upapadyaṃte. taiḥ parihīṇa-pūrvaiḥ pūrvâbhyāsa-vaśād rūpa-dhātau nirodha-samāpattir utpā-dyeta. asaṃjñi-samāpattis tu kāma-rūpa-dhātau prathamato 'pi pṛthagjanair utpā-dyata ity *ayaṃ viśeṣaḥ*.

kim apy asti parihāṇir iti. nirvāṇa-sadṛśī 'yam samāpattiḥ. katham ataḥ parihāṇir ity asaṃbhāvayan pṛcchati. *Udāyi-sūtram*[3] iti. ārya-Śāriputra-bhāṣitam etat sūtraṃ. Udāyī tu tatra vibaṃdhaka ity Udāyi-sūtram ity ucyate. katham iti. Śrāvastyāṃ nidānaṃ. tatr' āyuṣmāṃ Chāriputro bhikṣūn āmaṃtrayate sma. ih' *āyuṣmaṃto bhikṣuḥ śīla-saṃpannaś ca bhavati samādhi-sampannaś ca prajñā-saṃpannaś ca. so 'bhīkṣṇaṃ saṃjñā-vedita-nirodhaṃ samāpadyate ca vyuttiṣṭhate ca. asti câtat sthānam iti yathābhūtaṃ prajānāti. sa na hâiva dṛṣṭa eva dharme [4]pratipady ev[4] ājñām ārāgayati. nâpi maraṇa-kāla-samaye. bhedāc ca kāyasyâtikramya devān kavaḍīkāra-bhakṣān anyatamasmin divye manomaye kāya[5] upapadyate. sa tatrôpapanno 'bhīkṣṇaṃ saṃjñā-*[Tib. 151ᵇ] *vedita-nirodhaṃ samāpadyate ca vyuttiṣṭhate ca. asti câtat sthānam iti yathābhūtaṃ prajānāti.* tena khalu punaḥ samayen' āyuṣmān Udāyī tasyām eva parṣadi saṃniṣaṇṇo 'bhut saṃnipatitaḥ. ath' āyuṣmān Udāyī āyuṣmaṃtaṃ Śāriputram idam avocat. asthā-nam etad āyuṣmaṃ Chāriputrânavakāśo yad bhikṣur anyatamasmiṃ divye mano-maye kāye upapanno 'bhīkṣṇaṃ saṃjñā-vedita-nirodhaṃ samāpadyate ca vyut-tiṣṭhate câsti câtat sthānam iti yathābhūtaṃ prajānāti. dvir api trir api āyuṣ-māṃ Udāyī āyuṣmaṃtaṃ Śāriputram idam avocat. asthānam etad āyuṣman. iti pūrvavat. ath' āyuṣmataḥ Śāriputrasyâitad abhavat. yāvat trir api me ayaṃ bhikṣur bhāṣitaṃ prativahati pratikrośati. na ca me kaścit sa-brahmacārī bhā-ṣitam abhyanumodate. yan nv ahaṃ yena Bhagavāṃs tenôpasaṃkrāmeyaṃ. ath' āyuṣmāṃ Chāriputro yena Bhagavāṃs tenôpasaṃkrāṃtaḥ. upasaṃkramya Bhagavataḥ pādau śirasā vaṃditvâikâṃte niṣaṇṇaḥ. ekâṃte niṣaṇṇaś c' āyuśmāṃ Chāriputro bhikṣūn āmaṃtrayate sma. ih' āyuṣmaṃto bhikṣuḥ śīla-saṃpannaś ca bhavati. pūrvavat. tena khalu samayen' āyuṣmān Udāyī pūrvavat. evaṃ dvir api trir apy āyuṣmān Udāyī āyuṣmaṃtaṃ Śāriputram idam avocat. pūr-

[1] tad MSS. de-la. [2]....[2] °ttim āpyate MSS. yod-par mi bsed-na. [3] Anguttara V, 166.= 中阿含第五 (吳五 27ᵇ 7 et seq.). [4]....[4] pratipatyev N, pratipattev C. dan-po-ñid-du. 勤修 of 玄奘 seems to have read: pratipattyâiva. [5] kaya C, Kyaya N.

vavat. ath' āyuṣmataḥ Sāriputrasyâitad abhavat. śāstur api me purastād ayaṃ bhikṣur yāvat trir api bhāṣitaṇo prativahati pratikrośati. na ca me kaścit sabrahmacārī[Tib. 152ᵃ] bhāṣitam abhyanumodate. yan nv ahaṃ tūṣnīṃ syāṃ. ath' āyuṣmāṃ Chāriputras tūṣṇīm abhūt. tatra Bhagavān āyuṣmaṃtam Udāyinam āmaṃtrayate sma. kaṃ punas tvam Udāyinn anyatamaṃ divyaṃ manomayaṃ kāyaṃ saṃjānīṣe. nanu yāvad evârūpiṇaṃ saṃjñāmayaṃ. evaṃ bhadanta. tvaṃ tāvan moha-puruṣândha eva sann acakṣuś cakṣuṣmatā Śāriputreṇa bhikṣuṇā sârdham abhidharme 'bhivinaye saṃlapitavyaṃ manyasa iti. tatra Bhagavān āyuṣmaṃtam Udāyinaṃ saṃmukham avasādya āyuṣmaṃtaṃ Ānandam āmaṃtrayate sma. tvam apy Ānanda sthaviraṃ bhikṣuṃ viheṭhyamānam adhyupekṣase. kāruṇyam api te moha-puruṣa nôtpannaṃ sthavire bhikṣau viheṭhyamāna iti. tatra Bhagavān āyuṣmaṃtam Uadāyinam āyuṣmaṃtaṃ c' Ānandaṃ saṃmukham avasādya bhikṣūn[1] āmaṃtrayate sma. iha bhikṣavo bhikṣuḥ śīla-saṃpannaś ca bhavati. samādhi-saṃpannaś ca vistareṇa yāvad asti câitat sthānam iti yathābhūtaṃ prajānātîty uktvā Bhagavān utthāy' āsanād vihāraṃ prāvikṣat pratisaṃlayanāyêti. atr' āyuṣmān Udāyī ārūpyâvacaro 'yaṃ manomayaḥ kāya ukta iti manasikṛtvā pratibaṃdham akārṣīt. tatra hi rūpaṃ nâsti. mana eva tu sa-saṃprayogam asti. tasmān manomayaḥ kāyaḥ. tatra cêyaṃ samāpattir na samāpadyate iti tasyâbhiprāyaḥ. ārya-Śāriputrasya [Tib. 152ᵇ] tu rūpâvacaro divyo manomayakāyo 'bhipretaḥ śukla-śoṇitam anupāyya[2] prādurbhāvāt. ata eva câsāv āyuṣmān Udāyī Bhagavatā pṛṣṭaḥ. kaṃ punas tvaṃ Udāyinn anyatamaṃ divyaṃ manomayaṃ kāyaṃ saṃjānīṣe. nanu yāvad evârūpiṇaṃ saṃjñāmayam iti. tenâpy evaṃ bhadaṃtêti pratipannaṃ. Bhagavān api rūpâvacaram eva divyaṃ manomayaṃ kāyam abhiprety' ārya-Śāriputrasya mataṃ samarthayan tam āyuṣmaṃtam Udāyinam avasādayati sma. tvaṃ tāvan moha-puruṣândha eva sann acakṣuś cakṣuṣmatā Śāriputreṇa bhikśuṇā sârdham abhidharme 'bhivinaye saṃlapitavyaṃ manyasa iti. *asti câitat sthānam* iti yad etan nirodha-samāpatteḥ samāpadanaṃ vyutthānam cêty etat sthānaṃ *yathābhūtaṃ prajānāti*. [3]*pratipady* evêti[3] pūrvam evêty arthaḥ. *ājñām ārāgayatî*ty arhattvaṃ prâpnotîty arthaḥ. *iyaṃ ca samāpattir bhāvāgrikī*[4] 'ti[5] vistaraḥ. nirodha-samāpattir bhāvāgrikī. yaś ca tal-lābhī. tasya bhavâgra evôpapattiḥ syān na rūpa-dhātau. uktaṃ ca sūtre. sa tatra rūpa-dhātāv upapanno 'bhīkṣṇaṃ saṃjñā-vedita-nirodhaṃ samāpadyate ca vyuttiṣṭhate cêti. tasmād asty ataḥ parihāṇir iti gamyate. yujyata evâitad Vaibhā-

[1] °kṣūm CN, °kṣum T. [2] anupāya MSS. [3]....[3] °pattyaceti N, °patyaceti C, Left out in T; cf. 164¹⁶. [4] °kāṃ T. [5] Left out in all MSS.

ṣikāṇāṃ. Sautrāṃtikānāṃ tu katham etat. ārya eva hi nirodha-samāpatti-lābhī na c' ārya-mārgād asti parihāṇir iti Sautrāṃtika-siddhâṃtaḥ. [Tib. 153ª] tasy' āryasya katham upari-bhūmikād ārya-mārgāt parihāṇir iti iṣyate.[1] teṣām apy etat sūtraṃ na virudhyate. kathaṃ. yo hi kaścid bhavâgra-lābhī niyāmam avakrāmati. so 'nāgāmī san nirodha-samāpattim utpādayet. sa bhavâgrān nirodha-samāpatteś ca parihīyeta. na tu mārgāt. ūrdhva-bhūmikasy 'ārya-mārgasya kadācid anutpāditatvāt. sa parihīṇo bhūtvā dhyānam utpādya rūpa-dhātāv upapadyet. tasmād asty ataḥ parihāṇir na c' ārya-mārgāt parihāṇir iti na sva-siddhânta-virodhaḥ. *navânupūrva-samāpattaya* iti. catvāri dhyānāni catvāra ārūpyā nirodha-samāpattiś ca. *prāthamakalpikaṃ pratî*ti. āditaḥ samāpatti-vidhāyakaṃ pratîty arthaḥ.

niyatôbhayathā-vedanīyatvād iti. *niyata-vedanīyā* 'saṃjñi-samāpattir upapadya-vedanīyatvāt. *ubhayathā-vedanīyā* nirodha-samāpattir niyatâniyata-vedanīyêty arthaḥ. niyata-vedanīyā anāgāminaḥ. aniyata-vedanīyā 'rhata ihâiva parinirvāṇāt. *prathamôtpādanato 'pî*ti. asaṃjñi-samāpattiṃ kaścit prathamaṃ manuṣyeṣûtpādayati. kaścid rūpa-dhātau. nirodha-samāpattiṃ tu manuṣyeṣv evôtpādayati. parihīṇas tu rūpa-dhātau. [Tib. 153ᵇ] atha kasmān manuṣyeṣv evâinām utpādayati. saṃjñā-vedanā-dvāreṇa vitarka-vicār'ādi-caitta-pracāra-parikhinno 'nāgāmī tāṃ tena vihāreṇa sukhaṃ vihareyam iti nirodha-samāpattim utpādayati. rūpa-dhātûpapannas tv anāgāmī rūpa-dhātoḥ śāṃtatvān na tathā tatratya-caitasika-pravṛttyā pīḍyata iti na prathamatas tatrôtpādayati. parihīṇas tu pūrvâbhyāsatas tām utpādayati. ārūpya-dhātûpapanno 'py ata eva śāṃtatvān nâivasaṃjñānâsaṃjñ'āyatanôpapanno nôtpādayati. nirupadhiśeṣa[2]-nirvāṇa-prasaṃgād vā. tatra hi rūpaṃ nâsti citta-caittā yadi nirudhyeran parinirvāṇam evâsya syāt. citta-viprayuktānāṃ kevalānām avasthānâsāmarthyāt.[3] niyata-vedanīyasya[4] karmaṇo 'parisamāpta-phalasya vighna-bhāvenâvasthānān na parinirvāṇa-saṃbhavaḥ. asaṃjñi-samāpattiṃ tu mokṣa-saṃjñayā niḥsaraṇa-saṃjñā-pūrvakeṇa manasi-kāreṇa samāpadyata iti rūpa-dhātāv api prathamataḥ samāpadyate.

kasmāt punar ete iti vistaraḥ. *sarva-citta-caitta-nirodha-svabhāvatvāt* ubhe apy ete samāpattī citta-caitta-nirodhe iti vaktavye ity abhiprāyaḥ. *tat-prātikūlyena tat-samāpatti-prayogād* iti. saṃjñā-vedanā-*prātikūlyena tayoḥ* samāpattyoḥ *prayogāt*. saṃjñā-prātikūlyenâsaṃjñi-samāpatti-prayogaḥ [Tib. 154ª] saṃjñā rogaḥ saṃjñā śalyaḥ saṃjñā gaṇḍaḥ etac chāṃtaṃ etat praṇītam iti vistaraḥ. saṃjñā-vedita-prātikūlyena nirodha-samāpatti-prayogaḥ. *para-citta-jñāna-vaca-*

[1] riṣyate MSS. ḥdod. [2] °ṣe CN. [3] °rthyā CN. [4] MSS. add here ca which Tib. omits.

navad iti. yathā *para-citta-jñāna-vacanaṃ* na ca para-citta-jñānena caittā na jñāyaṃte kadācit. atha ca parasya cittaṃ jñāsyāmîty evaṃ prathamataḥ prayogāt para-citta-jñānam ity ucyate. na para-citta-caitta-jñānam iti. tadvad ihâpy anayoḥ samāpattyos tathā vacanaṃ.

tatrâcittakāny eva nirodhâsaṃjñi-samāpatty-āsaṃjñikānîti Vaibhāṣik'ādayaḥ. aparisphuṭa-mano-vijñāna-sacittakānîti sthavira-Vasumitr'ādayaḥ. ālaya-vijñāna-sacittakānîti Yog'ācārā iti siddhâṃta-bhedaḥ. tasmād idam upanyasyate. *katham idānīṃ bahu-kāla-niruddhād* iti vistaraḥ. *bahu-kāla-niruddha*-grahaṇaṃ samanaṃtara-niruddha-nirāsârthaṃ. samanaṃtara-niruddh'ādîdānīṃ[1] kathaṃ bhavati. yadi samanaṃtara-niruddham astîty abhyupagataṃ bahu-kāla-niruddham apy astîti kiṃ nâbhyupagamyate iti *Vaibhāṣikāḥ*. na samanaṃtara-niruddhasyâstitvaṃ brūmaḥ api tu vartamānaṃ cittam ātmano 'nya-citta-hetu-bhāvaṃ vyavasthāpya nirudhyate 'nyac côtpadyate tulā-daṇḍa-nāmônnāmavat. tac ca niruddham aparaṃ ca cittam [Tib. 154ᵃ] utpannaṃ bhavatîty anaṃtara-niruddhāc cittāc cittântaram utpadyate ity ucyate. vartamāna-sāmīpye vartamānavad iti kṛtvā. *apare punar āhur* iti Sautrāṃtikāḥ. *kathaṃ tāvad ārūpyôpapannānām* iti vistaraḥ. *tāvac*-chabdaḥ kramârthaḥ. idam eva *tāvad* dṛṣṭâṃtârthaṃ vaktavyam ity arthaḥ. rūpasya hi samanaṃtara-pratyayo nêṣyate. tat katham utpadyate. *tasmāc cittād eva taj jāyate na rūpād* iti brūmaḥ. *anyonya-bījakaṃ hy etad ubhayam* iti. citte 'pi sêndriyasya kāyasya bījam asti kāye ca sêndriye cittasyêti. *Paripṛcchāyām* iti. *Paripṛcchā*-nāma-śāstraṃ kṛtiḥ *sthavira-Vasumitrasya*. sa tasyām *āha*. Paṃcavastuk'ādīny api hi tasaya saṃti śāstrāṇi. tasmād viśinaṣṭi. *tasyâiva doṣa* iti. katamaḥ sa doṣaḥ. katham idānīṃ bahu-kāla-niruddhāc [2]cittād iti ya uktaḥ.[2] *trayāṇāṃ saṃnipāta* iti. iṃdriya-viṣaya-vijñānānāṃ. *saṃjñā-vedanoyor apy atra nirodho na syād* iti. bhadaṃta-Vasumitrasyâitan mataṃ. sacittakatve 'pi tasyā nirodha-samāpatteḥ saṃjñā-vedanayos tatra nirodha iti. tasmād *bhadaṃta-Ghoṣaka* evaṃ prasaṃgaṃ karoti. *avidyā-saṃsparśa-jaṃ* iti. [3]*avidyā*-saṃhitaḥ sparśo[3] *'vidyā-saṃsparśaḥ*. tasmāj jātam *avidyā-saṃsparśa-jaṃ*. *na tu vedanôtpattāv* iti. *na tu vedanôtpattau sparśo viśeṣita* īdṛśaḥ sparśo vedanāpratyaya iti. sa eva bhadaṃta-Ghoṣaka upasaṃharati. *tasmād acittikê*ti. [Tib. 155ᵃ] *katham acittikāyāḥ samāpattitvam* iti. dhyān'ādi-samāpattitvam arhati. samādhinā hi citta-caittāḥ samā āpādyaṃte ekâgrī-kriyaṃta ity evaṃ matvā pṛc-

[1] °ddhādīnāṃ C. °ddhād idānīṃ NT. da ni ḥgag ma-thag la-sogs-pa yaṅ. [2]....[2] cittādi ca ukt° N, cittād iti ṣa ukt° T, Lacuna in C; sems-las ṣes bśad-pa gaṅ yin-paḥo. [3]....[3] °taḥ saṃsp° MSS. ma-rig-pa daṅ lhan-cig-paḥi ḥdus-te reg-pa-las ni.

chati. *mahā-bhūta-samat'āpādanād* iti. mahā-bhūtāni samāny āpadyaṃte 'nayêti samāpattiḥ. evam asyāṃ nirodha-samāpattau dhyān'ādiṣu ca samāpattitvaṃ. kā punar iha mahā-bhūtānāṃ samatā. cittôtpatti-prātikūlya-samavasthānaṃ. *samāgacchaṃtî*ti samāpadyaṃte. *samāgacchaṃti tām iti samāpattiḥ* karma-sādhanaṃ. dhyān'ādīny api samāgacchaṃti yoginaḥ. tasmād dhyān'ādīnām api samāpattitvaṃ bhavati.

dravyata[1] iti sva-lakṣaṇataḥ. *cittôtpatti-pratibaṃdhanāt*. yasmāc[2] cittôtpattiṃ[3] pratibadhnītaḥ. *na. samāpatti-cittenâ*vê ti. nâtad evaṃ. kasmāt. *samāpatti-cittenâiva tat-pratibaṃdhanāt*. cittôtpatti-pratibaṃdhanād ity arthaḥ. katham iti tat pratipādayati. *samāpatti-cittam eva hî*ti vistaraḥ. tat *samāpatti-cittam eva* nânyad dravyaṃ. *cittâṃtara*[4]*-viruddhaṃ* anāgata-citta-viruddham *utpadyate. yena cittena kālâṃtaraṃ* nâtyaṃtaṃ *apravṛtti-mātraṃ bhavati. mātra*-[Tib. 155[b]] śabdo dravyâṃtara-vyāvartanârthaḥ.[5] *tad-viruddh'āśray'āpādanāt*. citta-*viruddhasy' āśrayasya* saṃtānasy' *āpādanāt* kāraṇāt. yad etad *apravṛtti-mātraṃ*. sā śau *samāpattir iti prajñapyate*. prajñapti-dharmo 'yaṃ na dravya-dharma ity arthaḥ. yadi na dravya-dharmaḥ katham asau saṃskṛtam iti prajñapyate ity ata āha. *tac câpravṛtti-mātraṃ. na pūrvam abhūt nôttara-kālaṃ vyutthitasya yogino bhavatî*it. *saṃskṛtā śau samāpattir* asāṃjñi-samāpattir nirodha-samāpattir vā *prajñapyate* saṃvyavahārato na tu dravyataḥ. *atha vê*ti vistaraḥ. *āśrayasyâiva tathā-samāpādanaṃ tathā*-vyavasthānam. avasthā-viśeṣaḥ. samāpatti-[6]janitāyā asyāḥ[6] samāpattir ity arthaḥ. sa câvasthā-viśeṣaḥ pūrvaṃ n' āsīt pāścāc ca na bhavati vyutthitasyêti saṃskṛtatvaṃ na virudhyate. atha vā samāpadanam iti pāṭhaḥ. saṃskṛtâvasthā-viśeṣatvād asyāḥ saṃāpatteḥ saṃskṛtatvaṃ sidhyatîty arthaḥ. *evam āsaṃjñikam* iti vistaraḥ. *cittaṃ evâ*sau yogī *tatrâ*saṃjñiṣu *citta-pravṛtti-viruddhaṃ labhate. tac câpravṛtti-mātraṃ* citta-caittānām iti vākya-śeṣaḥ. *āsaṃjnikam iti prajñapyate* na tu dravyato 'stîty abhiprāyaḥ.

(46[ab]) *ya ūṣmaṇa* iti vistaraḥ. *ūṣmaṇo vijñānasya ca* jīvita-pratibaddhā pravṛttiḥ. *tasmāj jīvitam ūṣmaṇo vijñānasya c' ādhāra* ucyate[7] *sthiti-hetus* tayor eva. *nityânivṛtti*-[Tib. 156[a]] *prasaṃga* iti. *nityam* eṣāṃ srotaḥ prasajyeta. *nikāya-sabhāgasya sthiti-kāl'āvedha* iti. *nikāya-sabhāgo* vyākhyātaḥ. ta eva tathābhūtās saṃskārā rūp'ādi-skaṃdha-svabhāvā iti[8]. teṣāṃ *sthitiḥ* prabaṃdhaḥ. tasyāḥ *kālo* yāvat tena sthātavyaṃ. ta eva tāvaṃtaḥ saṃskāra-kṣaṇāḥ. tasy' *āve*-

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[1] ucyata NC. [2] tasmāt C. [3] °tti all MSS. [4] cintāṃt° all MSS. [5] °rthaṃ C. [6]....[6] Ex conj. °to yat sā C, °tā yasyā N. sñoms-par ḥjug-pas bskyed-pa ḥdi-la. [7] °ta C, dravyata N. [8] cf. 論第五 2[b1].

dhaḥ pratisaṃdhi-kṣaṇe pūrva-janma-karmaṇo hetu-bhāva-vyavasthānaṃ. kaḥ punar asau hetuḥ. sāmarthya-viśeṣaḥ. sa hi skandha-prabandha-lakṣaṇāyāḥ sthiteḥ kṣaṇa-paraṃparayā kāraṇaṃ bhavati. ata eva *sthiti-kāl'āvedha* ucyate. *tāvatkālaṃ* pravāh'ākṣepalakṣaṇatvāt. *tāvat so 'vatiṣṭhata* iti. *sa* nikāya-sabhāgaḥ. *sasyānāṃ pāka-kāl'āvedhavat.* yathā *sasyānāṃ pāka-kāl'āvedhaḥ* sāmarthya-viśeṣa-svabhāvo bījenâṃkura ev' ādhīyate yaḥ kṣaṇa-paraṃparayā ā pāka-kālāt sasya-saṃtāna-hetur bhavati. tadvad etat. *kṣiptêṣu-sthiti-kāl'āvedhavac ca.* yathā kṣiptasyêṣoḥ śarasya *sthitir* ākāśa-deśâṃtarôtpattiḥ saṃtānânuvṛttiḥ. tasyāḥ *kālo* maryādā yataḥ pareṇa sā na bhavati. tasy' *āvedho* hetu-vyavasthānaṃ. kaḥ punar asau hetuḥ. prayatna-bhūtâtiśaya-nirvṛtta-vāyu-dhātu-janita-sāmarthya-viśeṣaḥ. tad-yathā *kṣiptêṣu-sthiti-kāl'āvedho* na dravyâṃtaraṃ tadvad ayam āyur-lakṣaṇam āvedho draṣṭavyaḥ.

yas tu manyata iti Vaiśeṣikaḥ. *saṃskāro nāma guṇa-viśeṣa* iti. pṛthivy-ādīnāṃ vaiśeṣiko guṇaḥ saṃskāro nāma karma-jaḥ [Tib. 156^{b}] karma-hetuś ca *vega*-dvitīya-*nāmā iṣau jāyate. yad-vaśād* yasya guṇasya *vaśād gamanam iṣor ā patanād bhavatî*ti. taṃ praty a-dṛṣṭânta eṣaḥ. yathā hi saṃskāro nāma bhāvâṃtaram asti. evam āyur api syād iti. tena tan mataṃ dūṣayaty Ācāryaḥ. *tasyê*ti vistaraḥ. *tasya* Vaiśeṣikasya *tad-ekatvāt* saṃskārâikatvāt. *pratibaṃdhâbhāvāc ca* pratibaṃdhasya kāṣṭha-pratyāghāt'ādi-lakṣaṇasyâbhāvāc ca. kiṃ. *deśâṃtaraiḥ śīghrataratama-prāpti-kāla-bhedânupapattiḥ.* śīghrā śīghratarā śīghratamā prāptiḥ *śīghrataratama-prāptiḥ.* kaiḥ. saha *deśâṃtarair* ākāśa-deś'ādibhiḥ. tasyāḥ *kālaḥ.* tasya *bhedaḥ.* tasyâ*nupapattiḥ.* śīghrā śīghratarā śīghratamā deśâṃtaraiḥ saha prāptir nôpapadyate. pūrvôktād asmāt kāraṇa-dvayāt saṃskārasyâviśiṣṭatvāt *patanânupapattiś ca.* patanaṃ ca iṣor nôpapadyate sati saṃskāre. na hy etad iṣṭam sati kāraṇe kāryaṃ na bhavatîti. *vāyunā tat-pratibaṃdha iti cet* [1]syān mataṃ[1] vāyur atra pratibaṃdhaḥ. pratibaṃdha-viśeṣāc chīghra-taratama-prāpti-kāla-bhedaḥ patanaṃ côpapadyata iti sparśavad-dravya-saṃyogād abhāvaḥ karmaṇa iti vacanāt. atrôcyate *arvāk-patana-prasaṃgo* jyā-vibhāgânaṃtaram evârvāg avarata eva vāyu-saṃyogāt sa iṣu patet. atha pratibadhyamāno 'pi vāyunā nârvāk patet *na vā kadācit* [Tib. 157^{a}] *patet* na paścād api pated ity arthaḥ. kiṃ-kāraṇaṃ. *vāyor aviśeṣāt.* yathā hi samīpe vāyur evaṃ dūre 'pîti.

*caturthī viṣamâparihāreṇê*ti. atyaśan'āder *viṣamasyâparihāreṇa. kṣīṇa āyuṣi puṇya-kṣayasya maraṇe nâsti sāmarthyaṃ.* tena tṛtīyā koṭir na prāpnoti. *tasmād ubhaya-kṣaye sati maraṇam ubhaya-kṣayād iti.* ubhaya-kṣaye satîti yo 'rthaḥ.

[1]....[1] tasyātametaṃ N, tasyām evaṃ C. gal-te....ṣes bya-bar ḥdod-na.

so 'rtha ubhaya-kṣayād ity ayam artha ukto veditavyaḥ. āyur-akṣayād api maraṇaṃ bhavatîti kathaṃ gamyate. sasy'ādi-sādharmyāt. sasy'ādīnāṃ hi bīj'āvedha-parikṣaye sati satsu pratyayāṃtareṣu kṣetrôdak'ādiṣu dṛṣṭā saṃtāna-nivṛttir aprāpyâiva phala-kālaṃ phala-pāka-kālaṃ vā. bījasya nâtisāratvāt. saty api ca sāra-bīj'ākṣepe salil'ādi-sthiti-vṛddhi-pratyâbhāvād dṛṣṭā saṃtāna-nivṛttiḥ. sāra-bīj'ākṣepa-sthiti-vṛddhi-pratyayâbhāve 'pi dṛṣṭā. yadā bīj'ākṣepaś ca parisamāpto bhavati salilasya câbhāvaḥ. saty api ca sāra-bīj'ākṣepe salil'ādi-sthiti-vṛddhi-pratyaye ca jaṃgam'ādy-upakrama[1]-kṛtā dṛṣṭā sasy'ādīnāṃ saṃtāna-nivṛttir iti. *yasy' āśrayôpaghātād upaghātas tat-saṃtaty-adhīnatvād* iti. Bahirdeśika-matam etat. āśraya-saṃtati-pratibaddhaṃ tad āyur iti *saṃtaty-upanibaddham* ity ucyate. *Kāśmīra-mate 'pi sa evârthaḥ*. śabda-mātraṃ tu bhidyate. *sâṃtarāyaṃ nirāṃtarāyam* iti. atha vā *saṃtaty-upanibaddham* iti sva-saṃtaty-upanibaddhaṃ saṃtāna-varty eva tat kevalaṃ na tu sakṛd utpannaṃ tiṣṭhatîti [Tib. 157^{b}] *sâṃtarāyam* ity ucyate. anen' āgamena asty akāla-mṛtyur iti darśayann āha. *sūtre 'py uktaṃ catvāra ātmabhāva-pratilaṃbhā* iti vistaraḥ. *ātma-saṃcetanā* ātmanā māraṇaṃ. *para-saṃcetanā* pareṇa māraṇaṃ. *buddhānāṃ cêti vaktavyaṃ*. kim. ātma-saṃcetanâiva kramate. *svayaṃ-mṛtyutvāt*. anupakramaṇa-dharmāṇo hi buddhā bhagavaṃto āyur-utsarga-vaśitva-lābhinaś ca. *prāyeṇê*ti grahaṇaṃ caturtha-koṭy-abhihita-nārak'āṃtarābhavik'ādi-parivarjanârthaṃ. *rāja-ṛṣayaś* cakravarti-pūrvā pravrajitāḥ. *Jina-dūto* yo Buddhena bhagavatā *dūtaḥ* kaścit saṃpreṣitaḥ tadyathā Śukaḥ kaścid Bhagavatā Āmrapālyāḥ preṣito Licchavibhiś ca yogyāṃ kurvāṇair dṛṣṭaḥ śara-jālen' āpūryamāṇo 'pi mārayituṃ na śakyate. yāvad dhi sa dūta-kṛtyaṃ na karoti tāvan n' ātma-saṃcetanā kramate na para-saṃcetanā. *Jin'ādiṣṭa* iyaṃtaṃ kālam anena jīvitavyam iti ya ādiṣṭo Bhagavatā. *Dharmil'ādayaḥ* pūrvayogavidbhya āgamitavyāḥ. *ādi*-śabdena cânye 'pi tata eva c' āgamayitavyāḥ. teṣāṃ n' ātma-saṃcetanā kramate na para-saṃcetanā. *caramabhavikānāṃ ca* ye tasminn eva janmani arhattvaṃ prāpnuvaṃti. *Bodhisattva-mātus tat-garbhāyā* Bodhisattva-garbhāyāḥ. *cakravarti-mātuḥ cakravarti-garbhāyā* n' ātma-saṃcetanā [Tib. 158^{a}] na para-saṃcetanā. yadi tarhi sarveṣāṃ rūp'ārūpyâvacarāṇāṃ n' ātma-saṃcetanā na para-saṃcetanā *atha kasmāt sūtre uktam* iti vistaraḥ. *tatra côbhayaṃ nâstî*ti. *tatra* nâivasaṃjñānâsaṃjñ'āyatane svabhūmika ārya-mārgo nâsti yāvad eva saṃjñā-samāpattis tāvad ājñā-prativedha iti vacanāt. nâpy upari-bhūmi-sāmaṃtaka ūrdhva-bhūmy-abhāvāt. *para-bhūmika ārya-mārga* ity ākiṃcany'āyatana-bhūmikaḥ.

[1] so MSS. gnod-pa. cf. Pāli upakkama 'attack' & below l. 17, anupakramaṇa=mi-brdsi-ba.

ārya'ākiṃcanya-sāmmukhyād bhavâgre tv' āsrava-kṣaya

iti[1] vacanāt. *paryaṃta-grahaṇāt tarhîti.*[2] *tarhîty* arthâṃtara-vivakṣāyāṃ nipātaḥ. *tad-ādi-saṃpratyaya* iti. tasya paryaṃtasya nâivasaṃjñānâsaṃjñ'āyatanasy' *ādiś* catvāri dhyānāni trayaś ca śeṣā ārūpyāḥ. na tu kāma-dhātus *tad-ādir* asamāhitatvena visādṛśyāt. samāpattito vā dhyān'ārūpyā eva *tad-ādiḥ*. navânupūrva-samāpattaya iti vacanāt. tatra *saṃpratyayas tad-ādi-saṃpratyayaḥ*. asti kvacid anyatrâpy evaṃ dṛṣṭam iti astîty āha. *kvacid ādinā paryaṃta* ity-ādi. *tad-yethā devā brahmakāyikā* iti. *devā brahmakāyikāḥ* tat-paryaṃta-grahaṇāc ca brahmapurohitā mahābrahmāṇaś ca *prathamā sukhôpapattiḥ*. *tad-yathā devā ābhāsvarā* iti. *ābhāsvarās* tad-ādi-grahaṇāc ca parītt'ābhā apramāṇ'ābhāś ca *dvitīyā sukhôpapattir* iti. tisra eva hi sukhôpapattaya [Tib. 158ᵇ] iṣyaṃte

sukhôpapattayas tisro nava tri-dhyāna-bhūmaya

iti vacanāt. *eṣa hi dṛṣṭâṃta-dharma* iti. etad dṛṣṭâṃta-caritaṃ yad *ekam* api *tat-prakāraṃ nirdiśate*[3] na sarvaṃ śeṣa-saṃpratyayaś ca bhavati. tad-yathā anityaḥ śabdaḥ. kṛtakatvāt. yathā ghaṭa iti paṭ'ādīny api gṛhyaṃte. tad-yathā-śabdasya dṛṣṭâṃta-vācakatvāt. *anupasaṃhāra eṣa* iti. adṛṣṭâṃta ity arthaḥ. *manuṣyās tad-ekatyāś ca devā* iti. *tad*-eke *devāḥ* ṣaṭ kāmâvacarā devāḥ prathamâbhinirvṛtta-varjyāś ca prathama-dhyānôpapannā devā ity etāvaṃta eva nānātva-kāyā nānātva-saṃjñinaḥ sattvā nâtad-vyatiriktāḥ saṃtîti nâyaṃ *tad-yathā-śabdo dṛṣṭâṃta-vācakaḥ*. *tasmād upadarśanârtha evâyaṃ draṣṭavyaḥ*. upadarśanârthatve ca sati tad eva sthitam etat. paryaṃta-grahaṇāt tad-ādi-saṃpratyaya iti.

(46ᶜᵈ) *viparyayād asaṃskṛta* iti. yatrâitāni na bhavaṃti. so 'saṃskṛta iti. nanu ca sthitir asaṃskṛta-lakṣaṇam asti. nâsaṃskṛtasya sthitir dravâṃtara-rūpā 'sti. dravyâṃtara-rūpāṇi cêha saṃskṛta-lakṣaṇānîṣyaṃta ity acodyam etat. *nanu ca trīṇîmānîti* vistaraḥ. katham. *sūtre*[4] *trīṇîmāni bhikṣavaḥ saṃskṛtasya saṃskṛta-lakṣaṇāni*. katamāni trīṇi. saṃskṛtasya bhikṣava utpādo 'pi prajñāyate. vyayo 'pi prajñāyate. sthity-anyathātvam apîti. *caturtham apy atra vaktavyaṃ syād* iti Vaibhāṣikāḥ. *kiṃ cātra nôktam* iti codakaḥ. *sthitir* iti Vaibhāṣikāḥ. yat *tarhîdaṃ sthity-anyathātvam* apîti [Tib. 159ᵃ] sthiti-śabdo 'tra śrūyate. katham idam ucyate sthitir nôktêti codakâbhiprāyaḥ. *jarāyā eṣa paryāya* iti. jarêyam uktā sthiter anyathātvaṃ sthity-anyathātvam iti. *tad-yathā jāter utpāda iti paryāyaḥ*. *antityatāyāś ca vyayaḥ*. *tathā jarāyā*

[1] Kārikā VIII, 20ᶜᵈ. [2] om. MSS., supplied from Tib. [3] °śyate MSS. [4] Anguttara III, 47. 見— 51ᵃ.

sthity-anyathātvaṃ paryāya iti. kasmāt punar lakṣaṇa-catuṣṭe sati Bhagavatā trīṇy evôktānîti. ata āha. *ye hi dharmā* iti vistaraḥ. *udvejanârthaṃ vineyānāṃ* jāti-jarā'nityatā iti dharmāṇāṃ lakṣaṇāny uktāni. ābhiprāyiko hi sūtra-nirdeśo na lākṣaṇiko yathā 'bhidharmaḥ. *jarā'nityate punaḥ pratyutpannād atītam* iti. *saṃcārayati* ity adhikāro 'nuvartate. *jarā'nityate pratyutpannād* adhvano *'tītam* adhvānaṃ saṃcārayataḥ. kasmāt. *durbalī-kṛtya vighātāt.* jarā *durbalī*-karoti. anityatā nihaṃtîti kṛtvā. nanu cânityatâlva dharmaṃ pratyutpannād adhvano 'tītam adhvānaṃ saṃcārayati. na jarā. jarā hi kevalaṃ dharmaṃ durbalī-karoti. kasmād evam ucyate. jarā'nityate pratyutpannād atītaṃ saṃcārayata iti. āha. durbalī-karaṇaṃ api tad-adhva-saṃcārāyâlva vartate. na hy a-durbalī-kṛtasyâdhva-saṃcāro 'stîti jarā 'pi tat-saṃcāre vyavasthāpyate. *asaṃskṛtasyâpi ca sva-lakṣaṇa-sthiti-bhāvād* iti. sva-lakṣaṇe sthitiḥ. sthityā bhāvaḥ. tasmāt sthiti-bhāvāt. asau sthitiḥ saṃskṛta-lakṣaṇaṃ na vyavasthāpitā. sthitir hy asaṃskṛtâvasthā-viśeṣa-lakṣaṇāyā sthityā [Tib. 159^{b}] sadṛśī 'ti tasyâsaṃskṛtasya saṃskṛtatva-prasaṃga-parijihīrṣayā na lakṣaṇam uktam ity abhiprāyo bhagavato Dharma-svāminaḥ.

*anye punaḥ kalpayaṃtî*ti. sūtre 'pi sthitir uktêti kathayaṃti. *sthitiṃ jarāṃ câbhisamasya* sthitiś ca sthity-anyathātvaṃ ca sthity-anyathātvam iti *abhisamasya* ekaṃ lakṣaṇam uktaṃ sūtre. na vibhāgaśaḥ. kasmāt. trīṇîmāni saṃskṛta-lakṣaṇānîti vacana-virodha-prasaṃgāt. kim atra prayojanam ity ata āha. *eṣā hy eṣu saṃg'āspadam* iti vistaraḥ. *eṣā hi* sthitir *eṣu* jāty-ādiṣu *saṃg'āspadaṃ* saṃga-sthānaṃ dharmo 'nayā [1]tiṣṭhatîty abhirāyaḥ[1] *Śriyam ivânāṃ sthitiṃ Kālakarṇī-sahitāṃ* alakṣmī-sahitāṃ *darśayāmāsa Bhagavān tasyāṃ* sthityām *asaṃgârthaṃ.* nâsyām āsaṃgaḥ kartavyo yasmād iyam anitatayā 'nubaddhā Lakṣmīr ivâlakṣmyêti tad ekīyaṃ vyākhyānaṃ. apare tu vyācakṣate. nâsyām āsaṃktavyaṃ yasmād iyaṃ jarayā 'nubaddhā Lakṣmīr ivâlakṣmyêti. jarayā hy anyathātva-lakṣaṇayā asyā ekī-karaṇaṃ nânityatayêti. *ataś catvāry eva saṃskṛta-lakṣaṇānî*ti. ubhayor api pakṣayor ayam upasaṃhāraḥ.

(47^{ab}) *anyair jāty-ādibhir bhavitavyam* iti. jāti-sāmarthyāt kaścit saṃskṛto dharmo jāyate. *jātir api saṃskṛtā.* tasmāt tasyā api anyayā jātyā bhavitavyaṃ sv'ātmani vṛtti-virodhāt.

sarvaṃ saṃskṛta-lakṣaṇair

iti[2] ca siddhâṃtāt. evaṃ jar'ādayo [Tib. 160^{a}] 'pi yojyāḥ.

jāti-jāty-ādayas teṣām

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[1]...[1] °ṣṭhaty ataḥ MSS. gnas-par ḥgyur-ro sñams-pa yin-no. [2] Kārikā II. 24^{b}.

iti. *jāti-jāty-ādayaś* ca *teṣām* iti ca-śabdo lupta-nirdiṣṭo draṣṭavyaḥ. *nanu cêkâikasyêti* vistaraḥ. *ekâikasya* lakṣaṇasya *catur-lakṣaṇī* caturṇāṃ lakṣaṇānāṃ samāhāraḥ *catur-lakṣaṇī prāpnoti. aparyavasāna-doṣaś ca* aniṣṭhā-*doṣaś ca*. teṣām anulakṣaṇānāṃ punar anya-jāty-ādi[1]-prasaṃgāt. jāter jāter jāti-jāter yāvad anityatāyā anityatāyā anityatā'nityatāyāś ca prasaṃgāt.

te 'ṣṭa-dharmâika-vṛttayaḥ.

te iti puṃ-liṃga-nirdeśo dharmâbhisaṃbaṃdhāt. *te* jāty-ādi-jāti-jāty-ādi-svabhāvā dharmā yathākramaṃ *aṣṭa-dharmâika-vṛttayaḥ*. jāty-ādīnām *aṣṭāsu dharmeṣu vṛttiḥ. jāti-jāty-ādīnāṃ* câika-*dharme. ātma-navamā hî* ti lakṣaṇânulakṣaṇâpekṣa evam uktaṃ. na hi yathāsaṃbhavaṃ tatra prāpty-ādayo bhūtāni bhautikāni vā nôtpadyaṃte.

kāme 'ṣṭa-dravyako 'śabdaḥ.[2]

sarvaṃ saṃskṛta-lakṣaṇaiḥ prāptyā vê ti[3]

câîvam-ādi-vacanāt. *jātir ātmānaṃ virahayyêti* vistaraḥ. sv'ātmani vṛtti-virodha ity ataḥ *ātmānam virahayya* muktvā *'ṣṭau dharmān janayati*. katamān aṣṭau. taṃ dharmaṃ rūpaṃ cittaṃ vā sthitiṃ jarāṃ anityatāṃ jāti-jātiṃ sthiti-sthitiṃ jarā-jarāṃ anityatā'nityatāṃ ca janayati. *jāti-jātis tu tām eva jātiṃ janayati. evaṃ jarā'nityate api yathāyogaṃ yojyo* iti. [Tib. 160[b]] jarā ātmānaṃ virahayya aṣṭau dharmān jarayati. jarā-jarā punas tāṃ eva jarāṃ. anityatā ātmānaṃ virahayya aṣṭau dharmān vināśayati. anityatā'nityatā punas tām evânityatāṃ iti.

tad etad ākāśaṃ pāṭyata iti. vibhidyata ity abhiprāyaḥ. sapratigha-dravyâbhāva-mātram *ākāśaṃ*. n' *ākāśaṃ* nāma kiṃcid asti. tad vibhaktuṃ yathā na śakyate na yujyate vā. evam ime jāty-ādayaḥ asaṃto dharmā vibhaktuṃ na śakyaṃte na yujyaṃte vā. tata āha. *na hy eta* iti vistaraḥ. *na hy ete dravyataḥ* sva-lakṣaṇataḥ *saṃvidyaṃte yathā vibhajyaṃte*. jātir ātmānaṃ virahayyâṣṭau dharmān janayatîty evaṃ vistareṇa *vibhajyaṃte. yathā rūp'ādīnāṃ dharmāṇām* iti. atr' *ādi*-śabdena śabd'ādi-vedan'ādi-cakṣur-ādīnāṃ grahaṇaṃ. tatra rūpa-śabd'ādi tāvat *pratyakṣeṇa* cakṣur-vijñān'ādi-lakṣaṇena *pramāṇenô*palabhyate. vedan'ādy api pratyakṣeṇâîvôpalabhyate sva-saṃvedyatvāt. cakṣur-ādi tu cakṣur-vijñān'ādinā *'numānenâ*numīyate. cakṣur-vijñān'ādi-saṃniśrayo rūpa-prasādaś cakṣur-ādīni tad-bhāvâbhāvayos tad-bhāvâbhāvāt. *Āgamo* 'pi cakṣuṣā rūpāṇi dṛṣṭvêti vistaraḥ. evaṃ śrotreṇa śabdāṃ cchrutvêti vistareṇa evaṃ gandh'ādiṣv api yojyaṃ. [Tib. 161[a]] tathā yatkiṃcid rūpam atītânāgata-

[1] ādi supplied from Tib. [2] Kārikā. II, 23[a]. [3] K. II, 24[b].

pratyutpannam iti vistaraḥ. evaṃ vedan'ādiṣv api yojyaṃ. pārasāṃtānikānāṃ tv arūpiṇāṃ vedan'ādīnām astitvânumānam ātmīyavac charīra-vikāraṃ dṛṣṭvā tat-saṃpratipatteḥ. Āgamo 'pi cakṣuḥ pratītya rūpāṇi côtpadyate cakṣur-vijñānaṃ saha-jātā vedānā saṃjñā cetanêti vistaraḥ. jāty-ādayas tu na cakṣur-indriy'ādi-pratyakṣā bhavaṃti. na câiṣām astitve samartham anumānam asti. na câpy Āgamo dravyato 'stitve. *yat tarhi sūtra uktam* iti vistaraḥ. nanu câyam Āgamo 'sti *saṃskṛtasyôtpādo 'pi prajñāyate* iti vistaraḥ. *arthaś ca pratisaraṇam uktaṃ Bhagavatê*ti. catvārîmāni bhikṣavaḥ pratisaraṇāni. katamāni catvāri. dharmaḥ pratisaraṇaṃ na pudgalaḥ. arthaḥ pratisaraṇaṃ na vyaṃjanaṃ. nītârtha-sūtraṃ pratisaraṇaṃ na neyârthaṃ. jñānaṃ pratisaraṇaṃ na vijñānam iti. tathā *'rtha-pratisaraṇo bhavati. na vyaṃjana-pratisaraṇa* iti. *kaḥ punaḥ asyârtha* iti. *asyô*panyastasya Saṃskṛtalakṣaṇa[1]-sūtrasya. tam artham āha. *avidyā'ṃdhā hi bālā* iti vistaraḥ. *saṃskāra-prabandham ātmata ātmīyataś câdhimuktāḥ kṛta-rucayo* 'bhiṣvajaṃte ity arthaḥ. *saṃskṛtatvaṃ pratītyasamutpannatvam* iti paryāvāv etau. sametya saṃbhūya pratyayaiḥ kṛtaṃ saṃskṛtaṃ. taṃ [Tib. 161[b]] taṃ pratyayaṃ pratītya samutpannaṃ pratītyasamutpannam iti. *na tu kṣaṇasyê*ti. pravāhasyâlva saṃskṛtatvaṃ dyotayitu-kāma idam āha. *na tu kṣaṇasya* saṃskṛtatvaṃ. *na hi kṣaṇasyôtpād'ādaya utpāda*-vyaya-sthity-anyathātva-lakṣaṇā dharamāḥ *prajñāyaṃte* kṣaṇasya duravadhāratvāt. brūyās tvam aprajñāyamānā apy ete lakṣaṇaṃ bhavitum arhaṃtîty ata āha. *na câprajñāyamānā ete lakṣaṇaṃ bhavitum arhaṃtî*ti. prajñāyamānam eva hi lakṣaṇaṃ bhavati. tad-yathā jalasya balākêti. *ata evâtrê*ti. *ata evâtra* sūtre *prajñāyata iti pada-grahaṇam*. anyathā hi saṃskṛtasyôtpādo 'pi vyayo 'pi sthity-anyathātvam apîty evâvakṣyat. *saṃskṛtatve lakṣaṇānî*ti. saṃskṛtam iti *lakṣaṇānî*ty artha-pratigrahârthaṃ *punaḥ saṃskṛta-grahaṇaṃ. jala-balākāvad* iti. vaidharma-dṛṣṭâṃto 'yaṃ yathā balākā jalâstitve lakṣaṇaṃ na punar jalasya jalatve lakṣaṇaṃ. *mâivaṃ vijñāyi*. kiṃ. *saṃskṛtasya* vastunaḥ *astitve 'mūni lakṣaṇāni. sādhv-asādhutve vā kanyā-lakṣaṇavad* iti. yathā kanyāyāḥ śubhâśubhāni lakṣaṇāni yathākramaṃ *sādhv-asādhutve lakṣaṇānî*ti. yadi hy amūni tathā saṃskṛtasya vastuno 'stitve sādhv-asādhutve vā lakṣaṇānîṣyeran trīṇîmāni saṃskṛta-lakṣaṇānîty ucyeta. saṃskṛtasya saṃskṛta-lakṣaṇānîti na kriyeta. kṛtaṃ ca. tena jñāyate saṃskṛtatve lakṣaṇānîti. [Tib. 162[a]] kathaṃ punar avidyamānā jāty-ādayaḥ pravāhe vyavasthāpyaṃte prajñāyaṃte vā. na brūmo jāty-ādayo na saṃvidyaṃta iti. yathā tu dravya-rūpeṇa vibhajyaṃte. tathā na saṃvidyaṃta iti brūmaḥ. yathā tarhi bhavatāṃ

[1] Anguttara III, 47. 異— 51[a].

saṃvidyaṃte. tathā kathyatāṃ. ata āha. *pravāhasy' ādir utpāda* iti vistaraḥ. *nivṛttir vyaya* iti. pravāhasyôparatir vyayaḥ. *sa eva pravāho 'nuvartamāna* iti. sadṛśa-kṣaṇânuvṛtter *anuvartamānaḥ pravāhaḥ. sthitir iti ucyate. tasyāḥ pūrvâ=para-viśeṣa* iti. pūrvasmād aparasya kṣaṇasya *viśeṣaḥ*. pūrvâparayoḥ kṣaṇayor vā viśeṣaḥ *pūrvâpara-viśeṣaḥ. evaṃ ca kṛtvôktam* iti. pravāha-rūpān evôtpād'ādīn kṛtvā 'nityôpasthita-smṛtitām āyuṣmataḥ *Suṃdaranandasy' ārabhyôktaṃ*.[1] pra=vāha-gatā hi *vedanās* tasya *viditā ivôtpadyaṃte*[2] *viditā iva*[3] *tiṣṭhaṃte viditā iva*[4] *parikṣayaṃ paryādānaṃ gacchaṃti* na kṣaṇa-gatāḥ. kṣaṇasya duravadhāratvād iti. viditasya ca kṣaṇasyâvasthānâsaṃbhavāt. etam evârthaṃ śloka-dvayena saṃgṛhṇann āha.

jātir ādiḥ pravāhasyê ty-

ādi sarvam uktaṃ.

sthitis tu sa

iti. *sa* eva pravāhaḥ *sthitiḥ*.

tasyâivê ti.

tasyâiva pravāhasya.

tad-uccheda iti.

prabandhô*cchedaḥ*.

kṣaṇikasya hi dharmasyê ti

ślokaḥ. kṣaṇiko hi dharmaḥ.

sthitim aṃtareṇa

vinaśyed ity arthaḥ. sthitir astîti manyase cet. *sa* ca dharmo *vyety eva* satyām api sthitau. vinaśyaty eva kṣaṇikatvāt. vināśa-hetv-abhāvāt.

tasmād vṛthā tat-parikalpanā

niṣprayojanā sthiti-parikalpanênêty arthaḥ. dvitīy'ādi-kṣaṇâvasthānena [Tib. 162^{b}] hi sthiti-parikalpanā na vṛthā bhavet. tasmāt pravāha eva sthitiḥ. yasmāt kṣaṇikasya hi dharmasya sthiti-parikalpanā vyarthêti. *evaṃ ca kṛtvā 'yam apî* ti. *pravāha eva sthitir* iti kṛtvêty arthaḥ. *na hi kṣaṇasyôtpannasyâvināśo 'stî* ti. atra kasya=cid evam abhiprāyo bhavet. sthiti-sadbhāvād ekaṃ kṣaṇam avināśo dharmasyôt=pannasya. yadi hi sthitir na syāt. so 'py ekaḥ kṣaṇo na syād iti. na. hetu-pratyaya-pūrvakatvāt tad-astitvasya. asmin satîdaṃ bhavatîti[5] vacanāt. sthitir upagṛhṇā=tîti cet. syān mataṃ hetu-pratyayebhya utpadyamānaṃ dharmaṃ sthitir upagṛh=ṇātîti. yadi sthitir nôpagṛhṇīyāt kiṃ syāt. ātma-sattā dharmasya na bhavet.

[1] Cf. Anguttara VIII, 9. 雑含 (辰二 59^{b20}) [2] ev° MSS. rig bṣin-du. [3] ava MSS. rig bṣin-du.
[4] astaṃ NC, aṣṭaṃ S; rig bṣin-du. [5] 論第九巻十二丁左第二行.

janikā tarhi sthitiḥ prāpnoti na sthāpikā. saṃtānam avasthāpayatîti cet. hetu-pratyayeṣu sthity-ākhyā prasajyate. hetu-pratyayānāṃ saṃtāna-hetutvāt. *nikāya-sabhāga-cittaṃ yujyata* iti. ekasmiṃ nikāya-sabhāge 'nekam api cittaṃ *ekam* ity ucyate. eka-nikāya-sabhāga-saṃbhūtatvād ity abhiprāyaḥ. tac *cittaṃ yujyata ekasmiṃś citta* iti vaktum. anyathā hi katham ekasyâlva citta-kṣaṇasya jātiś ca maraṇaṃ cânyathātvaṃ ca syāt.

uttarôttara-kṣaṇânubandhaḥ sthitir iti. pūrvasya kṣaṇasya uttaraḥ kṣaṇaḥ pratinidhi-bhūtaḥ sādṛśyāt. ataḥ sa pūrvaḥ kṣaṇo 'dyâpi avatiṣṭhata ivêti kṛtvôttaraḥ kṣaṇaḥ sthitir ucyate. *yadā tarhi sadṛśā utpadyante* iti. *yadā sadṛśā utpadyante*. tadā visadṛśatvaṃ [Tib. 163ª] nâsti. visadṛśatvaṃ ca sthity-anyathātvam uktam. ataḥ sadṛśôtpattau sthity-anyathātvaṃ nâstîti avyāpi-lakṣaṇaṃ syād ity abhiprāyaḥ. *kṣiptâkṣipta-bali-durbala-kṣiptasyê*ti vistaraḥ. kṣiptaṃ ca tad akṣiptaṃ ca *kṣiptâkṣiptaṃ*. bali-durbalābhyāṃ kṣiptaṃ *bali-durbala-kṣiptaṃ*. kṣiptâkṣiptaṃ ca tad bali-durbala-kṣiptaṃ ca *kṣiptâkṣipta-bali-durbala-kṣiptaṃ*. kiṃ tat. *vajr'ādi*. *ādi*-grahaṇena loha-pāṣāṇ'āder grahaṇaṃ. apare punar evaṃ vigrahaṃ kurvanti. kṣiptaś câkṣiptaś ca *kṣiptâkṣiptau*. bali-durbalābhyāṃ kṣiptau *bali-durbala-kṣiptau*. kṣiptasyâlvâyaṃ dvidhā-bhedaḥ. kṣiptâkṣiptau ca bali-durbala-kṣiptau ca *kṣiptâkṣipta-bali-durbala-kṣiptaṃ*. *vajr'ādir* asya *vajr'ādiḥ*. asmin vigrahe vajr'ādi viśeṣaṇaṃ. kṣiptâkṣipta-bali-durbala-kṣiptaṃ viśeṣyaṃ. tasya vajr'āder evaṃvidhasya yathāsaṃbhavaṃ *cir'āśutara-pātaḥ*. kṣiptasya ciraṃ-pātaḥ. akṣiptasya cirataraḥ pātaḥ. durbala-kṣiptasy' āśu-pātaḥ. bali-kṣiptasy' āśutaraḥ pātaḥ. tasya *kālaḥ*. kālasya *bhedaḥ*. *cir'āśutara*-[Tib. 163ᵇ] *pāta-kāla-bhedāt*. *tad-bhūtānāṃ* vajr'ādi-mahābhūtānāṃ. *pariṇāma-viśeṣaḥ* kṣiptasyânyathā-pariṇāmo yena ciraṃ-pātaḥ. evaṃ yāvad bali-kṣiptasyânyathā-pariṇāmo yen' āśutaraḥ pātaḥ. tasya pariṇāma-viśeṣasya *siddhiḥ*. tasyāḥ pariṇāma-viśeṣa-siddheḥ *na te nirviśeṣā bhavantî*ty adhikṛtaṃ. *antimasya tarhî*ti vistaraḥ. *śabdasyârciṣaś ca* dīp'āder yo 'ntyaḥ *kṣaṇaḥ* saṃtānôparati-kāle. nirupadhiśeṣa-*nirvāṇa-kāle* vā 'rhataḥ. tasya *ṣaḍ-āyatanasya uttara-kṣaṇâbhāvāt* sthitir nâsti. sthiter abhāvāt *sthity-anyathātvaṃ nâstîti avyāpinī lakṣaṇa-vyavasthā prāpnoti*. yêyam uktā tasyā visadṛśatvam sthity-anyathātvam iti. *yasyâsti sthitiḥ*. *tasyâvaśyam anyathātvaṃ bhavati*. yasya nâsti sthitiḥ. tasya nâsti sthity[1]-anyathātvam ity uktaṃ bhavati. saṃbhavaṃ hi praty evam uktaṃ sūtre trīṇîmāni saṃskṛta-lakṣaṇānîti. tasmād aṃtya-śabdârciḥ-kṣaṇa-prabhṛtīnām utpāda-vyayāv eva dve lakṣane iti abhiprīyete. tad-anyeṣāṃ tu sthity-anyathātvam apîti. apara āha.

[1] om. Tib.

aṃtyānām api śabdârciḥ-kṣaṇa-prabhṛtīnāṃ sthitir asti yat svâvasthānaṃ. tasyāś cânyathātvaṃ pūrva-kṣaṇâpekṣam iti. teṣām api trīṇi saṃskṛta-lakṣaṇāni vyavasthāpyaṃta iti. *katham idānīṃ sa eva dharmo lakṣyaḥ. tasyâiva ca lakṣaṇam* iti. lakṣya-lakṣaṇayor [Tib. 164ᵃ] jala-balākāvat anyatvaṃ paśyaṃtaś codayaṃti. tad vyabhicārayaṃtaḥ Sautrāṃtikā āhuḥ. *kathaṃ tāvan mahāpuruṣa-lakṣaṇānîty-ādi. mahāpuruṣa-lakṣaṇāni* mahāpuruṣa-saṃgṛhītatvān *nâto 'nyāni.* brūyān na mahāpuruṣa-lakṣaṇa-mātraṃ mahāpuruṣaḥ. dharma-mātraṃ tv abhūtvā bhavati bhūtvā ca na bhavatîti adṛṣṭâṃta eṣaḥ. atra brūmaḥ. samam evâitat. yathā hi mahāpuruṣa-lakṣaṇāni mahāpuruṣ'ākhyāni mahāpuruṣa-lakṣaṇ'ākhyāni ca bhavaṃti. evaṃ saṃskṛto dharmaḥ saṃskṛtaṃ côcyate saṃskṛta-lakṣaṇaṃ ca. utpād'ādi-lakṣaṇena hy avasthā-viśeṣeṇa sa dharmo lakṣyate. yadā ca pravāha-lakṣaṇa-vyavasthā kriyate. tadā samudāyibhiḥ samudāyo lakṣyate. yathā mahāpuruṣa-saṃjñaḥ samudāyo mahāpuruṣa-lakṣaṇaiḥ samudāyibhir iti. etena *sāsn'ādīni* lakṣaṇāni vyākhyātāni. *kāṭhiny'ādīni cê*ti vistaraḥ. ubhaya-siddho 'yaṃ dṛṣṭâṃtaḥ pravacana-siddhatvāt. kaṭhina-lakṣaṇo hi pṛthivī-dhātur ucyate. na ca pṛthivī-dhātor anyat kāṭhinyam. evaṃ sarvatra yojyaṃ. sa eva hi pṛthivī-dhātuḥ kaṭhina-lakṣyamāṇaḥ kaṭhina-lakṣaṇa ucyate. etad eva saṃskṛtam abhūtvā-bhavad-bhūtvā-câbhaval-lakṣyamāṇaṃ saṃskṛta-lakṣaṇam ucyate. lakṣyata iti lakṣaṇam iti kṛtvā. na ca tat tasmād anyat. *yathā côrdhva-gamanenê*ti vistaraḥ. kṣaṇikavādino Vaibhāṣikasya dhūmasyôrdhva-gamanaṃ [Tib. 164ᵇ] nânyad asti. sa evôrdhva-deśâṃtareṣu niraṃtaram utpadyamāna ūrdhva-gaman'ākhyāṃ labhate. tad ūrdhva-gamanaṃ tato bhinnam iva lakṣyate. na ca dhūmasya ūrdhva-gamanatvam anyad iṣyate. *na ca tat tasmād anyat. na ca tad* ūrdhva-gamanaṃ *tasmād* dhūmāt *anyat. sa evâtra nyāya* iti. evam utpādo vināśo 'nyathātvaṃ ca tato bhinnam iva lakṣyate. na ca saṃskṛtasya saṃskṛtam anyad bhavatîti. *na ca saṃskṛtānāṃ rūp'ādīnāṃ tāvat saṃskṛtatvaṃ lakṣyate gṛhṇat' āpi svabhāvaṃ gṛhṇat' āpi* rūp'ādīnāṃ *svabhāvaṃ. yāvat prāg-abhāvo na jñāyate. yāvat* teṣāṃ rūp'ādīnāṃ *prāg*-utpatty-*abhāvo na jñāyate. paścāc ca.* kim. abhāvaḥ. prāg-abhāvaś ca pradhvansâbhāvaś ca yāvan na jñāyate. *saṃtataś ca viśeṣo* yāvan na jñāyate iti vartate. *tasmān na tenâiva tat lakṣitaṃ bhavati. na tenâiva* saṃskṛtatvena saṃskṛtatvaṃ lakṣyate. kiṃ tarhi. prāg-abhāv'ādibhis *tat* saṃskṛtatvaṃ lakṣyate. yadi hi rūp'ādīnāṃ svabhāvaṃ gṛhṇan saṃskṛtam iti gṛhṇīyāt prāg-abhāvaṃ paścād-abhāvaṃ ca saṃtataś ca viśeṣaṃ ajñātvā *tenâiva tal lakṣitaṃ* syāt. na tv evaṃ jānīta iti *na tenâiva tal lakṣitaṃ bhavati. na ca tebhyo 'pi* rūp'ādibhyo *dravyâṃtarāṇy eva jāty-ādīni vidyaṃte.*

jātir ādiḥ pravāhasyêti[1]

vistareṇa vacanāt. *eṣāṃ sahabhūtatvāt* jāty-ādīnāṃ samānakālôtpādatvāt. *na. kāritra-kāla-bhedād* iti. *nâi*tad evaṃ. kasmāt. *kāritra-kāla-bhedāt.* puruṣakāra-*kāla-bhedād* ity arthaḥ. tat pratipādayann āha. *anāgatā hi jātiḥ kāritraṃ ka=*
5 *rotî*ti vistaraḥ.

kim anāgataṃ [Tib. 165[a]] *dravyato 'sti nâstî*ti. *anāgatam* eva tāvad *dravyato nâstî*ti pratipādayiṣyate. kuto *'nāgatā jātiḥ kāritraṃ karotî*ty abhiprāyaḥ. *saty api tu tasminn* iti. *saty api tu* dravyato 'nāgate *jātir* anāgatâvasthāyāṃ *kāritraṃ kurvatī katham anāgatā sidhyati.* aprāpta-kāritraṃ hi anāgatam iti[2] siddhâṃtaḥ.
10 sa virudhyeta. tasmāt tad *vaktavyaṃ. kathaṃ vartamānā sidhyatî*ti. uparata-kāritro 'tīta iṣyate[3]. jātiś cânāgatâlva. uparata-kāritre hi vartamānâvasthāyām evâtītā prāpnotîti na vartamānā bhaved iti *vartamāna-lakṣaṇaṃ vaktavyam* iti. aparisamāpta-kāritro vartamāna iti cet. atīto 'py vartamānaḥ syāt. atītasyâpi hi phala-dāna-kāritram iṣyate. *yadâvaṃ hy enaṃ sthitir* iti vistaraḥ. sthiti-jarā-
15 vināśa-vṛttayo hy anyonya-vipratiṣiddhāḥ. na hi *sa eva dharmas tiṣṭhati ca jīryati ca vinaśyati cê*ti yukto vyavasthāpayituṃ. *tasya kṣaṇikatvaṃ bādhyata* iti. prathamaṃ sthitiḥ sthāpayati. tato jarā jarayati. tato 'nityatā vināśayati. kṣaṇa-trayâvasthānāt. *kṣaṇikatvaṃ bādhyata* iti. *eṣa eva hi naḥ kṣaṇa* iti. *kārya-parisamāpti-lakṣaṇo* na tûtpatty-anaṃtara-vināśa-lakṣaṇa ity arthaḥ. *evam apî*ti
20 vistaraḥ. *sahôtpannānāṃ* krameṇa kāritraṃ na yujyate. kuta etat. *sthitis tāvat sthāpayati. na tu* tasmin kāle *jarā jarayati nâpy anityatā vināśayatî*ti. *punaḥ kenâbalīyastvaṃ* [Tib. 165[b]] paścāt kenâbalīyastvaṃ *yad enāṃ* yasmād *enāṃ* sthitiṃ *saha dharmeṇa* yasyâsau sthitiḥ. tena *dharmeṇa sahânityatā nihaṃti. kṛta-kṛtyā punaḥ kartuṃ nôtsahate jātivad* iti. yathā jātiḥ kṛta-kṛtyā *janyaṃ*
25 *janayitvā* parikṣīṇa-śaktir na punar janayati. tathā sthitir api tadvad eva na punaḥ sthāpayatîti. *na hi śakyam* iti vistaraḥ. *na vartamānatām ānītaṃ janyaṃ punar ānetuṃ śakyate* 'navasthā-prasaṃgāt. *śakyaṃ tu khalu sthityā sthāpyam atyaṃtaṃ sthāpayituṃ.* sthiter vināśa-pratibandha-lakṣaṇatvāt. *te eva jarā'nityate* iti. *te eva jarā'nityate* pratibandhaḥ. yena sthitiḥ sthāpyam atyaṃtaṃ sthāpayituṃ
30 na śaknoti. jarā hi sthitiṃ durbalī-karoti durbalām anityatā nihaṃtîti.

Ācārya āha. *yadî*ti sarvaṃ. *yadi hi te* jarā'nityate *balīyasyau syātāṃ pūr=vam eva syātāṃ* sthiti-kāritra-kāle. yataḥ sā sthitir na labhate kāritraṃ kartuṃ. *nivṛtta-kāritrāyām* iti vistaraḥ. *yadā* nivṛtta-kāritrā *sthitiḥ. tadā te 'pi* jarā='nityate *na tiṣṭhataḥ. sa câpi dharmaḥ.* sthiti-kāritrād dhi teṣāṃ sthitiḥ kalpate.

[1] 五論 14[b] [2]. [2] 論二十 4[a] [8]. [3] Cf. 論二十 4[a] [9].

tasmāt te 'pi na tiṣṭhataḥ. *katham* atiṣṭhantyau jarā'nityate *kutra* vā dharmiṇy[1] atiṣṭhati *kāritraṃ kartum* utsahiṣyete. *kiṃ vā punas tābhyāṃ* jarā'nityatābhyāṃ *kartavyaṃ. sthiti-sāmarthyād dhi sa dharma utpanna-mātro na vinaṣṭo 'bhūt.* sa tayā uparata-kāritrayā *sthityā 'py upekṣyamāṇo* 'sthāpyamāno *dhruvaṃ na sthāsyatî* ti. *ayam evâsya vināśo* yad idam anavasthānaṃ. kiṃ punar jarā'nityatā- bhyāṃ [Tib. 166[a]] kāryam ity abhiprāyaḥ. *na ca tasmād eva tasyânya-prakāratā yujyata* iti. yadi sa eva nâsāv anyathā. athânyathā na sa eva. yayor hi anya- thātvaṃ. tayor anyatvaṃ dṛṣṭaṃ tad-yathā Devadatta-yajñadattayoḥ.

yo 'py āha nikāyâṃtarīya iti ārya-Saṃmatīyaḥ. sa ghaṭ'āder mudgar'ādi-kṛto vināśa iti manyate kālâṃtarâvasthāyi hi tasya rūpaṃ. citta-caittānāṃ tu kṣaṇika- tvaṃ. ata ucyate. *citta-caittānāṃ ca kṣaṇikatvâbhyupagamāt tad-anityatāyāś* citta-*caittânityatāyā vināśa-kāraṇânapekṣatvāt* svayaṃ vinaśvaratvāt *sthity-anityate* kāritraṃ yugapat kuryātāṃ. ata *ekasya* cittasya caittasya vā *yugapat-sthiti-vina- ṣṭatā* anyonya-viruddho 'pi saṃprasajyate. *evam etat sūtraṃ sunītam* iti. yad etat trīṇîmāni bhikṣavaḥ saṃskṛtasya saṃskṛta-lakṣaṇānîti.

(47[cd]) *sati sāmagrye bhāvāt. asati câbhāvād* iti. *sati* hetu-pratyayānāṃ *sāma- grye bhāvāt* janyasya. *asati câbhāvāt. na jāteḥ.* kiṃ. sāmarthyaṃ paśyāma ity adhikṛtaṃ. na hi hetu-pratyaya-sāmagrye 'pi taj janyaṃ kadācid bhavati kadācin na bhavati. atra bhadaṃtÂnaṃtavarmā āha. yathā cakṣur na vinā ālok'ādibhiś cakṣur-vijñānaṃ janayati. na câtas tad-utpattau na kāraṇaṃ. evaṃ jātir na vinā hetu-pratyayair dharmaṃ janayati. na câtas tad-utpattau na kā- raṇam iti. atrôcyate. [Tib. 166[b]] asamānam etat. cakṣur hi dṛṣṭa-sāmarthyam satsv ālok'ādiṣu andhânandhayoś cakṣur-vijñānasyânutpatty-utpatti-darśanāt. na tv evaṃ jātir iti. *sūkṣmā api hi dkarma-prakṛtaya* iti. tad-yathā sparś'ādīnāṃ caitasikānāṃ *prakṛtayaḥ* svabhāvā duḥparicchedyatvāt *sūkṣmāḥ.* asty etad evaṃ. adṛśyamāno 'pi kaścid dharmaḥ kāritreṇa nirdhāryate. na tv evaṃ jātiḥ kāri- treṇa nirdhāryate. sparśasya hi kāritraṃ Bhagavatâiva-nirdhāritaṃ. yaḥ kaścid vedanā-skaṃdhaḥ saṃjñā-skaṃdhaḥ saṃskāra-skaṃdhaḥ. sarvas sa sparśaṃ pratītyêti vistaraḥ. *jātam ity eva tu na syāt asatyāṃ jātāv* iti. sva-lakṣaṇâpekṣā rūpe rūpa-buddhiḥ. na tu jātam iti sva-lakṣaṇâpekṣā jāta-buddhiḥ. vedan'ādiṣv api bhāvāt. tasmād arthāṃtara-bhūta-jāti-dravyâpekṣêyaṃ jāta-buddhir iti nir- dhāryate. *ṣaṣṭhī-vacanaṃ ca na syāt rūpasyôtpāda* iti. vaiyadhikaraṇye hi ṣaṣṭhī- nirdeśo na sāmānādhikaraṇye. ten' āha. *yathā rūpasya rūpam* iti. vaidharma- dṛṣṭāṃta eṣaḥ. yathā rūpaṃ rūpād ananyad iti kṛtvā ṣaṣṭhī-nirdeśo na bhavati

[1] sic MSS. chos mi-gnas-pa. Qu. dharme 'tiṣṭhati.?

rūpasya rūpam iti. tathā rūpasyôtpāda iti na syāt. tasmāj jāti-nimitto 'yaṃ ṣaṣṭhī-nirdeśa iti gamyate. *evaṃ yāvad anityatā yathāyogaṃ vaktavyê*ti. sthitam eva[1] tu na syāt asatyāṃ sthitau. ṣaṣṭhī-vacanaṃ ca rūpasya sthitir iti yathā rūpasya rūpam iti. jīrṇam ity eva tu na syāt asatyāṃ jarāyāṃ. ṣaṣṭhī-vacanaṃ ca rūpasya [Tib. 167ª] jarêti yathā rūpasya rūpam iti. tathā vinaṣṭam ity eva tu na syāt asatyām anityatāyāṃ. ṣaṣṭhī-vacanaṃ ca rūpasya vināśa iti yathā rūpasya rūpam iti.

*tena tarhî*ti vistaraḥ. yadi jātam-ity-evam-ādi-buddhi-siddhy-arthaṃ ṣaṣṭhī-vidhānârthaṃ ca jāty-ādayaḥ kalpyaṃte *anātmatvam apy eṣṭavyaṃ*. na hi nir= nimittā anātma-buddhir bhavitum arhati. athânātmatvaṃ prajñaptisad iṣyate. tan-nimittā 'nātma-buddhiḥ. jāty-ādy api prajñapti-sad eṣṭavyaṃ. tan-nimittā ca jāty-ādi-buddhir iti. sādhanaṃ câtra. prajñapti-sat jāty-ādi. dravyasad apeks̱ya gr̥hhyamāṇatvād. anātmatvavad iti. *satt'ādayo 'pî*ti. ādi-śabdena dravya= tva-rūpa-ghaṭatv'ādi gr̥hyate. *ekaṃ* rūpaṃ *dve* rūpe *mahad aṇu pr̥thak saṃyuk= taṃ vibhaktaṃ param aparaṃ sad-rūpam* iti. tathā dravyam etad rūpam idaṃ ghaṭo 'yam ity evam-*ādi-buddhi-siddhârthaṃ saṃkhy'ādayo* 'pi Vaiśeṣika-pari= kalpitā abhyupagaṃtavyāḥ. *ṣaṣṭhī-vidhānârthaṃ ca rūpasya saṃyoga* iti. *saṃyoga*-grahaṇam udāharaṇa-mātraṃ. rūpasya vibhāgaḥ paratvâparatvam ity-evam-ādy api yojyaṃ. *eṣā ca ṣaṣṭhī kathaṃ kalpyate rūpasya svabhāva iti*. na hi Vai= bhāṣikāṇāṃ [Tib. 167ᵇ] rūpād anyo rūpasya svabhāva iṣṭaḥ. *jātam* iti. *jātam* eva na vinaṣṭam ity *abhūtvā-bhāva-jñāpanârthaṃ kriyate prajñaptiḥ*. *bahu-vikalpa* iti. *bahu*-bhedo rūpa-vedan'ādi-bhedāt. *tasya viśeṣaṇârthaṃ rūpasyôtpāda* iti na vedan'ādīnām utpāda iti *viśeṣaṇârthaṃ ṣaṣṭhīṃ kurvaṃti*. *mā 'nyaḥ pratyāyi* rūpa-saṃjñaka *evôtpādo* na vedan'ādi-saṃjñaka iti. dr̥ṣṭâṃtaṃ kathayaṃti. *can= danasya gandh'ādayaḥ śilā-putrakasya śarīram* iti. anarthâṃtara-bhāve 'pi ṣaṣṭhī-nirdeśaḥ kriyate. gandh'ādi-samūha-mātraṃ hi candanam iti Bauddha-siddhân= taḥ. Vaiśeṣika-siddhântâpekṣayā tu asiddhaś candana ity aparo dr̥ṣṭânta upanya= syate. *śilā-putrakasya śarīram* iti. śilā-putraka-śarīrayor Vaiśeṣikāṇām api sid= dhânte nârthântara-bhāvo bhavati ca ṣaṣṭhī-nirdeśaḥ. arthântara-parikalpa-kr̥to hi tathā nirdeśaḥ. *evaṃ sthity-ādayo 'pi yathāyogaṃ veditavyā* iti. tasmāt pra= jñapti-mātram evêdaṃ pravāhâvasthāna-jñāpanârthaṃ kriyate sthitam iti. sā ca pravāhâvasthāna-lakṣaṇā sthitir bahu-vikalpā. tasyā viśeṣaṇârthaṃ rūpasya sthi= tir iti ṣaṣṭhīṃ kurvanti. yathā rūpa-saṃjñakâlva [Tib. 168ª] sthitiḥ pratīyeta mā 'nyā pratyāyîti. tathā prajñapti-mātram evâitat pūrvâpara-viśeṣa-jñāpanârthaṃ

[1] Qu. ity eva? Cf. supra & infra.

kriyate jīrṇam iti. sā ca pūrvâpara-viśeṣa-lakṣaṇā jarā bahu-vikalpā. tasyā viśeṣaṇâ-rthaṃ rūpasya jarêti ṣaṣṭhīṃ kurvanti. yathā rūpa-saṃjñakâîva jarā pratīyeta mā 'nyā pratyāyîti. tathā prajñapti-mātram evâîtat pravāha-nivṛtti-jñāpanâ-rthaṃ kriyate vinaṣṭam iti. sa ca pravāha-nivṛtti-lakṣaṇo vināśo bahu-vikalpaḥ. tasya viśeṣaṇârthaṃ rūpasya vināśa iti ṣaṣṭhīṃ kurvanti. yathā rūpa-saṃjñaka eva vināśaḥ pratīyeta mā 'nyaḥ pratyāyîti. sarvatra ca dṛṣṭânta-dvayaṃ vakta-vyaṃ. tad-yathā candanasya gandh'ādayaḥ śilā-putrakasya śarīram iti.

*yathā ca dharmatayê*ti. dharmatā dharma-prakṛtiḥ dharma-svabhāvo dharma-śailī 'ty arthaḥ. dharmatā dharma-prakṛtir iti kuta etat. cakṣuḥ samṛddhe[1] śūn-yaṃ nityena dhruveṇa śāśvatena avipariṇāma-dharmeṇa ātman' ātmīyena ca. tat kasya hetoḥ. prakṛtir asyâîṣêti. *yathā ca dharmatayā na sarvaṃ jātimad iṣyate* ākāś'ādi. *tathā* dharmatayā *na sarvaṃ jāyata ity eṣṭavyam.* na hy atra kiṃcit kāraṇam asti. yat saṃskṛtam eva jātimad bhavati nâsaṃskṛtam iti anyatra dharma-tāyāḥ. evam asatyām api jātau saṃskṛtam evôtpadyate. nâsaṃskṛtam iti. *yathā ca tulya-jātimatāṃ* keṣāṃcid rūpa-vedan'ādīnāṃ *tad-anye pratyayās* tebhyo rūpôtpatti-pratyayebhyo 'nye vedan'ādy-utpatti-pratyayās *tad-anye.* te *tad-anye pratyayās tad-anyasyôtpādane na samarthā bhavanti.* tebhyo vedan'ādibhyo 'nyat *tad-*[Tib. 168[b]] *anyat.* kiṃ tad. rūpaṃ. tasya. *tad-anyasya* te vedan'ādi-pra-tyayā utpādane yathā na samarthā bhavanti. *evam asaṃskṛtasy'* ākāś'ader *ut-pādane sarve 'pi* rūpa-vedan'ādi-*pratyayā na samarthāḥ syur* iti. pūrvaṃ svabhāva-niyamenôktam idānīṃ śakti-niyamenêti.

*na hi dūṣakāḥ santî*ti vistaraḥ. *yathā na mṛgāḥ santîti yavā nôpyaṃte* upyanta evêty arthaḥ. dvau pratiṣedhau prakṛtam arthaṃ gamayataḥ. *yathā na makṣikāḥ patantîti modakā na bhakṣyante.* kiṃ tarhi. bhakṣyanta eva. tathā *na dūṣakās santîti āgamo* 'bhidharma-śāstrāṇy *apāsyante. tasmād doṣeṣu prati-vidhātavyaṃ. doṣeṣu* para-vyavasthāpiteṣu parihāraḥ kartavyaḥ. *siddhântaś cânu-sartavyo* na parityājya ity abhiprāyaḥ.

(48[ab]) *nāma-kāy'ādayaḥ saṃjñā-vākyâkṣara-samuktaya*

iti. *saṃjñā-samuktayo nāma-kāyāḥ. vākya-samuktayaḥ* pada-kāyāḥ. *akṣara-samuktayo* vyaṃjana-kāyāḥ. *saṃjñā-karaṇam* iti loka-bhāṣêyaṃ. *saṃjñā-karaṇaṃ* nāmadheyam iti paryāyaḥ. tathā hi loke vaktāro bhavanti. Devadatta ity asya *saṃjñā-karaṇam* iti. saṃjñāyāḥ karaṇaṃ saṃjñā-karaṇaṃ. yena saṃjñā caita-siko dharmaḥ kriyate janyate. saṃjñâîva vā karaṇaṃ *saṃjñā-karaṇaṃ. saṃjñā-*grahaṇaṃ cânnya-karaṇa-nivṛtty-arthaṃ. *karaṇa*-grahaṇaṃ caitasika-viśeṣaṇâr-

[1] Sic MSS. chos-ñid-kyis = dharmatayā.

tham. yadi hi saṃjñā nāmêty ucyeta caitasiko 'pi saṃbhāvyeta. tat punaḥ *saṃjñā-karaṇaṃ* [Tib. 169ᵃ] nāma *rūpaṃ śabdo* raso gandho vêty *evam-ādi. vākyaṃ padam* iti. padyate gamyate 'nenêti. padaṃ tu sup-tiṅ-antaṃ padaṃ gṛhyate[1]. ten' āha. *yāvatā 'rtha-parisamāptis tad-yathā*

anityā bata saṃskārā

*iti evam-ādî*ti. *ādi*-śabdena

utpāda-vyaya-dharmiṇaḥ

utpadya hi nirudhyante. teṣāṃ vyupaśamaḥ sukham

ity evam-ādi. asyā gāthāyā evam arthaṃ vyācakṣate.

anityā bata saṃskārā

iti pratijñā.

utpāda-vyaya-dharmiṇa

iti hetuḥ. yasmād utpāda-vyaya-dharmavantas tasmād anityā iti paricchidyante

utpadya hi nirudhyanta

iti dṛṣṭântaḥ. ya utpadyante nirudhyante ca te anityāḥ. tad-yathā ghaṭ'ādayaḥ. tathā ca saṃskārā iti. apare punar vyācakṣate. asiddha-hetu-sādhanârtham etad iti. katham etad gamyate.

utpāda-vyaya-dharmiṇas

ta iti yasmād ete utpadya nirudhyamānā dṛṣṭā iti. apare varṇayanti.

anityā bata saṃskārā utpāda-vyaya-dharmiṇa

iti paryāya-dvayam etad ucyate. kasmād ity āha. yasmād

utpadya nirudhyanta

iti hetu-vacanaṃ.

teṣāṃ vyupaśamaḥ sukhaṃ

ye hy anityās te duḥkhā atas

teṣāṃ vyupaśamaḥ sukham

iti vineya-janaṃ niyojayati. *yena-kriyā-guṇa-kāla-saṃbandha-viśeṣā gamyante.* sâvyaya-kāraka-viśeṣaṇaṃ vākyam iti vākya-vido vadanti. tad-yathā pacati paṭhati gacchatîti kṛṣṇo gauro [Tib. 169ᵇ] rakta iti pacati pakṣyati apākṣīd iti *kriyā-guṇa-kālānāṃ saṃbandha-viśeṣā gamyante. tat padaṃ.* tathā hi sāmānya-vartamānānāṃ padānāṃ yad viśeṣe 'vasthānaṃ sa vākyârtha ity āhuḥ. tad evaṃ sva-lakṣaṇâbhidyotakaṃ nāma kriy'ādi-saṃbandha-viśeṣâbhidyotakaṃ padam ity uktaṃ bhavati. *vyaṃjanam akṣaram* iti varṇa ity arthaḥ. na tu hal eva acām api vyaṃjanakatvenêṣṭatvāt.

[1] °hyante N.

*nanu câkṣarāṇy api lipy-avayavānāṃ nāmânî*ti. lipayo manuṣy'ādibhiḥ pattr'ādiṣu ye likhitāḥ. teṣām akṣarāṇi nāmāni. rūpa-nāma-grahaṇe rūpa-pratītivad vyaṃjana-grahaṇe lipi-pratītiḥ. ato vyaṃjanam *api lipy-avayavānāṃ nāma* bhavatî*ti* lakṣaṇa-sāṃkaryaṃ. tataś ca yad abhipretaṃ nāmno vyatiriktam anyad eva vyaṃjanam akṣaram iti. tan nôpapadyate. *na vai lipy-avayavānām* iti vistaraḥ. viparītam etad iti vyācaṣṭe. yat tu vyaṃjana-grahaṇe lipi-pratītir iti. tat pratyāyya-pratyāyaka-bhāvena saṃketitatvāt. na tu tan-nāma-bhāvāt.

samuktir iti uca samavāya[1] ity etasya dhātoḥ ktini[2] *samuktir* iti etad rūpaṃ bhavati. yo 'rthaḥ samavāya iti. so 'rthaḥ *samuktir* iti. samavāya[3] ity arthāḥ.

nanu ca te iti Sautrāntika-vacanaṃ. *nâite vāk-svabhāvā* iti vistareṇa Vaibhāṣika-vacanaṃ. *na ca ghoṣa-mātreṇê*ti. nânakṣar'ātmakena ghoṣeṇârtho *'vagamyate. kiṃ tarhi. vāṅ nāmni pravartate. tan nām'* ātma-rūpatām iva vāca āpādayad *arthatvaṃ dyotayati.* tāṃ vācam upādāya padârthaṃ dyotayati. [Tib. 170ᵃ] pratyāyayatîty arthaḥ. Sautrāntika āha. *na vai ghoṣa-mātraṃ vāg* iti vistaraḥ. na vayaṃ ghoṣa-mātraṃ vāg iti varṇayāmaḥ. kaścid eva tu ghoṣo varṇ'ātmakaḥ. *sâiva vāk. yo 'rtheṣu kṛtâvadhiḥ* kṛta-maryādaḥ. etena saṃketâpekṣaḥ śabdo 'rthaṃ pratyāyayati. na yaḥ kaścic chabda iti darśayati. kṛta-saṃketaḥ śabdo 'rthaṃ pratyāyayatîti. *tac câtac-chabda-mātrāt pratīta-padârthakāt sidhyatî*ti. *tac c*âtad-artha-dyotanaṃ nāma-rahitāc chabdāj [4]*jāty-ādy*[4]-*abhidheya-padârthakāt sidhyatî*ty ayam asyârtha iti. *yady utpādayatî*ti vistaraḥ. vāci satyāṃ sa citta-viprayukta utpadyata itîṣyate ten' āśaṃkyate *yady utpādayatî*ti. evaṃ cet *sarvaṃ ghoṣa-mātraṃ* vṛṣabh'ādi-garjitam api *nāmôtpādayiṣyati. ghoṣa-svabhāvā vāg iti kṛtvā.* brūyās *tvaṃ viśiṣṭa eva ghoṣo* yo varṇ'ātmakaḥ saṃbhāvitaḥ. sa eva nāmôtpādayatîti. atrôcyate. yādṛśo vā ghoṣa-viśeṣa iṣyate nāmna utpādakaḥ. *sa evârthasya dyotako bhaviṣyati.* na tu sa citta-viprayukta ity abhiprāyaḥ. *atha prakāśayatî*ti vistaraḥ. ghoṣeṇôtpadyamānena sa citta-viprayukta utpadyate. sa taṃ *prakāśayaty* artha-dyotanāyêti yadîṣyate. atrôcyate. *sarvaṃ ghoṣa-mātraṃ nāma prakāśayiṣyatî*ti pūrvavad vācyaṃ. *na khalv api śabdānāṃ sāmagryam astî*ti. yad anekâkṣaraṃ nāma. tad-utpatti-parikalpo 'neka-śabdâpekṣaḥ. tenâivaṃ vicāryate. ihôccarita-pradhvansinaḥ śabdāḥ. tasmād eṣāṃ yugapad-avasthānaṃ nâsti. *ekasya ca* dravya-sato [Tib. 170ᵇ] *dharmasya bhāgaśaḥ* khaṇḍaśa *utpādo na yukto* yathā ghaṭa-paṭ'ādeḥ prajñapti-sataḥ kalpyata iti *katham utpādayantī vāṅ nāmôtpādayet.* yadā tad utpādayati. tadā

[1] Dhātupāṭha 4, 114. [2] ktin denotes a kṛt suffix -ti. [3] spyi = samudāya (?) [4]....[4] Sic. NC, jñātyāy S. Qu. jñāta-? but kyaṅ.

katham sā tad utpādayatîti vākyârthaḥ. vartamānā hi vāṅ nāmôtpādayanty utpādayet. na ca sarve vāc-chabda-kṣaṇā yugapad-vartamānā bhavanti. yadā hi rūpam iti ra-śabdo vartamāno bhavati. tadā ū-kāra-pa-kārâ-kārā anāgatā bhavanti. yadā ū-kāro vartamāno bhavati. tadā ra-śabdo 'tītaḥ. pa-kārâ-kārāv anāgatāu. evaṃ pa-kārâ-kārāv api kramaśo yadā vartamānau bhavataḥ. tadêtare na vartamānā iti. evam sā vāṅ nāma naivôtpādayet. brūyās tvaṃ vartamāno ra-śabdas tasya rūpa-nāmnaḥ pūrvaṃ bhāgam utpādayati. ū-śabdo 'pi vartamāno dvitīyaṃ bhāgam evaṃ yāvad a-kāra-śabdas tasya caturtha-bhāgam utpādayatîti. tad ayuktam. ekasya dharmasya bhāgaśa utpādâsaṃbhavād iti. uktam etat. *kathaṃ* tāvad *atītâpekṣaḥ paścimo vijñapti-kṣaṇa utpādayaty avijñaptim* iti. prātimokṣa-saṃvara-samādāne kāya-vāg-vijñaptayaḥ pravartante. tāsāṃ nâsti sāmagryaṃ. atha câtīta-kāya-vāg-vijñapti-kṣaṇâpekṣaḥ paścimo vijñapti-kṣaṇaḥ prātimokṣa-saṃvara-saṃgṛhītām avijaptim utpādayati. evam atīta-śabda-kṣaṇâpekṣaḥ paścimo vāc-chabda-kṣaṇo nāmôtpādayatîti. *evaṃ tarhî*ti visaraḥ. *paścima-śabda eva nāmna utpādāt* [Tib. 171[a]] *yo 'pi tam evâikaṃ śṛṇoti yo 'pi* paścimam *evâikaṃ* śabdaṃ *śṛṇoti* rūpam iti. *so 'py arthaṃ pratipadyeta. so 'pi* rūpa-nāmâ*rthaṃ* gṛhṇīyāt. tan-nāmôtpatteḥ. na câivaṃ pratipadyate. tasmād ayuktam etat. *athâpy evaṃ kalpyetî*ti vistaraḥ. kṣaṇa-pratibhāsā varṇa-vāg vyaṃjanam api tat-pratibhāsam iti pakṣântaram upanyasyate. *vāg vyaṃjanam janayati. vyaṃjanaṃ tu nāma janayatî*ti. *atrâpi sa eva prasaṃgo vyaṃjanānāṃ sāmagryâbhāvāt.* katham. na khalu vyaṃjanānāṃ sāmagryam asti. na câikasya dharmasya bhāgaśa utpādo yukta iti katham utpādayad[1] vyaṃjanaṃ nāmôtpādayet. katham tāvad atītâpekṣaḥ paścimo vijñapti-kṣaṇa utpādayaty avijñaptim. evaṃ tarhi paścima eva vyaṃjane nāmna utpādāt yo 'pi tam evâikaṃ paścimaṃ vyaṃjanôtpādakaṃ śabdaṃ śṛṇoti. yo vā tad evâikaṃ paścimaṃ vyaṃjanaṃ śṛṇoti. so 'py arthaṃ pratipadyeta.[2] *eṣa eva tu prasaṃgo nāmnaḥ prakāśatve vāca* iti. na khalv api śabdānāṃ sāmagryam asti. na câikasya dharmasya bhāgaśaḥ prakāśo yukta iti kathaṃ prakāśayantī vāk nāma prakāsayet. katham tāvad atītâpekṣaḥ paścimo vijñapti-kṣaṇaḥ prakāśayaty avijñaptiṃ. evaṃ tarhi paścima eva śabde nāmnaḥ prakāśād yo 'pi tam evâikaṃ śabdaṃ śṛṇoti. so 'py arthaṃ pratipadyeta. athâpy evaṃ kalpyeta. vāg vyaṃjanaṃ prakāśayati. vyaṃjanaṃ tu nāmêti. atrâpi sa eva prasaṃgo vyaṃjanānāṃ sāmagry-abhāvāt. yasya tarhi śabda-mātraṃ nāmânekâkṣaraṃ ca nāma bhavati na ca śabdānāṃ[3]

[1] °yed MSS. cf. 183[a5]. [2] °dyate MSS. cf. line 16 above. [3] yi-ge-rnams = akṣarāṇāṃ or vyañjanānāṃ.

sāmagryam asti. tasya kathaṃ nāmârthaṃ pratyāyayati. [Tib. 171^{b}] sarvâkṣarasmṛty-anantaratvāt artha-pratipatteḥ. ata eva ca nāntarīyaka-nyāyena prathamâkṣara-śravaṇa-kāla eva śeṣâkṣarânusmṛti-balena kaścid arthaṃ pratipadyata evêti. *vyaṃjanasyâpi vāṅ naivôtpādikā na prakāśikā yujyata* iti. pūrvaṃ śabdasyôtpādyaṃ śabdasya vyaṃgyaṃ vā vyaṃjanam abhyupagamya doṣa udgrāhitaḥ. idānīṃ śabda-vyatiriktânupalabdheḥ utpādya-vyaṃgyatvam api tasya nâstîti tad eva unmūlayati. na tu śabdānāṃ sāmagry-abhāvād iti doṣo vaktavyaḥ. na hy aneka-śabdâpekṣā vyaṃjana-pratipattiḥ. api ca ghoṣa-svabhāvatvād vācaḥ sarvaṃ ghoṣamātraṃ vyaṃjanam utpādayiṣyati prakāśayiṣyati vā. yādṛśo vā ghoṣa-viśeṣa iṣyate vyaṃjanasyôtpādakaḥ prakāśako vā. sa eva vyaṃjanârthaṃ kariṣyatîti. *athâpy artha-sahajaṃ nāma jāty-ādivad iṣyetê* ti vistaraḥ. *atha* sahaje nāmni kalpyamāne vācôtpādyaṃ prakāśyaṃ vā nāmêty evam-ādi-ghoṣa-prasaṃgo na bhaviṣyatîti matvā pakṣântaram idaṃ vikalpyate. yathā jāty-ādīni lakṣaṇāni artha-sahajāny evêṣyante nātītânāgatasyârthasya vartamānāni bhavanti. evam eva yadi nāmêṣyate. *atītânāgatasyârthasya vartamānaṃ nāma na syāt.* tataś cātītânāgatârthavyavahāro na śakyeta kartuṃ. na hy atītânāgataṃ nāmârthaṃ dyotayitum arhati. yathā 'tītânāgatā vāṅ nāma nôtpādayituṃ vyaṃjayituṃ cârhati. nāma-bahutve ca na sahajaṃ nāma paricchidyeta. *asaṃskṛtānāṃ* [Tib. 172^{a}] cānutpattimattvāt *sahaja-nāma na syād iti aniṣṭir evêyaṃ* na kartavyaivêyam iṣṭir ity abhiprāyaḥ. *nāma-saṃniśritā gāthê* ti.

gāthā vākyaṃ. sā *nāmāni saṃniśritā* nāmasûtpanneṣu bhāvāt. tasmāt santi nāmāni vākyaṃ cêti vacanâvakāśo 'stîty āha. *tatrârtheṣu kṛtâvadhiḥ śabdo nāmê* ti vistaraḥ. *artha-kṛtâvadhi-śabda*-svabhāvānāṃ *nāmnāṃ racanā-viśeṣo gāthā.* vinyāsa-viśeṣa ity arthaḥ. *paṃktivad* iti. yathā *paṃktiḥ* pipīlik'ādīnāṃ racanā-viśeṣo na tato dravyântaram upapadyate. tadvat. eka-kāla-vartināṃ pakṣi-pipīlik'ādīnāṃ racanā-viśeṣaḥ paṃktir ity ucyate. krama-vartināṃ tu śabdānāṃ na racanā-viśeṣaḥ tena vaiṣamyam iti vacanâvakāśam abhisamīkṣya dvitīyo dṛṣṭânta upanyasyate. *citt'ānupūrvyavac cê* ti. yathā 'nukrama-vartibhyaś cittebhyo nânyad ānupūrvyam asti. tadvat. *apārthikā tat-praklptir*[1] iti. niṣprayojanā nāma-padayor arthântara-parikalpanêty arthaḥ. *na hi sarve dharmās tarka-gamyā* iti. kecid eva tarka-gamyā na sarve. ye hi tathāgata-jñāna-gocarapatitā eva. na te tarka-gamyā ity abhiprāyaḥ.

(48^{cd}) citta-viprayukta-prabheda-vivakṣayā idam upanyasyate. *atha kiṃ pratisaṃyuktā* iti vistaraḥ. kasmin dhātau pratisaṃyuktāḥ *kiṃ pratisaṃyuktāḥ.*

[1] °kṛptir NC, prahatir T. rtog-pa.

sattv'ākhyā asattv'ākhyā iti kiṃ iti.

kāma-rūp'āpta-sattv'ākhyā niṣyandâvyākṛtā

iti. *kāma*-[Tib. 172[b]] *rūp'āptā* eva *sattv'ākhyā* eva *niṣyandā* evâ*vyākṛtā* eva cêty avadhāraṇaṃ. *te tv anabhilāpyā* iti. *te tv* ārūpy'āptā nāma-kāy'ādayo 'kathyā vācas tatrâbhāvāt. kathaṃ te santîti gamyaṃte. yadā te nâbhilapyante. tasmāt kāma-rūp'āptā eva n' ārūpy'āptā iti Vaibhāṣikāḥ. *sattv'ākhyā eva ca* sattva-prayatnâbhinirvṛtta-varṇ'ādi-svabhāvatvāt. *yaś ca dyotayati. sa taiḥ samanvāgata* iti. kutaḥ. punar iyam āśaṃkā. anyonyasya taiḥ samanvāgamaḥ syād iti. asyêdaṃ nāmêti vyapadeśāt. yathā cakṣur-indriyeṇa draṣṭâiva samanvāgato na dṛśyaḥ sattvaḥ. tathā dyotayitâiva taiḥ samanvāgato *na dyotyaḥ. naiṣyandikāḥ* sabhāga-hetu-janitatvāt. na vipāka-jā icchātaḥ pravṛtteḥ. n'aupacayikā arūpiṇāṃ cayâbhāvād iti. *anivṛtâvyākṛtāś ca.* na kuśalā nâkuśalāḥ. kasmāt. samucchinna-kuśala-mūla-kāma-vītarāgāṇām api tat-samanvāgama-prasaṃgāt. itarathā hi yadā samucchinna-kuśala-mūlaḥ kuśalān dharmān dyotayati. tadā 'sya kuśala-dharma-samanvāgamaḥ syāt. evaṃ kāma-vītarāgasyâpy akuśala-dharma-dyotane yojyaṃ. tasmād *anivṛtâvyākṛtā* eva. anivṛtâvyākṛtānāṃ kuśalâkuśalair avirodhāt.

(49) *tathā sabhāgatê* ti. [Tib. 173[a]]

tathā-śabdena sattv'ākhya-naiṣyandikâvyākṛtatvam eva sabhāgatāyā atidiśyate. tri-dhātv-āptāyā apavāda-rūpeṇa vakṣyamāṇatvāt.

sā tv

iti. *tu*-śabdo viśeṣaṇârthaḥ. nāma-kāy'ādibhyo hi sabhāgatā viśiṣyate. katham ity āha.

vipākā 'pî ti.

vipāka-jā 'pîty arthaḥ. *na kevalam iyaṃ naiṣyandikī. kiṃ tarhi. vipāka-jā 'pî* ti. na tv aupacayikī tathâiva cayâbhāvāt.

āptayo dvidhê ti

dvidhā-śabdena naiṣyaṃdika-vipākajatva-prabhedāv eva prāptīnām ucyete. prabhedântarasyôktatvāt.

lakṣaṇānām api

jāty-ādīnāṃ tāv eva prabhedāv evam eva vaktavyau.

asamanvāgamo

'prāptiḥ. sā 'nivṛtâvyākṛtā 'pi na vipāka-jā. na hi vipākasyâpy asamanvāgamo vipāko bhavitum arhati. tathā hy akuśalasya kuśala-s'āsravasya ca vipāka iṣyate. na cânayor aprāptir vipāko bhavitum arhati. yo hi buddhi-pūrvakaś cetan'ātmakas tat-saṃprayukta-samuttho vā dharmaḥ. sa vipāka-hetuḥ. na câsamanvāgama

evaṃ buddhi-pūrvaka-karmakṛta iti ato na vipāka-jaḥ. *śeṣaṃ eṣāṃ vaktavyam uktam* iti. *eṣāṃ* prāpti-lakṣaṇa-samāpatty-asamanvāgamānāṃ *vaktavyaṃ* vyākhyātavyam *uktaṃ* vyākhyātam ity arthaḥ. [Tib. 173b] kiṃ punas tac *cheṣam* iti. dhātv-āptatā sattvâsattv'ākhyatā kuśalâkiśalâvpākṛtatā ca. kathaṃ punas tad uktaṃ. prāptes tāvad dhātv-āptatôktā

svadhātukā tad-āptānām

iti[1] vacanāt. sattv'ākhyatôktā samanvāgama[2]-vacanāt. na hy asattva-saṃkhyātena saṃskṛtena santi samanvāgamāḥ.

prāpty-aprāptī sva-saṃtāna-patitānām

iti[3] vacanāt. kathaṃ kuśalâkuśalâvyākṛtatôktā.

śubh'ādīnāṃ śubh'ādikêti[4]

vacanāt. lakṣaṇānām api traidhātuka-pratisaṃyuktatôktā

sarvaṃ saṃskṛta-lakṣaṇair

iti[5] vacanāt. sattvâsattv'ākhyatā 'py ata evôktā. sarva-saṃskṛta-sahabhūtvāt. ata eva ca kuśalâkuśalâvyākṛtatā 'py uktā.

caittā dvau saṃvarau teṣāṃ cetaso lakṣaṇāni ca

cittânuvartinaḥ kāla-phal'ādi-śubhat'ādibhir

iti[6] vacanāt. asaṃjñi-samāpatte rūpadhātv-āptatôktā

dhyāne 'ntya

iti[7] vacanāt. kuśalatā 'pi

śubhêti[8]

vacanāt. sattv'ākhyatā 'py ata

evôpapadya-vedyâivêti[9]

vacanāt. nirodha-samāpatter apy ārūpyadhātv-āptatôktā

bhavâgra-jêti[10]

vacanāt. kuśalatā 'pi

śubhêti[11]

vacanāt. sattv'ākhyatā 'pi ata eva. kuśala-saṃskṛtatvāt. asamanvāgamasya tridhātv-āptatôktā

kām'ādy-āptâmalānāṃ cêti[12]

[Tib. 174a] vacanāt. sattv'ākhyatā samanvāgama-vacanāt. avyākṛtatā 'py uktā

akliṣṭâvyākṛtā 'prāptir

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[1] Kārikā. II, 38c. [2] 論四 14a7. [3] K. II, 37cd. [4] K. II, 38b. [5] K. II, 24b. [6] K. II, 52. [7] K. II, 43b. [8] K. II, 43c. [9] l. c. [10] K. II, 44b. [11] K. II, 44c. [12] K. II, 41a.

iti[1] vacanāt. *śeṣayoś c' āsaṃjñika-jīvitayoḥ*. kiṃ. vaktavyam uktam iti vartate. āsaṃjñikasya rūp'āpta-sattv'ākhya-vipākâvyākṛtatôktā

vipākas te bṛhatphalā

iti[2] vacanāt. jīvitasya tri-dhātv-āptatôktā

āyur jīvitam

iti[3] vacanāt. āyuṣaś ca traidhātukatvāt. sattv'ākhyatā 'py uktā

vipāko jīvitam

iti[4] sūtrāt. vipāko hi sattv'ākhya eva

vipāko 'vyākṛto dharmaḥ sattv'ākhyo vyākṛtôdbhava

iti[5] vacanāt. ata evâsyânivṛtâvyākṛtatā 'py uktêti. Ācāryeṇa tu yad darśanaṃ[6] vaktavyam uktaṃ. tad vivṛtaṃ. *kathaṃ prāpt'ādīnāṃ sattv'ākhyatôk ā. samanvāgama-vacanād* ity-ādi.

(50) *ka ime hetavaḥ ke ca pratyayā* iti. hetūnāṃ pratyayānāṃ ca kaḥ prativiśeṣaḥ. na kaścid ity āha. tathā hy uktaṃ Bhagavatā.[7] dvau hetū dvau pratyayau samyag-dṛṣṭer utpādāya. katamau dvau. parataś ca ghoṣo 'dhyātmaṃ ca yoniśo-manaskāra iti. hetuḥ pratyayo nidānaṃ kāraṇaṃ nimittaṃ liṃgaṃ upaniṣad iti paryāyāḥ. upaniṣac-chabdas tu kadācid upāṃśau kadācit prāmukhya iti. tad-yathā 'pi sūryôpaniṣado devā iti. upāṃśu-prayoga upaniṣat-prayoga [Tib. 174[b]] iti. yadi prativiśeṣo nâsti kim arthaṃ hetūnāṃ pratyayānāṃ ca pṛthag-nirdeśaḥ. anyenârtha-viśeṣeṇa hetu-nirdeśo 'nyena pratyaya-nirdeśaḥ. hetu-nirdeśe hi avighna-bhāva-sahabhūtva-sadṛśatv'ādir artha-viśeṣa uktaḥ. pratyaya-nirdeśe tu hetu-samanantaratv'ādibhir aparo 'rtha-viśeṣa ukta iti. atha katamasmin sūtre ṣaḍ ḍhetava uktāḥ. sarvo hy abhidharmaḥ sūtrârthaḥ sūtra-nikaṣaḥ sūtra-vyākhyānam iti. aṃtarhitaṃ tat sūtram iti Vaibhāṣikāḥ. tathā hi Ekôttarik'āgama ā śatād dharma-nirdeśa āsīt. idānīṃ tv ā daśakād dṛśyaṃta iti kathayanti. api tu saṃti pratiniyata-hetu-vācakāni sūtrāṇi. tāny udāhariṣyāmaḥ. [8]cakṣuḥ pratītya rūpāṇi côtpadyate cakṣur-vijñānam iti kāraṇa-hetuḥ. jananâvighna-bhāvena hy eṣa vyavasthāpyate. imāni trīṇi mārgâṃgāni samyag-dṛṣṭim anuparivartante. taiḥ saha jātā vedanā saṃjñā cetanā cêti sahabhū-hetuḥ. anyonyânuparivartanâikakṛtyârthena hy eṣa vyavasthāpyate. samanvāgato 'yaṃ pudgalaḥ kuśalair api dharmair akuśalair api yāvad asti câsyâṇusahagataṃ kuśala-mūlam asamucchinnaṃ yato 'sya kuśala-mūlād anyat kuśala-mūlam ut-

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[1] Kārikā. II, 40[c]. [2] K. II, 42[1]. [3] K. II, 46[a]. [4] K. II, 10[a]. [5] K. II, 58[ab]. [6] sic NC, arś° S. go dkaḥ-ba. Qu. durjñeyaṃ? [7] cf. 順正理論十五 (冬三 80[a2]). [8] From here up to 189[12] see 順正理論十五 (冬三 80[a2] et seq.)

patsyate. evam ayaṃ pudgala āyatyāṃ viśuddhi-dharmā bhaviṣyatîti sabhāga-hetuḥ. eṣa hy atīta-pratyutpannānāṃ dharmāṇāṃ sva-phala[1]-nirvartanârthena vyavasthāpyate. iyam ucyate darśana-mūlikā śraddhā 'vetya-jñāna-saṃprayuktā. yad vijānāti. tat [Tib. 175ᵃ] prajānātîti saṃprayuktaka-hetuḥ. ek'ālaṃbana-kṛtyârthena hy eṣa vyavasthāpyate. mithyā-dṛṣṭeḥ puruṣa-pudgalasya yac ca kāya-karma tad-dṛṣṭer yac ca vāk-karma yā cetanā yaḥ praṇidhiḥ ye ca saṃskārās tad-anvayāḥ. sarve 'py ete dharmā aniṣṭatvāya saṃvartante 'kāntatvāyâpriyatvāyâmanaāpatvāya. tat kasya hetoḥ. dṛṣṭir hy asya pāpikā yad uta mithyā-dṛṣṭir iti sarvatraga-hetuḥ. eṣa hi sabhāga-visabhāga-kliṣṭa-dharma-prabaṃdha-janakârthena vyavasthāpyate. iha kṛtasya karmaṇaḥ kuśalasya s'āsravasya bhāvanāmayasya tatrôtpannā vipākaṃ pratisaṃvedayante. saṃcetanīyasya karmaṇaḥ kṛtasyôpacitasya vipāka iti vipāka-hetuḥ. eṣa hi visadṛśa-phal'ākṣepakatvena vyavasthāpyate. ity ata ete ṣaḍ ḍhetavaḥ sūtrata eva prasiddhā iti

ṣaḍvidho hetur iṣyate

Vaibhāṣikair ity abhiprāyaḥ.

(51ᵃ) *svato 'nya*

ity ātmano 'nya ity arthaḥ. sv'ātmani vṛtti-virodhāt sv'ātmā na hetuḥ. *sarva-dharmāḥ* saṃskṛtâsaṃskṛtāḥ *kāraṇa-hetur* iti. kāraṇam eva hetuḥ *kāraṇa-hetuḥ*. yo hetur viśeṣa-saṃjñāyā nôcyate sāmānyaṃ hetu-bhāvaṃ parigṛhyôcyate. sa *kāraṇa-hetuḥ*. anyeṣu hi viśeṣa-saṃjñā-nirukteṣu hetuṣu yo na viśeṣitaḥ kāraṇaṃ ca. tasya tad eva viśeṣaṇaṃ bhavati. *yathā rūp'āyatanam uktam* iti. [Tib. 175ᵇ] *utpādaṃ praty avighna-bhāvâvasthānād* iti. yasmād *utpādaṃ praty* utpattimataṃ svato 'nye dharmā *avighna-bhāv*enâvatiṣṭhante. tasmāt kāraṇa-hetur ity ucyate.

nanu ca ye 'syâjānata iti vistaraḥ. jñānaṃ cen nôdayanty ete. *udapatsyanta*[2] *āsravās ta* iti vistaro lṛṅy[3] arthaḥ. ten' āha. *asyâjānataḥ* anutpanna-darśana-bhāvanā-mārga-pudgalasya *ye* darśana-bhāvanā-mārga-vadhyā rāg'ādaya *āsravā udapatsyaṃta. jānata* utpanna-darśana-bhāvanā-mārgasya[4] pudgalasyâsya tad-vadhyās *te* rāg'ādayo *nôtpadyante*. tataḥ kim ity āha. *jñānam eṣāṃ vighnam utpattau karoti* darśana-bhāvanā-mārga-saṃgṛhītaṃ. *sūrya-prabhā ca jyotiṣāṃ darśanasya* vighnam utpattau karotîty adhikṛtaṃ. evaṃ sati *kathaṃ svabhāva-varjyāḥ sarva-dharmāḥ saṃskṛtasya kāraṇa-hetur bhavaṃti*. yasmād āsravôtpattau na jñānaṃ kāraṇa-hetuḥ. jyotir-darśanôtpattau ca sūrya-prabhā. evaṃ hi vaktavyaṃ syāt. āsravôtpattau svabhāva-jñāna-varjyāḥ sarva-dharmāḥ kāraṇa-

[1] sa-phala MSS.; ḥbras-bu ḥdra-ba=? sama-phala. But 順正理論 reads: 自果. [2] °nto CN.
[3] lṛṅ denotes the conditional. [4] °syâsya MSS.

hetuḥ. jyotir-darśanôtpattau ca svabhāva-sūrya-prabhā-varjyāḥ sarva-dharmāḥ kāraṇa-hetur iti. *utpadyamānasyâvighna-bhāvâvasthānād* iti. samagreṣu hetu-pratyayeṣu anantara-bhāvī dharma *utpadyamāna* ucyate. tasyôtpadyamānasyôtpādaṃ prati sarva-dharmā evâvighna-bhāvenâvatiṣṭhaṃte. na sarvasyêty avagaṃtavyaṃ. jñāne punaḥ sati ta āsravā nôtpadyamānā bhavaṃti. prāpty-ādy-abhāvena pratyaya-sāmagry-abhāvāt. jyotir-darśanam api pratyaya-vaikalyād eva [Tib. 176ª] nôtpadyamānam iti yojyaṃ. atas tad-avastham idaṃ svabhāva-varjyāḥ sarva-dharmāḥ saṃskṛtasya kāraṇa-hetur bhavaṃtîti. *tad-yathā 'nupadrotāraṃ bhojakam* iti vistaraḥ. anupadravakaraṃ grāma-patim abhisaṃdhāya *manuṣyā brūyuḥ. svāminā smaḥ sukhitā* iti. kasmāt ta evaṃ vaktāro bhavanti. yasmād asāv *upadrava-karaṇe samartha upadravaṃ na karoti. tad-yathā nirvāṇasyânutpatti-dharmāṇāṃ ca.* kiṃ. kathaṃ hetu-bhāvaḥ *sarvôtpattau. nārak'ādīnāṃ ca* nāraka-tiryagyony-ādikānām *ārūpya-skaṃdhôtpattau* kathaṃ hetu-bhāvaḥ. *nārak'ādi-*grahaṇaṃ manuṣy'ādīnāṃ kadācid bhavet upadeś'ādinêty abhiprāyaḥ. *asaṃto 'pi hi eva* iti. *asaṃto 'pi hy* ete nirvāṇ'ādayas tathâiva. *yathā saṃto* vidyamānā *vighnaṃ kartum asamarthāḥ syuḥ.* ato 'satāṃ satāṃ caiṣām nirvāṇ'ādīnāṃ vighna-karaṇe nirviśiṣṭatvaṃ. asat-tulyās ta ity arthaḥ. *asamarthe 'pî* ti vistaraḥ. upadravaṃ kartum *asamarthe 'pi bhojake* grāmīṇās *tathā vaktāro bhavanti.* svāminā smaḥ sukhitā iti. *sa evâtra dṛṣṭânto yaḥ prāktanaḥ.* ato 'nenâiva dṛṣṭâṃtena vighnayitum asamarthānām api nirvāṇ'ādīnām avighna-bhāvâvasthānāt kāraṇa-hetu-bhāvaḥ siddhaḥ. kasmāt punar asat-tulyānāṃ nirvāṇ'ādīnāṃ kāraṇa-hetutvam [Tib. 176ᵇ] iṣyate. na punar asatāṃ śaśa-viṣāṇ'ādīnāṃ. asad-dṛṣṭâṃtâbhāvāt. na hy asantaṃ bhojakam adhikṛtya grāmīṇā bhavaṃti vaktāraḥ. svāminā smaḥ sukhitā iti. na vā śaśa-viṣāṇena smaḥ sukhitā iti. acodyam etat. *sāmānyena eva nirdeśaḥ* iti. yaś ca pradhānaḥ kāraṇa-hetur yaś câpradhānaḥ sarvam adhikṛtyôktaṃ.

svato 'nye kāraṇa-hetur

iti. *yo hi pradhāno janakaḥ. sa*[1] *kāraṇa-hetuḥ.* sa sutarām avighna-bhāvenâvatiṣṭhate na kevalam itaraḥ. *āhāraḥ śarīrasyôtpādane* 'pi samartha ity adhikṛtaṃ. āhāra-samudayāt kāya-samudaya iti vacanāt. ras'ādi-pariṇāma-yogāt. *bīj'ādayo 'ṃkur'ādīnām* iti. bījâṃkura-nāla-gaṇḍa-prasav'ādīnāṃ utpādane samarthā ity evaṃ.

yas tv evaṃ codayatî ti vistaraḥ. kāraṇe sati kāryeṇa bhavitavyam iti matvā codayati. *kasmān na sarvasyôtpādo yugapad bhavati. yathā ca prāṇâtipāta-kārakaḥ* prāṇâtipāta-bhāg bhavati.[2] *tathā sarve 'pi kasmān na tad-bhājo bhavaṃtî* ti.

[1] deest Tib. [2] °tîti MSS.; corrected by Tib.

*na kāraka-bhāvenê*ti. *na* mukhya-vṛttyā 'sya kāraṇatvam iti darśayati. tena sarvasya tāvad yugapad utpādo na prāpnoti. pratyaya-sāmagry-abhāvenânutpādya-mānatvāt. prāṇâtipāta-yogaś ca na bhavaty akārakatvāt. yas tu kārakaḥ. sa prāṇâtipāta-bhāg eva bhavati.

mano-vijñānam utpadyate kuśalâkuśalam iti. [1]kuśalaṃ mano-vijñānam iti nirvāṇ'ālaṃbanatvāt. nirvāṇ'ālaṃbanāt [Tib. 177[a]] kuśalād akuśalād vā mano-vijñānam utpadyate.[1] *tataś cakṣur-vijñānam* iti. evaṃ *paraṃparayā tasyâpi* nirvāṇasya pratyayī-bhāvād *asti sāmarthyaṃ*. kva. cakṣur-vijñāna ity adhikṛtaṃ. *evam anyasyâpi pratipattavyam* iti. nārak'ādīnām apy ārūpya-skaṃdhôtpattau sāmarthyaṃ. katham. amī bata nāraka-pret'ādayaḥ parama-duḥkhitā iti nārak'-ādy-ālaṃbanaṃ mano-vijñānaṃ kuśalam utpadyate. yataḥ krameṇa śīle vyava-sthitasya bhāvanāyāṃ prayogāt ārūpya-samāpattir upapattiś côpapadyata iti.

(51[bcd]) *sahabhūr ye mithaḥ-phalā*

iti. hetur iti vartate. *sahabhūr* hetus te dharmā bhavaṃti. *ye* dharmā *mithaḥ-phalā* ye paraspara-phalā ity arthaḥ. sahabhū-hetuḥ sahabhuva iti nôktaṃ. kasmāt. saṃti hi dharmāḥ kecit sahabhuvo na tu sahabhū-hetuḥ. tad-yathā nīl'ādy-upādāya-rūpaṃ bhūtaiḥ sahabhūr bhavati. na cânyonyaṃ sahabhū-hetuḥ. ato

mithaḥ-phalā

ity artha-parigrahaḥ. idaṃ ca sâvaśeṣaṃ lakṣaṇaṃ. ato vakṣyati. vinā 'pi cân-yonyaphalatvena dharmo 'nulakṣaṇānāṃ sahabhū-hetuḥ. na tāni tasyêty upasaṃ-khyātavyam iti. upasaṃkhyāna-karaṇaṃ ca mahāśāstratā-pradarśanârthaṃ. sô-pasaṃkhyānaṃ hi vyākaraṇ'ādi mahā-śāstram dṛśyate.

bhūtavad

iti. tad-yathā'rthe vati[2]-pratyayaḥ. *evaṃ ca kṛtvā sarvam eva saṃskṛtaṃ saha-bhū-hetur yathāyogam* iti. [Tib. 177[b]] yasmāt saṃskṛta-lakṣaṇāni lakṣyasya saha-bhū-hetuḥ. so 'pi teṣām. ato *yathāyogaṃ* yathāsaṃbhavaṃ *sarvaṃ saṃskṛtaṃ sahabhū-hetuḥ* saṃskṛtasya lakṣaṇavattvāt. lakṣya-lakṣayoś ca sahabhūhetutvāt. na tu sarvaṃ sarvasya. anya-lakṣaṇair asahabhūhetutvād iti *yathāyoga*-grahaṇaṃ.

(52[abc]) *teṣāṃ ca ye jāty-ādayaś cittasya cê*ti. *tesāṃ ca* citta-saṃprayuktānāṃ cetan'ādīnāṃ dhyāna-saṃvarasyânāsrava-saṃvarasya [3]*ye jāty-ādayaś* catvāro dharmāś *cittânuparivartina ucyante*.[3]

[1]....[1] mya-ñan-las ḥdas-pa-la dmigs-pa yid-kyi rnam-par śes-pa dge-ba mi dge-baḥi yid-kyi rnam-par śes-pa skye-la=*nirvāṇ'ālaṃbanaṃ mano-vijñānaṃ* kuśalam akuśalaṃ vā mano-vijñānam *utpadyate*. [2] vati denotes tad-dhita suffix vat. [3]....[3] chos skyes-pa la-sogs-pa gaṅ yin-pa. sems-kyi skye-ba la-sogs-pa gaṅ dag yin-paḥi chos de dag ni sems-kyi rjes-su ḥjug-pa ṣes byaḥo =ye jāty-ādayo dharmāś cittasya ca te cittânuparivartina ucyante. Acc. to this rendering after dharmāś to add: cittasya ca te.

(52[d]) *kāla-phal'ādi-śubhat'ādibhir*

iti. kālena ca phal'ādibhiś ca śubhat'ādibhiś cêti *kāla-phal'ādi-subhat'ādibhiḥ*.

kālatas tāvad iti vistaraḥ. cittena sahâite ekôtpādā eka-sthitaya eka-nirodhāś ca. tad-bhāvaḥ. *tayâikôtpāda-sthiti-nirodhatayê*ti. ekam adhvānaṃ patitā ekâdhva-patitāḥ. tad-bhāvaḥ. *tenâikâdhva-patitatvena caturthenê*ti. kālataś cittam anu=parivartante. *eka-phalatayâika-vipākatayâika-niṣyaṃdatayā ca cittam anuparivartante.* phalam iha puruṣakāra-phalaṃ visaṃyoga-phalaṃ ca. vipāka-phala-niṣyaṃdayoḥ pṛthag-gṛhītatvāt. adhipati-phalaṃ tu sarva-sādhāraṇatvāt na gaṇyate. ayaṃ *câika*-śabdaḥ saṃkhyāne sādhāraṇe vā eka-phalatayêty-[Tib. 178[a]] ādi. pūrvakas tv *eka*-śabdaḥ sahârthe cittena sahôtpāda-sthiti-nirodhatayêty arthaḥ. na hy atra saṃkhyānârthaḥ saṃbhavati. na hi yaś cittasyôtpādaḥ. sa eva cittânuparivartināṃ. yo vā teṣāṃ. sa cittasyêti. *evaṃ daśabhiḥ kāraṇair* iti. kālataś caturbhir ekôtpādatayâika-sthititayâika-nirodhatayâikâdhva-patitatvena cêti. nanu câikôtpāda-sthiti-nirodhatayêti etenâiva ekâdhva-patitaṃ uktaṃ. na sarvam uktaṃ. anutpattika-dharmiṇi hi citte te cittânuparivartina ekâdhva-patitā bhavaṃti. nâikôtpāda-sthiti-nirodhā iti. tasmād ekâdhva-patitatvaṃ caturthaṃ kāraṇaṃ ucyate. eka-phala-vipāka-niṣyaṃdatayêti tribhiḥ. *kuśalâkuśalâvyākṛtatayā cê*ti punas tribhir iti daśabhiḥ. paryāya-vṛttim jātiṃ vā praty evaṃ uktaṃ daśabhir iti. na hy ekatra citte daśa kāraṇāni bhavaṃti. na hi kuśale cetasi akuśalâvyākṛte kāraṇe bhavataḥ. na câkuśalâvyākṛte citte anutpatti-dharmiṇi. [1]avyākṛte citte anutpatti-dharmiṇi[1] ekâdhva-patitatvena eka-phala-niṣyaṃdatābhyāṃ avyākṛtatvena cêti caturbhiḥ. utpatti-dharmiṇi tv ebhir eva caturbhir ekôtpāda-sthiti-nirodhatābhiś cêti saptabhiḥ. anāsrave 'py evaṃ. avyākṛtatāṃ tu kevalam apanīya kuśalatā [Tib. 178[b]] prakṣeptavyā. akuśale tu kuśala-s'āsrave cânutpattika-dharmiṇi akuśalatayā kuśalatayā ca yathāvastu ekâdhva-patitatvena eka-phala-vipāka-niṣyandatābhis cêti paṃcabhiḥ. utpatti-dharmiṇi tu tasminn ebhir eva paṃcabhir ekôtpāda-sthiti-nirodhatābhiś cêty aṣṭābhiḥ.

sarvâlpaṃ cittam iti. *sarvebhyo* yad-alpa-parivāraṃ *cittaṃ*. tat *sarvâlpam* ity ucyate. tat punaḥ katamat. dvitīya-dhyānāt prabhṛti ūrdhvam anivṛtâvyākṛtaṃ cittaṃ. tatra vitarka-vicārau na staḥ. na câpi kuśal'ādi-mahābhūmikāḥ. kevala-*mahābhūmikā* eva *daśa* bhavanti. *tal-lakṣaṇānām* iti. daśa-mahābhūmika-*lakṣaṇānāṃ*. na tad-anulakṣaṇānāṃ viprakṛṣṭatvāt. svânulakṣaṇānāṃ tu bhavati

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[1]....[1] Supplied from Tib. luṅ-du ma-bstan-paḥi sems mi skye-baḥi chos-can-la ni.

saṃnikṛṣṭatvāt. ata āha. *aṣṭānāṃ ca sva-lakṣaṇânulakṣaṇānām* iti. *svāny anulakṣaṇāni sthāpayitvê*ti. lakṣaṇeṣu anulakṣaṇānāṃ vyāpāraḥ. na viśiṣṭe ca citte. nyūnāni tāni. rājāyate hi cittaṃ lakṣaṇânulakṣaṇānām. atas cittam anulakṣaṇānāṃ sahabhū-hetuḥ. na tu tāni cittasya. lakṣaṇānāṃ tu citte 'sti vyāpāra iti *tāni cittasya sahabhū-hetur bhavanti.*

caturdaśêty apara iti. yathā 'nulakṣaṇānāṃ nâsti dharme vyāpāraḥ. kiṃ tarhi. dharmasya lakṣaṇeṣu. ato na teṣāṃ hetu-bhāvo dharma iṣyate. tathā saṃprayukteṣv eva tal-lakṣaṇānāṃ vyāpāraḥ. [Tib. 179ª] na citta iti na tāni cittasya sahabhū-hetuḥ. cittaṃ tu teṣāṃ rāja-kalpam iti sahabhū-hetur bhavatîty apareṣām abhiprāyaḥ. *Prakaraṇa-grantho hy evaṃ virudhyeta* daśānāṃ mahābhūmikānāṃ yāni catvāriṃśal lakṣaṇāni. tāni yadi cittasya sahabhū-hetur nêṣyeran. yasmāt Prakaraṇeṣûktaṃ.[1] catvāry ārya-satyāni duḥkha-satyaṃ yāvan mārga-satyaṃ. eṣāṃ kati satkāya-dṛṣṭi-hetukāni na satkāya-dṛṣṭer hetuḥ. kati satkāya-dṛṣṭer hetur na satkāya-dṛṣṭi-hetukāni. kati satkāya-dṛṣṭi-hetukāni satkāya-dṛṣṭeś ca hetuḥ. kati nâiva satkāya-dṛṣṭi-hetukāni na satkāya-dṛṣṭer hetuḥ iti praśne kṛte visarjanaṃ karoti. dve nâiva satkāya-dṛṣṭi-hetuke na satkāya-dṛṣṭer hetuḥ. nirodha-satyaṃ mārga-satyaṃ ca. dvayor bhedaḥ. duḥkha-samudaya-satyayor vibhaṃgaḥ. katham iti. *duḥkha-satyaṃ* syāt satkāya-dṛṣṭi-hetukaṃ na satkāya-dṛṣṭer hetuḥ. syāt satkāya-dṛṣṭi-hetukaṃ satkāya-dṛṣṭeś ca hetuḥ. syān nâiva satkāya-dṛṣṭi-hetukaṃ na satkāya-dṛṣṭer hetur iti tri-koṭikaṃ. dvitīyā koṭir nâsti. tatra *satkāya-dṛṣṭi-hetukaṃ na satkāya-dṛṣṭer hetuḥ.* atīta-pratyutpannān duḥkha-darśana-prahātavyān anuśayāṃs tat-saṃprayuktaṃ ca duḥkha-satyaṃ sthāpayitvā. [Tib. 179ᵇ] atīta-pratyutpannān samudaya-darśana-prahātavyān sarvatragān anuśayān tat-saṃprayuktaṃ ca duḥkha-satyaṃ sthāpayitvā. anāgataṃ ca satkāya-dṛṣṭi-saṃprayuktaṃ duḥkha-satyaṃ sthāpayitvā. *satkāya-dṛṣṭes tat-saṃprayuktānāṃ ca dharmāṇāṃ jātiṃ jarāṃ sthitim anityatāṃ ca sthāpayitvā yat tad anyat kliṣṭaṃ duḥkha-satyaṃ. satkāya-dṛṣṭi-hetukaṃ satkāya-dṛṣṭeś ca hetur yad etat sthāpitam* iti. nâiva satkāya-dṛṣṭi-hetukaṃ na satkāya-dṛṣṭer hetur akliṣṭaṃ duḥkha-satyaṃ. yathā duḥkha-satyaṃ evaṃ samudaya-satyam iti Prakaraṇa-granthaḥ. tasyârtham vivṛṇmahe. ye 'tīta-pratyutpannā duḥkha-darśana-prahatavyā daśânuśayāḥ satkāya-dṛṣṭy-ādayaḥ. te sthāpitāḥ. tair daśabhir anuśayaiḥ saṃprayuktaṃ duḥkha-satyaṃ vedan'ādikaṃ sthāpitaṃ. kim atrâsthāpitaṃ. eta evânāgatā daśânuśayās tat-saṃprayuktaṃ ca vedan'ādikaṃ duḥkha-satyaṃ varjayitvā 'nāgata-satkāya-dṛṣṭi-saṃprayuktaṃ duḥkha-satyaṃ. tad dhi

[1] 品類足論十三 (冬十 58ᵇ⁴ et seq.)

sthāpayiṣyate. anāgataṃ ca satkāya-dṛṣṭi-saṃprayuktaṃ duḥkha-satyaṃ sthāpayitvêti vacanāt. tat-prāpti-jāty-ādayaś câsthāpitā varjayitvā satkāya-dṛṣṭes tat-saṃprayuktānāṃ [Tib. 180ª] ca dharmāṇāṃ jāty-ādīn. te hi sthāpayiṣyante. satkāya-dṛṣṭes tat-saṃprayuktānāṃ ca dharmāṇāṃ jātiṃ jarāṃ sthitim anityatāṃ ca sthāpayitvêti vacanāt. tad evaṃ tāvad anāgato 'nuśayas tat-saṃprayuktaṃ ca sthāpitād anyat. tad anyat kliṣṭam ity ucyate satkāya-dṛṣṭi-hetukam. satkāya-dṛṣṭi-hetur asyêti satkāya-dṛṣṭi-hetukaṃ. sabhāga-hetunā sarvatraga-hetunā câtīta-pratyutpanna-satkāya-dṛṣṭi-hetukatvāt. na tu satkāya-dṛṣṭer hetuḥ na hy anāgato dharmaḥ sabhāga-hetuḥ saryatraga-hetur vā vyavasthāpyate. na ca sahabhū-hetuḥ saṃprayuktaka-hetur vā 'tra saṃbhavati. na hi satkāya-dṛṣṭiḥ satkāya-dṛṣṭyā saha bhavati saṃprayujyate vā. ekasmiṃ kalāpe dvitīya-satkāya-dṛṣṭy-abhāvāt. na câpy anta-grāha-dṛṣṭy-ādibhiḥ saha bhavati saṃprayujyate vā. pṛthak-kalāpatvāt. viprayuktās teṣām atīta-pratyutpannānāṃ duḥkha-darśana-heyānāṃ prāptayo jāty-ādayaś câsthāpitāḥ. te sthāpitakād anye kliṣṭāś ca. te 'pi sarvatraga-hetunā pūrvôtpanna-satkāya-dṛṣṭi-hetukā. na tu te satkāya-dṛṣṭer hetuḥ. kasmāt. prāptayas tāvad vṛkṣa-prapāṭikāvat sva-sarvatragebhyo bahir avasthitatvān na sarvatragā vyavasthāpyante. sarvatragatvâbhāvāc ca [Tib. 180ᵇ] na satkāya-dṛṣṭeḥ sarvatraga-hetuḥ. sarvatraga-jāty-ādayo 'pi yady api sarvatragā iṣṭāḥ.

prāpti-varjyāḥ saha-bhuvo ye 'py ebhis te 'pi sarva-gā

iti[1] siddhânta-vacanāt. na tu te citta-caittavat paścimānāṃ citta-caittānāṃ sarvatraga-hetuḥ. sva-lakṣya-vyāpāra-paratvena aprādhānye sati citta-caittânteṣu sarvatraga-puruṣakārâbhāvāt. sarvatraga-vyavasthānaṃ tu teṣāṃ jāty-ādīnāṃ sva-saṃtāna-sarvatraga-hetutvāt. tasmān na te satkāya-dṛṣṭer hetur iti śāstrârtho lakṣyate. sabhāga-hetus tarhi kasmān na bhavati. sabhāga-hetu-vyavasthā hi[2] puruṣakārâpekṣayā 'pi. yasya hi dharmasya janane yaḥ puruṣakāravān dharmaḥ. sa tasya sabhāga-hetuḥ. idam eva ca jñāpakaṃ yathêṣṭaṃ sabhāga-hetu-vyavasthêti. Vibhāṣāyām apy evam uktaṃ. cakṣuś ca cakṣuṣaḥ sabhāga-hetur Devadatta-cakṣuṣo Devadatta-cakṣuḥ sabhāga-hetuḥ. dakṣiṇaṃ dakṣiṇasya vāmaṃ vāmasya yāvac cakṣur-dravyaṃ cakṣur-dravyântarasya. bāhyeṣv api yavo yavasya śāliḥ śāler iti. yadi hi sarva-cakṣuḥ sarvasya cakṣuṣaḥ sabhāga-hetur iṣyetâvyākṛtatvaṃ tulyam iti kṛtvā nâlvaṃ viśeṣaṇam ucyeta. tasmān na te satkāya-dṛṣṭeḥ sabhāga-hetur ity avagantavyaṃ. apare tv āhuḥ. sâvaśeṣam etad bhāṣyaṃ. tasmāt [Tib. 181ª] sa-jāty-ādikās te 'nuśayās tat-saṃprayuktāś ca dharmāḥ

[1] Kārikā. V, 13ᶜᵈ. [2] 'pi MSS. deest Tib.

sthāpitā veditavyā. ye hi dharmasya tat-saṃprayuktānāṃ ca jāty-ādayaḥ sahabhū-hetur bhavanti. taiḥ sârdhaṃ te dharmāḥ pūrvôtpannāḥ sarvatraga-hetuḥ sa-bhāga-hetur vā bhavanto bhavanti.

prāpti-varjyāḥ sahabhuvo ye 'py ebhis ta 'pi sarva-gā

iti[1] siddhântāt. ata evôktaṃ. satkāya-dṛṣṭes tat-saṃprayuktānām ca dharmāṇāṃ jātiṃ jarāṃ sthitim anityatāṃ ca sthāpayitvêti. tasmāj jāty-ādayo 'pi kecit sthāpitāḥ. ato 'nyad asthāpitam ity avagantavyaṃ. yuktir iha draṣṭavyā. yato yuktiḥ. tato 'vagantavyaṃ. samudaya-darśana-prahātavyā api ye sarvatragā atīta-pratyutpannās tat-saṃprayuktaṃ ca duḥkha-satyaṃ vedan'ādikaṃ. tat sthāpitaṃ. kim anyat samudaya-darśana-prahātavyam asthāpitaṃ. ye sarvatragā anāgatās tat-saṃprayuktaṃ ca duḥkha-satyaṃ vedan'ādikaṃ. tad asthāpitaṃ. ye 'py asarvatragā rāg'ādayas traiyadhvikā api. yāś ca teṣāṃ sarveṣāṃ prā-ptayaḥ. na te sthāpitāḥ. jāty-ādayas tv ekasmiṃ pakṣe nâiva sthāpitāḥ. pakṣântare tu kecit sthāpitāḥ. kecin na sthāpitāḥ. tad etat sarvam asthāpitaṃ samudaya-darśana-prahātavyaṃ [Tib. 181[b]] sarvataga-hetunā satkāya-dṛṣṭi-hetukaṃ bhavati. pūrvôtpanna-satkāya-dṛṣṭi-hetukatvāt. na tu satkāya-dṛṣṭer hetuḥ. sarva-tragāṇāṃ tat-sahabhuvāṃ cânāgatatvenâsarvatraga-hetutvāt. asarvatragāṇāṃ ca rāg'ādīnāṃ tat-sahabhuvāṃ ca vedan'ādīnāṃ jāty-ādīnāṃ câikasmin pakṣe sarva-prāptīnāṃ câsarvatragatvāt. nirodha-mārga-darśana-prahātavyā bhāvanā-prahā-tavyāś ca kliṣṭā anuśaya-tat-saṃprayukta-tat-samuttha-jāty-ādi-svabhāvā asthāpi-tāḥ. te sarvatraga-hetunā satkāya-dṛṣṭi-hetukāḥ. na tu te satkāya-dṛṣṭer hetuḥ. sarvatraga-hetutvâsaṃbhavād itara-hetv-ayogāc ca. satkāya-dṛṣṭi-hetukaṃ satkāya-dṛṣṭeś ca hetur yad etat sthāpitam iti. ye 'tīta-pratyutpannā duḥkha-darśana-prahātavyā daśânuśayās tat-saṃprayuktaṃ ca duḥkha-satyaṃ yac ca pakṣântare jāty-ādikaṃ. tat sabhāga-hetunā sarvatraga-hetunā ca pūrva-satkāya-dṛṣṭi-hetu-kaṃ. ye ca satkāya-dṛṣṭi-jāty-ādayas tat-saṃprayukta-jāty-ādayaś ca. te sahabhū-hetunā pūrvôktābhyāṃ ca hetubhyāṃ tad-dhetukāḥ. ye punaḥ satkāya-dṛṣṭi-saṃprayuktāḥ. te saṃprayukta-hetunā ca pūrvôktaiś ca hetubhis tad-dhetukāḥ. satkāya-dṛṣṭeś ca tathâiva hetuḥ. ye 'py atīta-pratyutpannāḥ samudaya-darśana-prahātavyāḥ sarvatragās [Tib. 182[a]] tat-sahabhuvaś ca vedan'ādayo jāty-ādayaś ca pakṣântare. te sarvatraga-hetunâiva satkāya-dṛṣṭi-hetukāḥ. satkāya-dṛṣṭeś ca hetuḥ. pūrvôtpannā hi satkāya-dṛṣṭis teṣāṃ hetuḥ. te ca pūrvôtpannāḥ satkāya-dṛṣṭer iti. asaṃkliṣṭaṃ tu duḥkha-satyaṃ kuśalam anivṛtâvyākṛtaṃ ca na satkāya-dṛṣṭi-hetukaṃ na ca satkāya-dṛṣṭer hetuḥ. paṃcavidha-hetutvâsaṃbhavāt. janako

[1] V. supra.

hy atra hetur adhikriyate. na kāraṇa-hetuḥ. sādhāraṇatvāt. vipāka-hetoś cêhâ= yogaḥ. satkāya-dṛṣṭer nivṛtâvyākṛtatvenâvipākatvāt. tatra yad etad uktaṃ satkāya-dṛṣṭes tat-saṃprayuktānāṃ ca dharmāṇāṃ jātiṃ jarāṃ sthitim anityatāṃ ca sthāpayitvêti tad virudhyeta. yadi hi satkāya-dṛṣti-saṃprayukta-dharma-jāty- ādayo na sahabhū-hetur bhaveyuḥ. na te sthāpyeran. ye hi sthāpitāḥ. te satkāya-dṛṣṭi-hetukāḥ. satkāya-dṛṣṭeś ca hetur iti. *ye tarhi tat-saṃprayuktānām ity etan na paṭhanti.* teṣāṃ kathaṃ Prakaraṇa-grantho virudhyetêty adhyāhāryaṃ. te hi satkāya-dṛṣṭer jātiṃ jarāṃ sthitim anityatāṃ ca sthāpayitvêty evaṃ paṭha= nti. tat-saṃprayukteṣv eva tal-lakṣaṇāni vyāpriyante. na satkāya-dṛṣṭāu. [Tib. 182ᵇ] atas tāni tasyā na sahabhū-hetur iti teṣām evamvādinām abhiprāyaḥ. *tair apy etat paṭhitavyam* iti. evam apāṭhe doṣa ity atas tair etat paraṃ paṭhitavyaṃ. tat-saṃprayuktānāṃ cêti. tat-saṃprayuktā hi satkāya-dṛṣṭer ātma-kalpā ek'ālam= bana-kṛty'ādy[1]-arthatvāt. tasmād yathā teṣu tat-saṃprayukteṣv etāni lakṣaṇāni sahabhū-hetuḥ. tathā satkāya-dṛṣṭāv apîti Vaibhāṣikâbhiprāyaḥ. *arthato vâvaṃ boddhavyam* iti. satkāya-dṛṣṭi-grahaṇena satkāya-dṛṣṭi-saṃprayuktānām api grahaṇam adhikārânuvṛtter vā tair[2] evaṃ boddhavyaṃ. tat-saṃprayuktānāṃ cêti. *Kāśmīrā* na bahir-deśakā iti darśayati.

saha-bhv api tad iti. caitt'ādi. cittasya hi caittās tāni ca lakṣaṇāni *sahabhū-hetuḥ sahabhūni ca tāni bhavanti. dharmasyânulakṣaṇānî*ti vistaraḥ. *dharma= sya* jāti-jāty-ādīni *sahabhūni. na sahabhū-hetunā hetur* viprakṛṣṭatvāt. jāty-ādiṣu hi teṣāṃ vyāpāro na dharme. *tāni cânyonyaṃ tāni* [3]*c*ânulakṣaṇāni *anyonyaṃ* sahabhūni jāty-ādiṣu vyāpārāt. na sahabhū-hetunā hetuḥ. dharmas tu teṣāṃ sahabhū-hetur bhavati. prādhānyāt. sa hi rājêva yātrāyāṃ sabhṛtyaḥ tad bhṛtya- vargaṃ sarvaṃ sva-kalāpam ākarṣann iva pravartate. *cittânuparivarty-anu= lakṣanāni cê*ti. [4]cittânuparivartināṃ caitta[4] [Tib. 183ᵃ] dhyānânāsrava-samva= rāṇām [4]teṣāṃ ca lakṣaṇānām[4] anulakṣaṇāni ca *tathaiva cittasya* sahabhūni. na tu sahabhū-hetunā hetuḥ. *eva*-śabdo 'rtha-pradarśanârthaḥ. *tāni cânyonyam anuparivarty-anulakṣaṇāni* sahabhūni. na tu sahabhū-hetunā hetuḥ. *saprati= ghaṃ côpādāya-rūpam anyonyam* aṣṭa-dravyak'ādiṣu paramāṇuṣu rūpaśabda- gandha-rasa-spraṣṭavy'ātmakaṃ sahabhūḥ. na tu sahabhū-hetunā hetuḥ. sa= pratigha-grahaṇam apratigha-nirāsârthaṃ. apratighaṃ hi dhyānânāsravaṃ sam= vara-rūpaṃ saptavidhâvijñapti-svabhāvaṃ parasparaṃ sahabhūḥ. sahabhū-hetunā ca hetur iti. *sarvaṃ ca bhūtair* iti. sapratighaṃ câpratighaṃ *côpādāya-rūpaṃ* yathā-sva-bhūtaiḥ sahabhūḥ. na tu sahabhū-hetunā hetuḥ. *prāptayaś ca saha-*

[1] ādy deest Tib. [2] tena MSS.; corrected by Tib. [3] vā n° MSS. [4]....[4] om. CS. & Tib.

jāḥ prāptimato dharmasya sahôtpāde 'pi na sahabhū-hetuḥ pūrvaṃ-paścāt-kāla-jāt prāptīnāṃ. asahabhūtvād eva sahabhūhetutvâprasaṃga iti. *saha-ja* iti viśeṣaṇaṃ. *kasmād* ity āha. *an-eka-phala-vipāka-niṣyandatvād* iti. yasmāt tāsāṃ prāptimatā saha nâikaṃ *phalaṃ* puruṣakāra-phalaṃ vṛkṣa-prapāṭikāvat pṛthak-srotatvāt. nâpy ekaṃ vipāka-phalaṃ.

n' ākṣepike samāpattī acitte prāptayo na ca

iti[1] vacanāt. [Tib. 183ᵇ] na câpy eka-niṣyanda-phalaṃ prāptīnāṃ hi prātaya eva niṣyanda-phalaṃ pṛthak-saṃtānatvāt. cittânuparivartināṃ evâikaṃ phalaṃ vipāka-niṣyanda-phalaṃ cêṣyate. *na prāptīnāṃ. na* tāś cittaiḥ *saha-cariṣṇavaḥ* saha-caraṇa-śīlāḥ.

sarvam apy etat syād iti. yat tāvat *sahabhū-hetunā hetur* iti vistareṇa yad uktaṃ. *bīj'ādīnām* iti. *ādi*-śabdenâṃkura-nāla-kāṇḍ'ādīnāṃ grahaṇaṃ. *eṣa nyāyo na dṛṣṭa* iti. sahôtpannayor hetu-phala-bhāva-lakṣaṇo *nyāyo na dṛṣṭaḥ*. pūrvaṃ hi bījaṃ paścād aṃkuraḥ. pūrvam abhighātaḥ paścāc chabda iti. *tad-yathā pradīpa-prabhayor aṃkura-chāyayoś ca.* kiṃ. hetu-phala-bhāva iti vartate. pradīpaḥ saprabha evôtpadyate na niṣprabhaḥ. aṃkurasy' ātape utpadyamānasyâiva chāyā bhavati. atha ca pradīpaḥ prabhāyāḥ sahôtpannāyā hetur bhavati chāyāyāś câṃkuraḥ. tadvat. *saṃpradhāryaṃ tāvad* iti vistaraḥ. asiddho dṛṣṭânta iti parasyâbhiprāyaḥ. yasmāt *pūrvôtpannâiva* varti-sneh'ādikā *sāmagrī saprabhasya pradīpasyôtpattau hetuḥ.* pradīpasya prabhāyās ca sâiva sāmagrī hetuḥ. na tu pradīpaḥ prabhāyā hetur iṣyate. evaṃ sacchāyasyâṃkurasyôtpattau pūrvôtpannâiva sāmagrī bīj'ātap'ādikā vācyā. *niyamata* iti. yasya dharmasya bhāve yasya dharmasya bhāvo niyamena na yadṛcchayā. *sa hetuḥ. itaro hetumān* kārya-[Tib. 184ᵃ] dharma ity arthaḥ. *sahabhuvāṃ ca dharmāṇāṃ.* tad-yathā bhūtānāṃ caturṇāṃ citta-caittânuparivartināṃ lakṣya-lakṣaṇānāṃ *câikasya bhāve sarveṣāṃ bhāva ekasya câbhāve sarveṣām abhāva iti yukto hetu-phala-bhāvaḥ.*

syāt tāvat sahôtpannānām iti vistaraḥ. sahôtpannānāṃ hetu-phala-bhāva iṣyate. tad-yathā cakṣuḥ sahôtpannam api cakṣur-vijñānena tad-utpattau hetur bhavati. *parasparaṃ tu katham.* na hi cakṣur-vijñānaṃ tasya cakṣuṣo hetur bhavatîti. āha. *ata eva kāraṇād* bhāvâbhāvayos tadvattvād ity arthaḥ. caitt'ādīnāṃ bhāve cittasya bhāvād abhāve câbhāvāt te 'pi cittasya hetavo bhavantîti. *evaṃ tarhî*ti vistaraḥ. yady ekasya bhāve sarveṣāṃ bhāvaḥ sarveṣāṃ câbhāva ekasyêty ato 'nyonyaṃ hetu-phala-bhāvaḥ.

[1] Kārikā. IV, 96ᶜᵈ.

kāme 'ṣṭa-dravyaka

ity[1] *avinā-bhāvino* 'pi rūpa-rasa-gandha-spraṣṭavya-svabhāvasyôpādāya-*rūpasyâ=nyonyam eṣa prasaṃgaḥ*. anyonya-sahabhū-hetu-prasaṃga ity arthaḥ. *bhūtaiś ca sârdham* upādāya-rūpasya sahabhū-hetutva-prasaṃgaḥ. *cittânulakṣaṇ'ādīnāṃ cê*ti.[2] *ādi*-śabdena cittânuparivarty-anulakṣaṇānāṃ ca. *citt'ādibhir* iti. atrâpy *ādi*-śabdena cittânuparivartibhiś cânyonya-hetu-prasaṃgaḥ. tenâiva c' *ādi*-śabdena prāptibhiḥ sahajābhiḥ [Tib. 184[b]] prāptimatām eṣa prasaṃga iti vaktavyaṃ. *tri-daṇḍânyonya-balâvasthānavad* iti. anyonya-balenâvasthānam *anyonya-balâvasthā=naṃ*. tri-daṇḍasyânyonya-balâvasthānaṃ *tri-daṇḍânyonya-balâvasthānaṃ*. tadvat. yathā tri-daṇḍasya daṇḍa-trayasyânyonya-balenâvasthānaṃ. evaṃ sahabhuvāṃ citta-caittādīnāṃ *hetu-phala-bhāvaḥ sidhyati*. *mīmāṃsyaṃ tāvad etad* iti vistaraḥ. parīkṣyam *etat*. na siddho 'yaṃ dṛṣṭânta ity abhiprāyaḥ. sahôtpannās *trayo daṇḍās* teṣāṃ balaṃ. tena *sahôtpanna-balena kim* eṣāṃ daṇḍānām *avasthānaṃ*. *āho-svit pūrva-sāmagrī-vaśāt tathôtpādaḥ*. āho-svid yathâivaiṣām avasthitaḥ pūrva-bhūta-bhautika-samudāya-lakṣaṇa-sāmagrī-vaśāt sahabhāvaḥ. tathaiva paścād api paraspar'āśritānām utpāda iti. *anyad api ca tatra kiṃcid bhavati* nânyonya-balam evêti darśayati. kiṃ tad ity āha. *sūtrakaṃ* daṇḍa-trayaṃ niveśitaṃ. *śaṃkuko vā* kīlako vêty arthaḥ. *pṛthivī vā dhārikā* 'dhastāt. *eṣām api nāmê*ti. *eṣāṃ api* sahabhuvām *anye 'pi sabhāga*-sarvatraga-vipāka-kāraṇa-*hetavaḥ* sūtrak'ādi-sthānīyā *bhavantîti siddhaḥ sahabhū-hetuḥ*.

(53, 54[ab]) *kliṣṭāḥ kliṣṭānām* iti. *kliṣṭā* akuśalā nivṛtâvyākṛtāś ca kliṣṭatva-sāmānyena sabhāga-hetutvam eṣāṃ. tenâkuśalā akuśalānāṃ sabhāga-hetuḥ. nivṛtâvyākṛtā [Tib. 185[a]] nivṛtâvyākṛtānāṃ. akuśalā nivṛtâvyākṛtānāṃ. nivṛtâ=vyākṛtāś câkuśalānāṃ sabhāga-hetur iti darśitaṃ bhavati. *avyākṛtā avyākṛtānām* iti. anivṛtâvyākṛtā anivṛtâvyākṛtānām ity arthaḥ.

rūpam avyākṛtam avyākṛto rūpa-skandhaḥ *paṃcānāṃ skandhānāṃ* sabhāga-hetuḥ. *catvāras tu skandhā* vedan'ādayo *na rūpasya sabhāga-hetur* viśiṣṭatvāt. na hi viśiṣṭo nyūnasya sabhāga-hetur iṣyate.

sama-viśiṣṭayor

iti[3] vacanāt. kuśalâkuśalaṃ tu rūpam ābhisaṃskārikatvāt samaṃ viśiṣṭaṃ cêti catvāras tasya sabhāga-hetur bhavanti.

kalalaṃ kalal'ādīnām iti. paṃca-garbhâvasthāḥ kalalârbuda-peśī-ghana-praśākhā'vasthāḥ paṃca jātâvasthāḥ bāla-kumāra-yuva-madhya-vṛddhâvasthā ity ete daśa *daśānām avasthānāṃ sabhāga-hetuḥ*. kalalaṃ kalalântarasya yāvad

[1] Kārikā. II, 23[ab]. [2] c' MSS.; corrected from Tib. [3] K. II, 53[d].

vārddhasya. *arbudam arbudasya* yāvad vārddhasya. *evaṃ* yāvad vārddhaṃ vārddhasyaiva. *ekâikâpahārāsena* ekâika-parihāreṇâ*kasmin nikāya-sabhāge* vaktavyaṃ. *anyeṣu samāna-jātīyeṣu* nikāya-sabhāgeṣu yadā manuṣya-janmano manuṣya-janmâivôtpadyate. tadā *daśâpy avasthā daśānām apy avasthānāṃ*. vṛddhâvasthā 'pi yāvad daśānām avasthā'ntarāṇāṃ. sā hi vṛddhâvasthā [Tib. 185b] kṣaṇântare taj-janma-vṛddhâvasthāyāḥ sabhāga-hetuḥ. aṃtyā tu janmântara-kalal'ādīnāṃ daśānām apy avasthānāṃ sabhāga-hetur ity avagantavyaṃ. *bāhyeṣv api yavo yavasyê*ti vistaraḥ. yavo yavasya sabhāga-hetur na śāleḥ. *śāliḥ śāler eva* na yavasyêty anena tulye 'py avyākṛtatve sva-saṃtāna eva sabhāga-hetutvaṃ. nânya-saṃtāne janana-śakty-abhāvād iti darśayati.

atītāni mahābhūtāni anāgatānāṃ mahābhūtānāṃ hetur adhipatir iti. hetu-pratyayo 'dhipati-pratyayaś cêty arthaḥ. ayugapad-bhāvān na sahabhū-hetuḥ. ata evâcitta-caittatvāc ca na saṃprayuktaka-hetuḥ. a-sarvatragatvān na sarvatraga-hetuḥ. avyākṛtatvāṇ na vipāka-hetuḥ. pāriśeṣyāt sabhāga-hetur evêty avagamyate. yadi sadṛśāḥ sadṛśānāṃ sabhāga-hetuḥ. evaṃ paścād-utpanno 'pi pūrvôtpannasya sabhāga-hetuḥ prāpnoti. sahôtpanno 'pi sahôtpannasya. anutpanno 'py anutpannasyêty ata āha. *te 'pi na sarve. kiṃ tarhi.*

agra-jāḥ.

agre jātā atītāḥ pratyutpannā vā *sabhāga-hetuḥ*. anāgatā na sabhāga-hetur ity arthād uktaṃ bhavati. *evam atītāny atīta-pratyutpannānām* iti. pūrvôtpannāny [Tib. 186a] atītāni paścād-utpannātītānām iti vibhajya-vyākhyaṃ. *atīta-pratyutpannāny anāgatānāṃ* sabhāga-hetuḥ. na tu anāgatāny anāgatānām ity uktam. ato gamyate nâsty anāgataḥ sabhāga-hetur iti. *na kadācid* iti. *na kadācin* na hetur ity adhikṛtaṃ. hetur evêty arthaḥ. tasmād asty anāgataḥ sabhāga-hetur ity abhiprāyaḥ. *sahabhv* iti vistaraḥ. *sahabhū-saṃprayuktaka-vipāka-hetuṣv abhisaṃdhir* abhiprāyaḥ. *tena vacanaṃ*. tasmāt sahabhū-saṃprayuktaka-vipāka hetv-abhisaṃdhi-vacanād *adoṣo* na kadācin na hetur iti vacane. bāhuliko hy eṣa nirdeśa iṣyate. *caramām avasthām abhisaṃdhāyê*ti. antyām anāgatâvasthām abhipretyêty arthaḥ. adhva-traye 'pi hetur bhavatîti tasyâbhiprāyaḥ. *tasyâyam aparihāra* iti vistaraḥ. *tasya* vādino *'yam aparihāraḥ*. kasmāt. yasmāt *sa dharma utpadyamānâvasthāyāḥ pūrvaṃ sabhāga-hetur abhūtvā paścād bhavati*. na nityaṃ sabhāga-hetur ity arthaḥ. bahvīnām anāgatâvasthānām ekā caramâvasthā sabhāga-hetutve niyatī-bhūtā. tad-anyā bahvyas tatrâniyatī-bhūtāḥ santi. tatra ca sāmānyenôktaṃ na kadācin na hetur iti. evaṃ kṛtvā 'yam aparihāraḥ. ekasyām[1]

[1] sic all MSS., but de-lta-na ni gnas-skabs ḥdi-na=evam asyām ....

api hy avasthāyāṃ [Tib. 186ᵇ] sa na sabhāga-hetur iti śakyam evaṃ vaktuṃ syāt. *yo dharmo yasya dharmasya samanantara* iti. samanantara-pratyaya ity arthaḥ. *śakyam anayā kalpanayê*ti. sa dharma utpadyamānâvasthāyāṃ samanantara-pratyayatve niyatī-bhūto bhavati. ataḥ *śakyaṃ* tāṃ caramâvasthām abhisaṃdhāyêty *anayā kalpanayā vaktuṃ syān na kadācin na samanantara iti. kasmād evam āha. yadi sa dharmo nôtpanno bhavatî*ti. *yadi sa dharmo* 'nāgato bhavati *nâsau* samanantara-pratyayo bhavatîty arthaḥ. caramâvasthā-vādy āha. *dvi-mukha-saṃdarśanârtham* iti vistaraḥ. *yathā tatra* yo dharmo yasya dharmasya hetuḥ. kadācit sa dharmas tasya dharmasya na hetuḥ. āha. na kadācid iti. *tathâ'pi kartavyaṃ*. yo dharmo yasya dharmasya samanantaraḥ. kadācit sa dharmas tasya dharmasya na samanantara iti. āha. na kadācid iti kartavyaṃ. (yadi sa dharmo nôtpanno bhavatîti)[1] *yathā cêha tathā tatrê*ti. kathaṃ. yo dharmo yasya dharmasya samanantaraḥ. kadācit sa dharmas tasya dharmasya na samanantaraḥ. āha. yadi sa dharmo nôtpanno bhavatîti. evaṃ tatra kartavyaṃ. kathaṃ. yo dharmo yasya dharmasya hetuḥ. kadācit sa dharmas tasya dharmasya na hetuḥ. āha. yadi sa dharmo nôtpanno bhavatîti. yadi sa dharmo 'nāgato bhavati nâsau hetu-pratyayo bhavatîty arthaḥ.

atr' Ācārya āha. *evaṃ sati ko guṇa* iti vistaraḥ. iti dvi-mukha-saṃdarśanena kaścid guṇo labhyate. [Tib. 187ᵃ] nâiva hy utpadyamānâvasthāyāṃ sa dharmo hetuḥ samanantaro vā mukhya-vṛttyā bhavatîty *akauśalam evâtra śāstrakārasyâivaṃ saṃbhāvyate*. kvacit sâvakāśaṃ bruvataḥ. kvacin niravakāśaṃ. sâvakāśaṃ tāvad yad idam uktaṃ. yo dharmo yasya dharmasya hetuḥ. kadācit sa dharmas tasya dharmasya na hetuḥ. āha. na kadācid iti. kathaṃ na kadācin na hetur ity evam uktvā punar varṇayati. caramâvasthāyāṃ sabhāgahetur iti. niravakāśaṃ yadi sa dharmo nôtpanno bhavati na samanantaraḥ. utpannas tu samanantara iti. ayam atrâbhiprāyârtha aikāntikam arthaṃ vyavasthāpya punar anyathā-karotîti. *tasmāt pūrvaka evâiṣa parihāraḥ sādhur* iti. sahabhū-saṃprayuktaka-vipāka-hetv-abhisaṃdhi-vacanād adoṣa iti.

yat tarhîdam uktam iti vistaraḥ. kuta etad āyātaṃ. anāgato nâiva sabhāgahetur ity uktaṃ. tad yadi anāgato nâiva sabhāga-hetuḥ kasmād anāgatā satkāya-dṛṣṭiḥ sthāpitā. yad dhi sthāpitaṃ. tat satkāya-dṛṣṭi-hetuṃ satkāya-dṛṣṭeś ca hetur iti vyākhyātaṃ. tatra katham anāgata satkāya-dṛṣṭiḥ satkāya-dṛṣṭer hetuḥ. na tāvat sahabhū-hetuḥ saṃprayuktaka hetur vā saṃbhavaty asahabhūtvāt. na vipāka-hetur avyākṛtatvāt. na kāraṇa-hetuḥ sādhāraṇatvenâgaṇyamānatvāt. [Tib.

[1] sic MSS. om. Tib.

187[b]] pāriśeṣyāt sabhāga-hetuḥ sarvatraga-hetur vā bhavatîti bhavet. iha ca sabhāga-hetur eva sarvatraga-hetuḥ. ato yady anāgatā satkāya-dṛṣṭiḥ satkāya-dṛṣṭer na sabhāga-hetuḥ kasmād asau tṛtīya-koṭy-arthaṃ sthāpitêti. Vaibhāṣika āha. *anāgata-satkāya-dṛṣṭi-saṃprayuktakaṃ duḥkha-satyaṃ sthāpayitvêty evam etat kartavyam* iti. satkāya-dṛṣṭi-saṃprayuktakam eva sthāpayitavyaṃ. na tu satkāya-dṛṣṭiḥ. tad dhi vedan'ādikaṃ sahabhū-hetunā saṃprayuktaka-hetunā vā satkāya-dṛṣṭi-hetukam satkāya-dṛṣṭeś ca hetuḥ. na sabhāga-hetunā. vinaṣṭako hy ayam anāgatāṃ satkāya-dṛṣṭim iti pāṭhaḥ. paścāt-pada-sthena tac-chabdena saha na paṭhitavyaḥ. saṃprayukta-duḥkha-satya-viśeṣaṇârthaṃ tu samasyaitat pada-dvayaṃ paṭhitavyaṃ. anāgata-satkāya-dṛṣṭi-saṃprayuktakam iti. *arthato vâvaṃ boddhavyaṃ yady evaṃ na kriyate pāṭhaḥ.* bhāṣy'ākṣepa-nirvṛttaḥ pāṭho na tantram ity abhiprāyaḥ. *Prajñapti-bhāṣyaṃ kathaṃ nīyate sarva-dharmāś catuṣke niyatā* iti. *hetau* niyatā yasya dharmasya yo dharmo hetuḥ. sa dharmas tasya dharmasya na kadācin na hetuḥ. triṣv api kāleṣu hetur ity arthaḥ. evaṃ *phale* niyatā yasya dharmasya yo dharmaḥ phalaṃ puruṣakār'ādi yojyaṃ. evam *āśraye* niyatā yasya dharmasya [Tib. 188[a]] cakṣur-vijñān'āder yo dharma āśrayaś cakṣur-ādir iti yojyaṃ. evam *ālambane* niyatā yasya dharmasya cakṣur-vijñān'āder yo dharma ālambanaṃ rūp'ādir iti yojyaṃ. tena dharmāṇāṃ hetau niyatatvāt triṣv api kāleṣu sabhāga-hetur bhavatîti codakâbhiprāyaḥ. sarva-hetv-anabhisaṃdher adoṣa iti darśayan Vaibhāṣika āha. *hetur atra saṃprayuktaka-hetuḥ sahabhū-hetuś ca* na sabhāga-hetuḥ sarvatraga-hetur vā. anāgatâvasthāyām avyavasthāpitatvāt. na vipāka-hetuḥ. anāniṃjyasya karmaṇaḥ kasyacid 'gaty-antare' 'pi vipākâdānāt. *phalaṃ puruśakāra-phalaṃ adhipati-phalaṃ ca.* tayoḥ sahabhū-saṃprayuktaka-hetvoḥ phalatvāt. Vaibhāṣikāṇām etan matam. anāgataṃ vidyamānam utpadyata iti. tasmād ayaṃ prasaṃjayati. *nanu câvaṃ sati sabhāga-hetur abhūtvā* anāgatâvasthāyām *hetur bhavati* vartamānâvasthāyām *iti prāptaṃ* prasaktam ity arthaḥ. *iṣyata evâvasthāṃ prati na dravyam* iti. iṣyata eva sabhāga-hetoḥ sabhāga-hetutvâvasthā pūrvaṃ n' āsīd idānīṃ bhavatîti. na tu dravya-sva-lakṣaṇaṃ pūrvaṃ n' āsīd idānīṃ bhavatîti. *avasthā-phalaṃ hi sāmagryaṃ na dravya-phalam* iti. hetu-pratyaya-sāmagryā vartamānâvasthā-phalaṃ na dravyaṃ. yasmād anāgato 'pi sa dharmo [Tib. 188[b]] dravyato 'sti. na punaḥ pratyutpanna evêti. codaka āha. *kiṃ punaḥ syād* iti vistaraḥ. Vaibhāṣika āha. *Śāstre tasya grahaṇaṃ syād* iti. *tasy*ânāgatasya sabhāga-hetoḥ. na câsti grahaṇaṃ. na hi tatra śāstre uktaṃ. anāgatāni kuśala-mūlāni anāgatānāṃ kuśala-

[1]....[1] bhavânt° C, tshor-bas gṣan-du.

mūlānāṃ sabhāga-hetur iti. codaka āha. *ya eva hî*ti vistaraḥ. codakasyâyam abhiprāyaḥ. yady apy anāgato 'sti sabhāga-hetur na tv asau phala-dāna-grahaṇa-kriyāyāṃ samarthaḥ. *ya eva hi phala-dāna-(grahaṇa)*[1]*-kriyā-samarthaḥ phal' ākṣepa-kriyā-samarthaś ca. tasyâiva* sabhāga-hetoḥ atītasya vartamānasya ca grahaṇāt. *adoṣo* 'nāgatasya sabhāga-hetor agrahaṇaṃ. tasya phala-dāna-grahaṇa-kriyāyām asāmarthyāt. tasmād **asty anāgataḥ** sabhāga-hetuḥ. atha ca Śāstre nôkta iti. Vaibhāṣika āha. *nâitad astî*ti vistaraḥ. nâitad yujyate. *niṣyanda-phalena hi s'phalaḥ sabhāga-hetuḥ.*

sabhāga-sarvatragayor niṣyandaḥ[2].

niṣyando hetu-sadṛśa[3]

iti vacanāt. *tac cânāgatasyâyuktaṃ. tan* niṣyanda-phalam *ayuktaṃ.* kasmāt. *pūrva-paścimatā'bhāvāt.* anāgatâvasthāyām idaṃ pūrvam idaṃ paścimam iti na paricchidyate viprakīrṇatvāt. na câsati pūrvâpara-bhāve sadṛśaḥ sadṛśasya niṣyando yujyate. atha matam. utpannam atītaṃ vartamānaṃ vā anāgatasya niṣyanda iti. ata āha. *na côtpannaṃ anāgatasya niṣyando yujyata* iti. *yathā* [Tib. 189ᵃ] *'tītaṃ vartamānasya* niṣyando na bhavati. tathā 'nāgatasyâpy utpanno na niṣyando bhavitum arhati. kasmād ity āha. *mā bhūd dhetoḥ pūrvaṃ phalam* iti doṣāt. *vipāka-phalasya pūrvaṃ saha câyogād* iti. mā bhūd dhetoḥ pūrvaṃ phalam iti pūrvam ayogaḥ. saha câyogo 'nāgatâvasthāyāṃ. na hi pratyutpannâvasthāyāṃ sahabhū-hetor iva vipāka-hetoḥ sahôtpannaṃ phalam upalabhyate. tasmāt. *anāyate câdhvani pūrva-paścimatā'bhāvāt.* viprakīrṇatvād anāgatasyâdhvano na pūrvaṃ vipāka-hetuḥ paścād vipāka-phalaṃ yujyate. tasmāc ca sabhāga-hetuvad vipāka-hetur apy anāgato na prāpnoti. Vaibhāṣika āha. *nâitad asti* yad uktaṃ *vipāka-hetur apy evam* iti. *na cânyonya-niṣyandatā yuktimatī* 'ti. yasya yaḥ sabhāga-hetùḥ sadṛśo dharmaḥ. tasya sa eva dharmas tadānīṃ eva katham niṣyando yokṣyate. na hi putraḥ svasyaiva pitus tadānīm eva pitā bhavatîti. *na tv evaṃ*[4] *vipāka-hetuḥ.*[5] kim. *anyonya-hetu-phalatā na*[6] *paurvāparyeṇa vinā saṃprasajyate*[7] prāpnoti. kasmāt *bhinna-lakṣaṇatvād dhetu-phalayoḥ.* hetor anyal lakṣaṇaṃ svabhāva ity arthaḥ. akuśalatā kuśala-s'āsravatā vā tasya lakṣaṇaṃ. phalasya [Tibi 189ᵇ] cânyal lakṣaṇam anivṛtâvyākṛtatvaṃ.

vipāka-hetur aśubhāḥ kuśalāś câiva s'āsravāḥ[8]

vipāko'vyākṛto dharma[9]

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[1] om. Tib. [2] Kārikā. II, 57ᶜ. [3] K. II, 58ᶜ. [4] eva MSS. de-ltar. [5] hetoḥ MSS. [6] om. MSS. supplied from Tib. & 眞諦. [7] °prayuj° MSS. thal-bar mi ḥgyur. [8] K. II, 55ᶜᵈ. [9] K. II, 58ᵃ.

iti vacanāt. *tasmād* iti vistaraḥ. *avasthā-vyavasthita eva sabhāga-hetuḥ*. avasthāyāṃ vyavasthitaḥ. atītâvasthaḥ pratyutpannâvasthaś ca sabhāga-hetur nânāgatâvasthaḥ. *lakṣaṇa-vyavasthitas tu vipāka-hetuḥ*. lakṣaṇena vyavasthitas triṣv api kāleṣu yathôkta-lakṣaṇa ity *anāgato 'pi* vipāka-hetur *na vāryate* na pratiṣidhyate. idam iha vicāryate. kim anāgate 'dhvani sadṛśā dharmā viprakīrṇā iti na śakyate paricchetuṃ ayaṃ hetur idam asya niṣyanda-phalam iti. ato nânāgataḥ sabhāga-hetur vyavasthāpyate. āho-svit yo dharmo yasya dharmasya sabhāga-hetur bhavet. sa dharmas tasya hetu-pratyaya-vaśān niṣyanda-phalaṃ bhaved iti. ato 'nāgatas sabhāga-hetur na vyavasthāpyate. nâitad vyākhyānakārair vicāritaṃ. mama tu pūrvaka evâyaṃ pakṣaḥ pratibhātîti.

kim eṣa niyama iti. *kiṃ* sva-bhūmika evêty avadhāryate. nânyathā 'py astîty abhiprāyaḥ.

anyonyaṃ nava-bhūmis tu mārga

iti. *tu*-śabdo viśeṣaṇe. *mārga* iti mārga-satyaṃ vivakṣitaṃ. s'āsravān mārga-satyaṃ viśiṣyate. s'āsravo hi dharmaḥ sva-bhūmika eva sabhāga-hetuḥ. nânya-bhūmikaḥ mārgas tv anya-bhūmiko 'pi sabhāga-hetuḥ. iha *bhūmi*-grahaṇe s'āsrav=ânāsrava-[1]grahaṇaṃ. *dhātu*[1]-grahaṇe tu s'āsravasyaivêty [Tib. 190ᵃ] ata āha. yat s'āsravāṇāṃ mārgasya ca tulye bhūmi-bhede *mārga eva nava-bhūmiko 'nyonyaṃ sabhāga-hetur* na s'āsrava iti. *kuta* ity āha. *āgantuko hy asau tāsu bhūmiṣu na tad-dhātu-patitaḥ. tad-bhumikābhis tṛṣṇābhir asvīkṛtatvād* iti. na hi kāma-rūp'ārūpya-(nava-bhūmi-saṃniśrayâdhigamyatvāt nava-bhūmiko na tad-bhūmi-saṃgṛhītatvāt)[2] caryas tṛṣṇāḥ s'āsravān ivânāsravān dharmān svīkurvanti. yadā tarhi nirvāṇaṃ mārgaṃ vā 'bhilaṣati kuśalo 'sau dharma-cchandaḥ. na rāgaḥ. tasya varjyatvād iti vacanāt. *samāna-jātīyasyê*ty anāsravajātīyasya. evaṃ tarhi sarvaḥ sarvasya sabhāga-hetuḥ prāpnoti. ata āha.

sama-viśiṣṭayor

iti.

anyonya-

grahaṇaṃ tarhi kim artham. ūrdhva-bhūmikâdhara-bhūmikayor *anyonyam* ity evam artham. ūrdhva-bhūmiko 'py adhara-bhūmikayoḥ sama-viśiṣṭayoḥ sabhāga-hetur bhavati. adhara-bhūmiko 'py ūrdhva-bhūmikayor iti. *tad-yathê*ti vistaraḥ. *duḥkhe dharma-jñāna-kṣāntis* tasyā evânāgatāyāḥ samêti kṛtvā *sabhāga-hetuḥ. viśiṣṭasya* ca duḥkhe dharma-jñānasya duḥkhe 'nvayajñāna-kṣānter *yāvad anut=*

[1]....[1] grahaṇatvāt tu MSS. gzuṅ-gi khams. [2] Deest Tib. Apparently these passages were originally marginal gloss.

pāda-jñānasya. na tu nyūnasya. na hi duḥkhe dharma-jñānam anāgatāyāḥ duḥkhe dharma-jñāna-kṣānteḥ sabhāga-hetur bhavati. *darśana-bhāvanā'śaikṣa-mārgās tri-dvy-ekeṣām* iti. darśana-mārgo darśana-mārgântarasya bhāvanā-mārgasyâśaikṣa-mārgasya ca sabhāga-hetur iti trayāṇāṃ. bhāvanā-mārga bhāvanā-mārgântarasyâśaikṣa-mārgasya ca sabhāga-hetuḥ. na darśana-mārgasyêti [Tib. 190ᵇ] dvayoḥ. aśaikṣa-mārgo 'śaikṣa-mārgântarasya na darśana-mārga-bhāvanā-mārgayor ity ekasya sabhāga-hetuḥ. *tatrâpî*ti. *tatra* darśana-märg'ādiṣu *mṛdv-indriya-mārgo* darśana-mārga-svabhāvo *mṛdu-tīkṣṇêndriya-mārgasya* tat-svabhāvasyaiva. *tīkṣṇêndriya-mārgas tīkṣṇêndriya-mārgasyaiva.* na mṛdv-indriya-mārgasya nyūnatvāt. evaṃ bhāvanā-mārgo 'śaikṣa-mārgaś ca vaktavyaḥ. tad darśayann āha. *tad-yathê*ti vistaraḥ. ekasyâpi mṛdv-indriyasya pudgalasya ṣaṇ-mārgāḥ santi. prakṛti-tīkṣṇêndriyasya trayaḥ. tatra *śraddhā'nusāri-mārgaḥ* śraddhā'nusāri-mārgântarasy' ātmīyasya sabhāga-hetuḥ. dharmânusāri-mārgasya c' ātmīyasyâ-nāgatâvasthasya śraddhā'dhimukta-dṛṣṭi-prāpta-samaya-vimuktâ-samaya-vimukta-mārgāṇāṃ c' ātmīyānāṃ yathāyogam [1]utpatty-anutpatti-dharmāṇāṃ cêti[1] *ṣaṇṇāṃ sabhāga-hetuḥ. śraddhā'dhimukta-mārgaḥ* śraddhā'dhimukta-mārgântarasya dṛṣṭi-prāpta-samaya-vimuktâ-samaya-vimukta-mārgāṇāṃ câpareṣām api trayāṇām iti *caturṇāṃ sabhāga-hetuḥ. samaya-vimukta-mārgaḥ* samaya-vimukta-mārgântarasyâ-samaya-vimukta-mārgasya cêti *dvayoḥ sabhāga-hetuḥ.* na tu śraddhā'dhimukta-mārgaḥ śraddhā'nusāri-dharmânusāri-mārgayor hetuḥ pūrvakālīnatvāt darśana-mārgasya. bhāvanā-mārgasya ca viśiṣṭatvāt. evam anyatrâpi yojyaṃ. [Tib. 191ᵃ] *dharmânusāri-mārgaḥ* dharmânusāri-mārgântarasya dṛṣṭi-prāptâ-samaya-vimukta-mārgayoś cêti *trayāṇāṃ sabhāga-hetuḥ. dṛṣṭi-prāpta-mārgo* dṛṣṭi-prāpta-mārgântarasyâ-samaya-vimukta-mārgasya cêti *dvayoḥ. a-samaya-vimukta-mārgo* 'samaya-vimukta-mārgântarasyâ'vêty *ekasya* sabhāga-hetuḥ. na tu dharmânusāri-mārgaḥ śraddhā'nusāri-mārgasya sabhāga-hetuḥ. dharmânusāri-mārgasyêndriyato viśiṣṭatvāt. nâpi śraddhā'dhimukta-mārgasyêndriyato viśiṣṭatvāt. nâpi samaya-vimukta-mārgasyêndriyato viśiṣṭatvāt. samaya-vimukta-mārgas tarhîndriyato viśiṣṭasya dṛṣṭi-prāpta-mārgasya sabhāga-hetuḥ prāpnoti. na prāpnoti. aśaikṣa-mārga-saṃgṛhītatvāt. na hi pūrvakālīnaṃ phalaṃ paścātkālīno hetur iti. dṛṣṭi-prāpta-mārgaḥ punaḥ samaya-vimukta-mārgasya na sabhāga-hetur indriyato nyūnatvāt. *kathaṃ punar* iti vistaraḥ. *kathaṃ punar ūrdhva-bhūmikasya* dvitīya-dhyānāt prabhṛti yāvad ākiṃcany'āyatana-bhūmikasya darśana-mārgasya bhāvanā-mārgasya vā aśaikṣa-mārgasya vā yathāyogam *adho-bhūmiko mārgo* vijñān'ānaṃty'āyatanāt

[1]...[1] utpatti-dharmāṇāṃ cêti MSS., skye-ba daṅ mi-skye-baḥi chos-can-rnams-kyi.

prabhṛti yāvad anāgamya-bhūmiko yathāyogaṃ darśana-mārgo bhāvanā-mārgo vā aśaikṣa-mārgo vā *samo vā viśiṣṭo vā* bhavati. kathaṃ-cana bhavitavyaṃ. hīnatvād adharāyā bhūmeḥ. [Tib. 191b] *indriyato hetûpacayataś ca. indriyatas* tāvat samo bhavati viśiṣṭo vā. darśana-mārge śraddhā'nusāri-mārgaś caturtha-dhyāna-bhūmiko 'dhara-bhūmikasya tasyâiva śraddhā'nusāri-mārgasya samaḥ. ubhayor mṛdv-indriyatvāt. tasyâivâdhara-bhūmiko dharmânusāri-mārgo viśiṣṭaḥ. tīkṣṇêndriyatvāt. tathā dharmânusāri-mārgaś caturtha-dhyāna-bhūmiko 'dhara-bhūmikasya dharmânusāri-mārgasya samaḥ. evam etāv eva śraddhā'nusāri-dharmânusāri-mārgau ca turtha-dhyāna-bhūmikāv adhara-bhūmikayor bhāvanā'śaikṣa-mārgayoḥ pratyekaṃ bhūmîndriya-bheda-bhinnayoḥ samau vā viśiṣṭau vêti saṃbhavato yojyau. tathā bhāvanā-mārge ākiṃcany'āyatana-bhūmikasya śraddhā'dhimukta-mārgasyâdhara-bhūmikaḥ śraddhā'dhimukta-mārgaḥ samaḥ. ubhayor mṛdv-indriyatvāt. tasyâivâdhara-bhūmiko dṛṣṭi-prāpta-mārgo viśiṣṭaḥ. tīkṣṇêndriyatvāt. tathā tasyâiva samaya-vimukta-mārgo 'dhara-bhūmikaḥ samaḥ. ubhayor mṛdv-indriyatvāt. tasyâivâ-samaya-vimukta-mārgo 'dhara-bhūmiko viśiṣṭaḥ. tīkṣṇêndriyatvāt. evaṃ aśaikṣa-mārge ākiṃcany'āyatana-bhūmikasyâśaikṣa-mārgasyâdhara-bhūmikaḥ samo viśiṣṭo vêti yathāyogaṃ yojyam. anayā diśā sarva-bhūmayo yojyāḥ. kathaṃ *hetûpacayataḥ*. ūrdhva-bhūmikasyâdhara-bhūmiko mārgaḥ samo viśiṣṭo vā bhavatîty ata idam ucyate. *tatra* [Tib. 192a] *darśan'ādi-mārgāṇām* iti vistaraḥ. *ādi*-grahaṇena bhāvanā'śaikṣa-mārgôpasaṃgrahaḥ. ūrdhva-bhūmikāyā duḥkhe dharma-jñāna-kṣānteḥ adho-bhūmikaṃ duḥkhe dharma-jñānaṃ hetûpacayato viśiṣṭaṃ bhavati. duḥkhe dharma-jñānād apy ūrdhva-bhūmikād adhara-bhūmikā duḥkhe 'nvaya-jñāna-kṣāntir yāvad ūrdhva-bhūmikān mārge dharma-jñānād adhara-bhūmikā mārge 'nvaya-jñāna-kṣāntir hetûpacayato viśiṣṭā bhavati. ekâikâdhika-sabhāga-hetûpacitatvāt. darśana-mārgād ūrdhva-bhūmikād adho-bhūmiko bhāvanā-mārgo hetûpacayato viśiṣṭo bhavati. darśana-mārgo hi darśana-mārga-hetûpacito bhāvanā-mārgas tu darśana-bhāvanā-mārga-hetûpacitaḥ. ūrdhva-bhūmikābhyāṃ darśana-bhāvanā-mārgābhyām adhara-bhūmiko 'śaikṣa-mārgo hetûpacayato viśiṣṭo bhavati. darśana-bhāvanā-mārga-hetûpacitatvāt. ūrdhva-bhūmikasya darśana-mārgasyâdho-bhūmiko darśana-mārgo hetûpacayataḥ samāna-kṣaṇâpekṣayā samo bhavati. evaṃ bhāvanā-mārgasya bhāvanā-mārgo 'śaikṣa-mārgasyâśaikṣa-mārga iti. tad evaṃ kaścid indriyataḥ samo bhavati hetûpacayato viśiṣṭaḥ saty apy adhara-bhūmikatve. tad-yathā prathama-dhyāna-bhūmikāc chraddhā'nusāri-mārgād adhara-bhūmikau śraddhā'dhimukta-samayavimukta-mārgau. kaścid dhetûpacayataḥ samo bhavati indriyato viśiṣṭaḥ. tad-yathā

caturtha-dhyāna-bhūmikāc chraddhā'nusāry-ādi-mārgād adho-bhūmika-dharmânusāry-ādi-mārgaḥ samāna-kṣaṇâpekṣayā. [Tib. 192ᵇ] kaścid indriyato hetûpacayataś ca viśiṣṭaḥ. tad-yathā caturtha-dhyāna-bhūmikāc chraddhā'nusāri-mārgād adhara-bhūmikau dṛṣṭi-prāptâ-samaya-vimukta-mārgau. *mṛdu-mṛdv-ādīnāṃ côttarôttare hetûpacitatarā* iti. darśana-mārga-varjyāḥ. tasmin mṛdu-mṛdv-ādy-asaṃbhavāt. tatra mṛdu-mṛdoḥ prakārād ūrdhva-bhūmikād adhara-bhūmiko 'pi mṛdu-madhyo yāvad adhimātra-madhyād adhimātrâdhimātraḥ samānâsamāna-kṣaṇâpekṣayā hetûpacayataḥ samo viśiṣṭo vā bhavati. ekâikâdhika-prakāra-hetûpacitatvāt. yad uktaṃ śraddhā'nusāri-mārgaḥ ṣaṇṇāṃ sabhāga-hetur iti katham śraddhā'nusāri-mārgo dharmânusāri-mārgasya sabhāga-hetur bhavati. na hi tayor eka-saṃtāne saṃmukhī-bhāvo 'sti. ten' āha. *yady apy eka-saṃtāne śraddhā-dharmânusāri-mārgayor asaṃbhavaḥ. utpannas tv anāgatasya hetur* iti. asaṃbhavo hy atrâsaṃmukhī-bhāvaḥ. na tv abhāvaḥ. santi hi mṛdv-indriyāṇāṃ mṛdv-indriya-mārgavad ātmīyās tīkṣṇêndriya-mārgā api. dṛṣṭi-prāptâ-samaya-vimukta-mārgās tu tat-saṃtāne saṃmukhī-bhaveyur api yadîndriya-saṃcāraḥ kriyeta. tasmād utpannaḥ śraddhā'nusāri-mārgo 'nutpatti-dharmiṇo dharmânusāri-mārgasya śraddhā'dhimukta-dṛṣṭi-prāpta-samaya-vimuktâ-samaya-vimukta-mārgāṇāṃ ca yathāyogam anāgatānām utpatti-dharmāṇām anutpatti-dharmāṇāṃ vā sama-viśiṣṭānāṃ sabhāga-hetur iti. ācārya-Vasumitras tv āha. [Tib. 193ᵃ] utpannaḥ śraddhā'nusāri-mārgo 'nutpannasya dharmânusāri-mārgasya dṛṣṭi-prāpta-mārgasya vā hetur yadā śraddhā'nusāry-ādaya indriyāṇi saṃcaranto dharmânusāri-mārg'ādīn saṃmukhī-kurvanti. tad ayuktaṃ. na hi śraddhā'nusārī 'ndriyāṇi saṃcarati. śraddhā'dhimukt'ādayas tu saṃcareyuḥ.

prāyogikā iti. prayogena nirvṛttāḥ *prāyogikāḥ*. *prāyogika*-grahaṇam upapatti-pratilaṃbhika-nirāsârtham. *kāmâvacarāḥ śrutamayā* iti. ye buddha-vacana-śrutena niryātāḥ. te śrutamayāḥ. *cintāmayāś cintāmayānām* iti. cintāmayānām eva na śrutamayānāṃ.

tayor eva sama-viśiṣṭayor

iti[1] vacanāt. *bhāvanāmayâbhāvād* iti. kāma-dhātor asamāhitatvāt bhāvanāmayā na santi. *cintāmayâbhāvād* iti. yadā hi cintayitum ārabhante. tadâiṣāṃ samādhir evôpatiṣṭhata iti cintāmayâbhāva-kāraṇam. *teṣām apî*ti. śrutamay'ādīnāṃ. *mṛdu-mṛdavaḥ sarveṣām* iti. mṛdu-mṛdavo mṛdu-mṛdv-antarāṇāṃ samānāṃ mṛdu-madhy'ādīnāṃ cânyeṣām aṣṭānāṃ viśiṣṭānām iti sarveṣāṃ sabhāga-*hetuḥ*. *mṛdu-madhyā aṣṭānāṃ* mṛdu-mṛdu-prakāram apāsyate 'sya nyūnatvāt. [Tib. 173ᵇ]

[1] Kārikā. II, 53ᵈ.

eṣā nītir iti. tad-yathā mṛdv-adhimātrāḥ saptānāṃ madhya-mṛdavaḥ ṣaṇṇāṃ yāvad adhimātrâdhimātrā adhimātrâdhimātrântarāṇāṃ eka-rūpāṇāṃ sabhāga-hetur iti. pūrvān pūrvān apāsya teṣāṃ teṣāṃ nyūnatvāt. *upapatti-pratilaṃbhikās tu kuśalā* iti. upapattyā pratilaṃbha upapatti-pratilaṃbhaḥ. sa eṣām astîty upapatti-pratilaṃbhikāḥ. ata iṭhanāv iti[1] ṭhan[2]. *sarve te nava prakārāḥ parasparaṃ sabhāga-hetuḥ*. mṛdu-mṛdūnāṃ yāvad adhimātrâdhimātrāṇām eva[3]. adhimātrâdhimātrā mṛdu-mṛdūnāṃ yāvad adhimātrâdhimātrāṇāṃ sabhāga-hetuḥ. na sama-viśiṣṭānām eva. anābhisaṃskārikatvāt. ābhisaṃskārikasya hi sabhāga-hetor nyūnaṃ phalaṃ nêṣyate. nânābhisaṃskārikasya. *kliṣṭā apy evam* iti. sarve nava-prakārāḥ parasparaṃ sabhāga-hetur aprāyatnikatvāt. pūrvôtpannāḥ sarve samāna-bhūmikānāṃ paścād-vartināṃ sarveṣāṃ sabhāga-hetuḥ. nâtra sama-viśiṣṭate apekṣyete. *te yathākramaṃ catus-tri-dvy-ekeṣāṃ sabdāga-hetur* iti. vipāka-jā vipākā-j'ādīnāṃ caturṇāṃ sabhāga-hetuḥ. airyāpathikā airyāpathik'ādīnāṃ eva trayāṇāṃ. na vipāka-jānāṃ. teṣām anābhisaṃskārikatvena nyūnatvāt. śailpasthānikā dvayoḥ śailpasthānika-nairmāṇikayoḥ. nairmāṇikā nairmāṇikānām eva. [Tib. 194ᵃ] na pūrveṣām. uttareṣām uttareṣām ābhisaṃskārikatvāt. *nirmāṇa-cittam api kāmâvacaraṃ catur-dhyāna-phalam* iti. caturṇāṃ dhyānānāṃ phalaṃ prathama-dvitīya-tṛtīya-caturtha-dhyāna-phalam iti catuṣ-prakāraṃ kāmâvacaraṃ nirmāṇa-cittaṃ. tad yathākramaṃ catus-tri-dvy-ekeṣāṃ ca sabhāga-hetur iti vartate. prathama-dhyāna-phalaṃ caturṇāṃ prathama-dvitīya-tṛtīya-caturtha-dhyāna-phalānāṃ sabhāga-hetuḥ. dvitīya-dhyāna-phalaṃ trayāṇāṃ dvitīya-tṛtīya-caturtha-dhyāna-phalānāṃ. tṛtīya-dhyāna-phalaṃ dvayos tṛtīya-caturtha-dhyāna-phalayoḥ. caturtha-dhyāna-phalaṃ ekasya caturtha-dhyāna-phalântarasyâiva sabhāga-hetuḥ. kā punar atra yuktir yayâivaṃ niyama iti tāṃ yuktiṃ nirdikṣur āha. *nôttara-dhyāna-phalaṃ adhara-dhyāna-phalasyê*ti vistaraḥ. na caturtha-dhyāna-phalaṃ kāmâvacaraṃ nirmāṇa-cittaṃ prathama-dhyāna-phalasya kāmâvacarasya nirmāṇa-cittasya yāvat tṛtīya-dhyāna-phalasya kāmâvacarasya nirmāṇa-cittasya sabhāga-hetuḥ. *kasmād* ity āha. *na hy ābhisaṃskārikasya* mahā-yatna-sādhyasya *sabhāga-hetor hīyamānam* a-mahā-yatna-sādhyaṃ *phalaṃ bhavati*. yādṛśena hi yatna-viśeṣeṇa prathamaṃ dhyānaṃ yāvat tṛtīyaṃ dhyānaṃ niṣpādyate. na tādṛśenâiva caturthaṃ dhyānaṃ niṣpādyate. [Tib. 194ᵇ] kiṃ tarhi. utkṛṣṭatareṇa yatna-viśeṣeṇa niṣpādyate. tasmāt phalam asyôtkṛṣṭatareṇâiva yatna-viśeṣeṇa niṣpādyate ity avagamyate. tena adhara-dhyāna-phalaṃ uttara-dhyāna-phalasya sabhāga-hetuḥ. na tûttara-dhyāna-phalaṃ adhara-dhyāna-

[1] Pāṇini 5, 2, 115. [2] ṭhan denotes Taddhita-suffix ika. [3] evam MSS. kho-na.

phalasya. yathā ca caturtha-dhyāna-phalaṃ yojitaṃ. evaṃ tṛtīya-dvitīya-dhyāna-phalam api yojyaṃ. *ata ev' āhur* iti. yasmād ābhisaṃskārikasya sabhāga-hetor hīyamānaṃ phalaṃ na bhavati. tasmād *āhur* ity arthaḥ. kim āhur ity āhuḥ. *syād utpanna* iti vistaraḥ. *duḥkhe dharma-jñānam* anāsravam *utpannam anutpatti-dharmāṇām* anāsravāṇāṃ *duḥkhe dharma-jñāna-kṣāntināṃ* na hetuḥ. duḥkhe dharma-jñāna-kṣāntibhyo duḥkhe dharma-jñānasy' ābhisaṃskārikatvena viśiṣṭatvāt. evaṃ hi tad viśiṣṭaṃ. yat kleśa-visaṃyoga-prāptyā saha utpadyate. *viśiṣṭaṃ ca nyūnasya na hetuḥ*. tad-yathā 'rhattvāt parihīṇasya aśaikṣo mārgaḥ pūrvôtpannaḥ sakṛdāgāmy-anāgāmi-mārgayoḥ paścād-utpadyamānayor na sabhāga-hetuḥ. *syād eka-saṃtāna-niyataḥ pūrva-pratilabdha* iti vistaraḥ. *anāgatā duḥkhe dharma-jñāna-kṣāntayaḥ* prathama eva kṣaṇe pratilabdhā eka-saṃtāna-gatāḥ. *duḥkhe dharma-jñānaṃ* dvītiya-kṣaṇôtpannaṃ. tasya tā na hetuḥ. [Tib. 195ª] *yasmān na pūrvataraṃ phalaṃ*. pūrvataraṃ hi duḥkhe dharma-jñānaṃ duḥkhe dharma-jñāna-kṣāntibhyaḥ. tasyôtpannatvāt. tāsāṃ cânutpannatvāt. *anāgato vā* dharmaḥ *yasmān na sabhāga-hetuḥ*. anāgatā duḥkhe dharma-jñāna-kṣāntayaḥ aparimitāḥ pratilabdhā eva na tûtpannāḥ. *syāt pūrvôtpanna* iti vistaraḥ. pūrvaṃ pratilabdha-mātro dharmaḥ pṛṣṭo na tûtpannaḥ. anutpannaś ca na sabhāga-hetur bhavatîti. idānīṃ pūrvôtpanno 'pi kim asti na sabhāga-hetur iti atiśaya-rūpeṇa pṛcchyate. *adhimātro nyūnasyê*ti. viśiṣṭo nyūnasyêty arthaḥ. *tad-yathôttara-phala-parihīṇasya* arhattva-phala-parihīṇasyânāgāmi-phala-parihīṇasya vā *adhara-phala-saṃmukhī-bhāve* 'nāgāmi-phala-saṃmukhī-bhāve sakṛdāgāmi-phala-saṃmukhī-bhāve vā. yo 'rhattva-mārgo 'dhimātraḥ pūrvôtpannaḥ. sa paścād-utpannasyânāgāmi-phalasya sakṛdāgāmi-phalasya vā na sabhāga-hetuḥ. nyūnatvāt. evam anāgāmi-phala-parihīṇasya yo 'nāgāmi-phala-mārgaḥ. sa pūrvôtpannaḥ paścād-utpannasya sakṛdāgāmi-phalasya na sabhāga-hetuḥ. nyūnatvāt. *duḥkhe dharma-jñāna-prāptiś cê*ti vistaraḥ. *duḥkhe dharma-jñāna-prāptir* yā pūrvôtpannā. sā *uttara-kṣaṇa-sahôtpannānāṃ uttaraiḥ kṣaṇair* duḥkhe 'nvaya-jñāna-kṣānti-kṣaṇ'ādibhir ā mārge 'nvaya-jñāna-kṣānteḥ *sahôtpannānāṃ duḥkhe* [Tib. 195ᵇ] *dharma-jñāna-kṣānti-prāptīnāṃ* na sabhāga-hetuḥ. kiṃ kāraṇaṃ. tāsāṃ *nyūnatvāt*. tasyāś ca viśiṣṭatvāt. kathaṃ punas tāsāṃ nyūnatvaṃ tasyāś ca viśiṣṭatvaṃ. duḥkhe dharma-jñāna-kṣānter duḥkhe dharma-jñānaṃ viśiṣṭaṃ tad-vadhya-kleśa-prāpter vimuktatvāt. hetûpacitataratvāc ca. tasmād dhetûpacitatarābhyo 'pi duḥkhe dharma-jñāna-kṣānti-prāptibhyo duḥkhe dharma-jñāna-prāptir viśiṣṭā. tāś ca nyūnās tat-prāptitvāt. kiṃ ca prathama-kṣaṇôtpannāyā duḥkhe dharma-jñāna-kṣānti-prāpter duḥkhe dharma-jñāna-prāptis tasmād eva hetu-dva-

yād viśiṣṭā. nyūnā ca sā duḥkhe dharma-jñāna-kṣānti-prāptiḥ. atas tat-pūrvikā apy anyā uttara-kṣaṇa-sahôtpannā duḥkhe dharma-jñāna-kṣānti-prāptayo hetûpacitataratve 'pi nyūnā evêti. tasmān na sā tāsāṃ sabhāga-hetur iti.

(54^{cd}) *saṃprayuktaka-hetus tu citta-caittā*

iti. *tu*-śabdo 'vadhāraṇe bhinna-kramaś ca. citta-caittā eva saṃprayuktaka-hetur iti. *evaṃ satî*ti vistaraḥ. yadi citta-caittā eva saṃprayuktaka-hetur ity etāvad ucyate *bhinna-kāla-jā api* bhinna-kāla-jaiḥ saha *bhinna-saṃtāna-jā api ca* bhinna-saṃtāna-jaiḥ saha *saṃprayuktaka*-[Tib. 196^{a}] *hetuḥ saṃprasajyate*. na hi te kāla-saṃtāna-bhinnā na citta-caittā bhavanti. *ek'ākār'ālambanāś tarhî*ti. yadi citta-caittā *ek'ākārā* eka-nīl'ādy-ākārā ek'ālambanāś ca eka-nīlādy-ālambanā evaṃ *te saṃprayuktaka-hetur* nânyathêti. evaṃ bhinna-kāla-jatvaṃ bhinna-saṃtāna-jatvaṃ ca vyāvartitaṃ bhavatîty abhiprāyaḥ. *evam api sa eva prasaṃgaḥ*. bhinna-kāla-saṃtāna-jānāṃ anyonyaṃ saṃprayuktaka-hetutva-prasaṃga ity arthaḥ. saṃbhavati hi bhinna-kāla-saṃtāna-jānām api citta-caittānām ek'ākār'ālambanatvaṃ. *bhinna-saṃtāna-jānām api prasaṃga* iti. bhinna-kāla-jatvam ekaṃ parikṛtaṃ. *nava-candr'ādīni hi paśyatāṃ bahūnāṃ* ek'ākār'ālambanāś citta-caittā vartante.

sam'āśrayā

iti. *samaḥ* abhinna *āśraya* eṣām iti

sam'āśrayāḥ.

tulyârthe *sama*-śabda-grahaṇe hi jāti-tulyatvāt sa eva prasaṃgaḥ syāt.

*anyonya-phalârthenê*ti vistaraḥ. *yathā saha-sârthikānāṃ paraspara-balena mārga-prayāṇaṃ. evaṃ* cittaṃ caittasya phalaṃ. caitto 'pi cittasyêty anyonya-phalam iti tenârthena *sahabhū-hetuḥ. paṃcabhir* iti vistaraḥ. *paṃcabhis samatābhiḥ*. āśray'ālamban'ākāra-kāla-dravya-samatābhir ity arthaḥ. [Tib. 196^{b}] *samaprayogârthena* sama-pravṛtty-arthena *saṃprayuktaka-hetuḥ. yathā teṣām eva* sârthikānām anyonya-balena mārgaṃ gacchatāṃ *samo 'nna-pāna*-snāna-śayan'ādi-*paribhoga-kriyāyāṃ* prayogaḥ. tadvat sama-prayogatvam eṣām anyonyaṃ bhavati. ata ev' āha. *ekenâpi hi vinā na sarve saṃprayujyanta* iti.

(55^{ab}) *pūrva-sarva-gā*

iti. pūrve ca te sarva-gāś ca sarva-pūrva-gāḥ.[1] pūrvôtpannāḥ sarva-gā ity arthaḥ. *sva-bhūmikāḥ pūrvôtpannā* atītāḥ pratyutpannā vā *sarvatragā* anuśayāḥ *kliṣṭānāṃ* kleśa-svabhāva-saṃprayukta-samutthānāṃ *paścimānāṃ* paścād-atīta-pratyutpannānāṃ anāgatānāṃ ca *sarvatraga-hetuḥ. vyākhyāsyāma* iti.

[1] to read: pūrva-sarva-gāḥ?

sarvatragā duḥkha-hetu-dṛg-gheyā dṛṣṭayas tathā
vimatiḥ saha tābhiś ca yā 'vidy' āveṇikī ca yêty[1]

atra paṃcame Kośasthāne nirdekṣyāmaḥ. *kliṣṭa-dharma-sāmānya-kāraṇatvenê*ti vistaraḥ. yasmād ayaṃ sarvatraga-hetuḥ kliṣṭānām eva sāmānyena paṃca-nikāyānām api bhavati. sabhāga-hetus tu kliṣṭānāṃ câkliṣṭānāṃ ca. *tasmāt pṛthag vyavasthāpyate*. kathaṃ kliṣṭa-dharma-sāmānya-kāraṇatvam asyêti pratipādayann āha. *nikāyântarīyāṇām api hetutvād* iti. *eṣāṃ hi prabhāvenê*ti. *eṣāṃ hi* sarvatragāṇāṃ *prabhāvena anya-naikāyikā* anya-nikāya-bhavāḥ *kleśā* rāg'ādaya *upajāyante*. ke punas te. duḥkha-darśana-prahātavyasya sarvatraga-hetoḥ [Tib. 197ᵃ] samudaya-nirodha-mārga-darśana-bhāvanā-prahātavyā nikāyântarīyā bhavanti. samudaya-darśana-prahātavyasya sarvatraga-hetor duḥkha-nirodha-mārga-darśana-bhāvanā-prahātavyā nikāyântarīyā bhavanti. sarvān kleśa-nikāyān gacchanti bhajante ālambate. sarveṣāṃ vā kleśa-nikāyānāṃ hetu-bhāvaṃ gacchantîti sarvatragāḥ. ata evôktaṃ. satkāya-dṛṣṭi-mūlakāḥ sarva-kleśāḥ satkāya-dṛṣṭi-prabhavāḥ satkāya-dṛṣṭi-samudayā iti. ātma-grāha-dvāreṇa rāga-māna-pratigh'ādi-samudācārāt. *kim ārya-pudgalasyâpî*ti. sarvatragā ārya-pudgalasya sarva eva prahīṇā darśana-prahātavyatvāt. rāg'ādayaś ca śaikṣāṇāṃ samudācaranti. te rāg'ādayas teṣāṃ na sarvatraga-hetukā iti manyamāna evaṃ pṛcchati. *kliṣṭā dharmā* iti. aviśeṣitatvāt pṛthag-jan'ārya-saṃtāna-jā iti gamyate. *yaś ca darśana-prahātavyānāṃ dharmāṇāṃ vipāka* iti. artha-parisamāpty-artham etad uktaṃ. naitad udāharaṇaṃ. *avyākṛtāḥ saṃskṛtā dharmā* iti. nivṛtâvyākṛtā anivṛtâvyākṛtāś ca gṛhyante. nivṛtâvyākṛtāḥ kāma-dhātau satkāyântagrāha-dṛṣṭi-tat-saṃprayukta-samutthā dharmā rūp'ārūpyâvacarās [Tib. 197ᵇ] ca kliṣṭā dharmāḥ. *saṃskṛta*-grahaṇaṃ ākāśâpratisaṃkhyā-niroaha-nirāsârthaṃ.

paramâvyākṛte dhruve

iti[2] tayor avyākṛtatvāt. tatra kāmâvacarāḥ kliṣṭā dharmā yathāyogaṃ sabhāga-sarvatraga-sahabhū-saṃprayuktaka-hetu-bhūtais tair eva satkāya-dṛṣṭy-ādibhir avyākṛta-hetukāḥ. nânyai rāg'ādibhiḥ. ūrdhva-bhūmikās tv anyair apîti sugamam etat. anivṛtâvyākṛtāḥ sabhāga-hetunā 'nivṛtâvyākṛta-hetukāḥ. *akuśalāḥ* kāmâvacarā rāg'ādayaḥ. te ca sarvatraga-hetunā satkāya-dṛṣṭy-ādi-hetukaḥ. idam atrôdāharaṇaṃ. *akuśalāś cê*ti hy aviśeṣitatvāt darśana-prahātavyā bhāvanā-prahātavyāś ca gṛhyante. idam atra dvitīya-jñāpakaṃ. *yat tad anyat kliṣṭaṃ duḥkhaṃ satyam* iti tṛtīyaṃ jñāpakaṃ. tad-anyad dhi kliṣṭaṃ duḥkha-satyaṃ darśana-prahātavyaṃ bhāvanā-prahātavyaṃ ca aviśeṣitatvāt gṛhyate. sarvatraga-

[1] Kārikā. V, 12ᵃᵇᶜ. [2] K. IV, 11ᵈ.

hetunā hi bhāvanā-prahātavyaṃ pṛthag-janānām iv' āryāṇām api satkāya-dṛṣṭi-hetukaṃ na satkāya-dṛṣṭer hetur iti vyākhyātam etat. *idaṃ tarhi Prajñapti-bhāṣyam* iti. yady akuśalā avyākṛta-hetukā api bhavanti na kevalam akuśala-hetukāḥ Prajñapti-bhāṣyaṃ *kathaṃ nīyate. syāt. ārya-pudgalaḥ kāma-vairāgyāt* [Tib. 198ª]*parihīyamāṇo yas tat-prathamataḥ kliṣṭāṃ cetanāṃ saṃmukhī-karotî* ti. kāma-vairāgya-parihāṇi-kāle hi sā ārya-pudgalasya cetanā sahabhū-hetunā ca saṃprayuktaka-hetunā ca akuśala-hetukâiva. nâvyākṛta-hetukā satkāyântagrāha-dṛṣṭyoḥ prahīṇatvāt. iti Prajñapti-bhāṣyârtho lakṣyata iti. anenâbhiprāyeṇa codayati. Vaibhāṣika āha. *aprahīṇaṃ hetum etat saṃdhāyôktam* iti. *aprahīṇaṃ* sahabhū-*hetuṃ* saṃprayuktaka-*hetuṃ* ca *saṃdhāya* abhipretya *etat* Prajñapti-bhāṣyam *uktaṃ. darśana-prahātavyo hi* satkāya-dṛṣṭy-ādikaḥ *tasyāś* cetanāyā *hetuḥ. prahīṇatvāt* darśana-mārgeṇa *nôktaḥ* Prajñapti-bhāṣya iti.

(55ᶜᵈ) *akuśalāḥ kuśala-s'āsravāś cê* ti.

akuśalā avaśyaṃ s'āsravā evêti na viśeṣyante. kuśalās tu dvi-prakārāḥ s'āsravā anāsravāś cêti. ato viśeṣyante. ye *s'āsravāḥ kuśalāḥ.* te vipāka-hetur nânāsravā iti. *vipāka-dharmatvād* iti. vipakti-prakṛtitvād ity arthaḥ.

durbalatvāt pūti-bījavad iti vistaraḥ. yathā pūtīni bījāni abhiṣyanditāny api durbalatvān nâṃkurôtpatti-hetur bhavati. evam avyākṛtā dharmās tṛṣṇā'bhiṣyanditā api na vipākôtpatti-hetur bhavanti durbalatvāt. *anāsravā* balavanto 'pi *tṛṣṇā'nabhiṣyanditatvād vipākaṃ* [Tib. 198ᵇ] *na nirvartayaṃti.*[1] *yathā 'dbhir anabhiṣyanditavāc* chuṣkāṇi balavaṃty api *sāra-bījāni* nâṃkuraṃ nirvartayaṃti.[1] tadvat. pūrveṣāṃ sva-śakti-vaikalyam apareṣāṃ sahakāri-kāraṇântara-vaikalyaṃ. *kiṃ-pratisaṃyuktam* iti. kasmiṃ *pratisaṃyuktam. kiṃ-pratisaṃyuktaṃ vipākam apratisaṃyuktāḥ* kām'ādiṣv apratisaṃyuktā *anāsravā abhinirvartayeṣu.*[2] pratisaṃyuktena vipākena bhavitavyaṃ. nâpratisaṃyuktena. kāma-dhātv-ādi-pratisaṃyukta-dharma-svabhāvatvāt. *śeṣās tv* iti vistaraḥ. akuśalāḥ kuśala-s'āsravāś ca śeṣā *ubhayavidhatvāt ubhaya*-prakāratvāt balavad-abhiṣyaṃdita-prakāratvād ity arthaḥ. *nirvartayaṃti vipākaṃ yathā sārāṇy abhiṣyaṃditāni bījāny* aṃkuraṃ. tadvat.

vipākasya hetur iti vistaraḥ. yadi vipāka iti bhāva-sādhano ghañ[3]. vipaktir vipāka iti tatra ṣaṣṭhī-samāsaḥ. vipākasya hetur iti. atha vipacyate svayam iti karma-sādhano ghañ[3]. tatra karma-sādhano *vipāka eva hetur* vipāka-hetur iti. *kiṃ cātaḥ* kaś *câto* doṣaḥ. *yadi vipākasya hetur iti* bhāva-sādhana-parigrahaḥ. *vipāka-jaṃ cakṣur ity etan na prāpnoti.* na hi cakṣur vipakter jātaṃ. kiṃ tarhi. vipakti-hetoḥ karmaṇa ity arthaḥ. na hi vipāko hetuḥ. *atha vipāka eva*

[1] nivart° MSS. ḥgrub-pa. [2] sic N. Qu. °yeuḥ? [3] ghañ a N. ghañ denotes kṛt-suffix a.

hetur iti karma-sādhana-parigrahaḥ. sidhyate tad vipāka-jaṃ cakṣur iti. karmâiva hi [Tib. 199ᵃ] vipāko vipacyata iti kṛtvā. kiṃ tu *karmaṇo vipāka ity etan na prāpnoti.* vipāko hi [1]karmâivôcyate na vipaktiḥ. karmaṇo vipāka iti câtra bhāva-sādhanârtha iṣṭe na karma-sādhanârtha iti. tasmāt karmaṇo vipāka ity etan na prāpnoti. *ubhayathā 'pi yoga ity uktaṃ prāg* iti

vipāka-jâupacayikāḥ. paṃcâdhyātmam

iti[2] atrôktaṃ vipāka-hetor jātā vipāka-jāḥ. madhya-pada-lopād go-rathavad iti bhāva-sādhana-parigrahaḥ. phala-kāla-prāptaṃ vā karma vipāka ity ucyate. vipacyata iti kṛtvā. tasmāj jātā vipāka-jā iti karma-sādhana-parigrahaḥ[3]. phalaṃ tu vipaktir evêti vipākaḥ. phala-vivakṣyāyāṃ bhāva-sādhana evaṃ parigṛhyata ity arthaḥ. tasmād vipāka-jaṃ cakṣur iti madhya-pada-lopāt karma-sādhana-parigrahād vā sidhyati. karmaṇo vipāka iti ca sidhyati. bhāva-sādhana-parigrahāt. vivakṣita-pūrvikā[4] hi śabda-pratipattir iti. *vi-sadṛśaḥ pāko vipāka* iti. hetor *visadṛśaṃ* phalam ity arthaḥ. hetur hi vyākṛta eva. phalaṃ tu avyākṛtam evêti. *sahabhū-hetv-ādīnāṃ tu sadṛśa eva pāka* iti viśeṣaṇam. [Tib. 199ᵇ] Abhidharma-śāstra evaṃ vyutpādyate tenêdaṃ praty ādiśyate.

eka-skaṃdhako vipāka-hetur eka-phala iti vistaraḥ. iha *prāptayo* vṛkṣa-prapāṭikāvac citt'ādibhyaḥ pṛthag avasthitāḥ. tāsāṃ paripūraka-nyāyena pṛthak phalaṃ varṇyate. ekaḥ skaṃdho 'syêty[5] *eka-skaṃdhako vipāka-hetuḥ.* (kāya-vāk-karma taj-jāty-ādayaś ca. vāk-karmaṇo rūpa-skaṃdha-saṃgṛhītatvāt.)[6] yatra skaṃdhe prāptayaḥ. tatrâiva ca taj-jāty-ādaya ity *eka-skaṃdhakaḥ.* yad eva ca prāptīnāṃ phalaṃ tad eva *taj-jāty-ādīnāṃ* iti. sādhāraṇa-phalatvāt *eka-phalaḥ. dvi-skaṃdhaka eka-phalo* vipāka-hetuḥ. *kāya-vāk-karma taj-jāty-ādayaś* ca. *kāya-vāk-karmaṇo* rūpa-skaṃdha-saṃgṛhītatvāt *taj-jāty-ādīnāṃ* ca saṃskāra-skaṃdha-saṃgṛhītatvāt dvi-skaṃdhakaḥ. eka-phalaś ca. teṣām a-pṛthak-phalatvāt. *catuḥ-skaṃdhaka eka-phalaḥ*[7] *kuśalâkuśalāś citta-caitlā* iti. te saha jāty-ādibhir iti. teṣāṃ *citta-caittānāṃ* yathāyogaṃ vedanā-saṃjñā-saṃskāra[8]-vijñāna-skaṃdha-saṃgṛhītatvāt. jāty-ādīnaṃ ca saṃskāra-skaṃdha-saṃgṛhītatvāc catuḥ-skaṃdhako vipāka-hetur eka-phalaḥ sādhāraṇa[9]-phalatvāt. na hi cittasyânyat phalam anyac caitt'ādīnām iti asamāhitatvāt. kāma-dhātau paṃca-skaṃdhako vipāka-hetur nâsti. na hy atra rūpa-skaṃdha-saṃgṛhītaṃ kāya-vāk-karma citta-caittair eka-phalaṃ [Tib. 200ᵃ] bhavati. pṛthak-kalāpatvāt. tri-skaṃdhakas tu triṣv api dhātuṣu nâsti citta-caittānām avaśyam eka-phalatvāt. yathāyogaṃ catuḥ-skaṃdha-

[1] kam° N. [2] Kārikā. I, 36ᵃ. [3] °haṇa N. [4] vipakṣitapūrviko N. [5] 'smêty N. [6] According to Tib. and from the sense this passage must be left out. [7] °la-N. [8] °rā N. [9] °ṇe N.

svabhāvatvāt. *rūpa-dhātāv eka-skaṃdhaka* iti vistaraḥ. *prāptiḥ*[1] saha *jāty-ādibhiḥ* saṃskāra-skaṃdha-saṃgṛhītêty eka-skaṃdhakaḥ. tathâiva sādhāraṇa-phalatvāt eka-phalaḥ. *asaṃjñi-samāpattir* api saha *jāty-ādibhiḥ* tathâiva vaktavyā[2]. vijñapte rūpa-skaṃdha-saṃgṛhītatvāt. jāty-ādīnāṃ ca saṃskāra-skaṃdha-svabhāvatvāt. *dvi-skaṃdhaka eka-phalaḥ* pūrvavat. *kuśale cetasy asamāhite* 'nuparivarti-rūpaṃ nâstîti rūpa-skaṃdha-varjita-vedan'ādi-skaṃdha-saṃgṛhītatvāt catuḥ-skaṃdhakaḥ. *paṃca-skaṃdhakaḥ samāhite cetasi*[3]. anuparivarti-rūpasya citt'ādibhir eka-vartitvāt. *ārūpya-dhātāv* iti vistaraḥ. tatra sarvam eva rūpaṃ nâstîty *eka-skaṃdhakaś catuḥ-skaṃdhakaś* ca vipāka-hetuḥ. *prāptir* iti. tatra saha sva-jāty-ādibhir eka-skaṃdhakaḥ pūrvavat. *nirodha-samāpattir* api saha sva-jāty-ādibhir eka-skaṃdhako vipāka-hetur eka-phala iti su-gamaṃ.

*asti karmê*ti vistaraḥ. yasya jīvitêndriyaṃ vipākaḥ. tasya karmaṇo 'vaśyaṃ taj-*jīvitêndriyaṃ* taj-jāty-ādayaś ca viprayuktā *vipākaḥ*. [Tib. 200ᵇ] tac câtat sarvaṃ dharm'āyatana-saṃgṛhītam ity *ekam āyatanaṃ vipāko vipacyate. yasya mana-āyatanaṃ. tasya dve mano-dharm'āyatane.* tasya hi mana-āyatanasya kalāpe avaśyaṃ vedan'ādayaḥ saha-bhuvo jāty-ādayaś ca vipāka-rūpā bhavaṃti. vedan'ādi-jāty-ādayo dharm'āyatana-saṃgṛhītā iti te dve mano-dharm'āyatane vipāko vipacyate. *evaṃ yasya spraṣṭavy'āyatanam* iti. tasya spraṣṭavyasyâvaśyaṃ jāty-ādayas saṃtîti dharm'āyatanam api vipacyate. na kevalaṃ spraṣṭavy'āyatanam iti dve āyatane tasya vipacyete. *yasya kāy'āyatanaṃ tasya trīṇi*. tad eva kāy'āyatanaṃ spraṣṭavy'āyatanaṃ ca tad-āśraya-bhūta-catuṣkaṃ. tasyâvaśyaṃ bhūta-catuṣk'āśritatvāt. tasya ca jāty-ādibhir bhavitavyam iti dharm'āyatanam api tatra tṛtīyaṃ vipacyate. *evam* iti vistaraḥ. evaṃ yasya *rūpa-gaṃdha-ras'*āyatanānām anyatamad vipākaḥ. tasya trīṇy āyatanāni vipākaḥ. tad ev' āyatanaṃ rūp'ādīnām anyatamat spraṣṭavy'āyatanaṃ ca tad-āśraya-bhūta-svabhāvaṃ dharm'āyatanaṃ ca taj-jāty-ādi-svabhāvam iti. *yasya cakṣur-āyatanaṃ. tasya catvāri.* tad eva cakṣuḥ kāy'āyatanaṃ câvaśyaṃ cakṣuḥ-kāya-pratibaddha-vṛttivāt. spraṣṭavya-dharm'āyatane ca pūrvavat. *evaṃ yasyê*ti vistaraḥ. *evaṃ yasya śrotr'*ādīnām [Tib. 201ᵃ] anyatamad vipākaḥ. tasyâpi catvāry āyatanāni vipākaḥ. tad eva śrotr'ādīnām anyatamad āyatanaṃ kāya-spraṣṭavya-dharm'āyatanāni ca pūrvavat. *asti tat karmê*ti vistaraḥ. *paṃca* yāvad *ekādaś'āyatanā*îti saṃbhavataḥ. na tu dvādaś'āyatanāni vipākaḥ. śabd'āyatanasyâvipāka-svabhāvatvāt.

atr' ācārya-Vasumitro vyākhyāpayati[4]. asti karma yasyâikam eva dharm'āyatanaṃ vipāko vipacyata iti nôpapadyate. kiṃ kāraṇaṃ. ākṣepaka-karma-

[1] prāpti N. [2] °tavyāḥ N. [3] caitasi N. [4] °khyājñayati N.

phalatvāj jīvitêṃdriyasya. yadi tāvat kāma-dhātau jīvitaṃ vipāko[1] vipacyate. karmaṇas tatrâvaśyaṃ kāya-jīvitêṃdriye bhavataḥ kalal'ādy-avasthāsu anutpanne ṣaḍ-āyatane. utpanne tu ṣaḍ-āyatane saptabhir āyatanair bhavitavyaṃ. cakṣur-ādibhiḥ ṣaḍbhir·mana-āyatanena cêti. rūpa-dhātāv api [2]saptabhir ārūpya-dhātāv[2] api mano-dharm'āyatanābhyām avaśyaṃ bhavitavyaṃ. sakala[3]-janm'ākṣepaka-phalatvāj jīvitêṃdriyasya. ko vā 'tra dhātur abhipreta iti brūmaḥ. ārūpya-dhātuḥ. nanu ca tatr' ākṣepaka-karma-phaladtvāj jīvitêṃdriyasya avaśyaṃ mana-āyatanenâpi bhavitavyaṃ. na ca jīvitêṃdaiyam eva vipāko vipacyate. vedanā-prabhāvitatvād vipākasyêti. vedanayā 'pi tatra bhavitavyam iti. atrôcyate. kṣaṇôtpattim etat saṃdhāyôktaṃ. yasmiṃ kṣaṇe ārūpyôpapannasya [Tib. 201[b]] vipāka-jaṃ cittaṃ na samudācarati. tasmin kṣaṇe jīvitêṃdriyam eva vipāko vipacyate. vipākasya jīvitêṃdriyasyâivôtpādān mana-āyatanasya câsamudācārād[4] iti kim arthaṃ tat-samudācāre mana-āyatanam aparaṃ na bhavatîti tasya dve mano-dharm'āyatane iti. tad idaṃ vicāryate. bhavaty evaṃ c' ākṣepakasya karmaṇo jīvitêṃdriyaṃ vipāka iti. jīvitêṃdriye ca vipacyamāne mana-āyatan'ādīny api vipacyaṃte. n' āyatanâṃtara-vipākaḥ pratiṣidhyate. vipāka-hetur[5] iha ciṃtyate. asti tat karma. yasyâikam eva dharm'āyatanaṃ vipacyate. nânyad āyatanam ity etāvad viva= kṣitaṃ. atha mataṃ jīvitêṃdriy'ākṣepakasyâiva karmaṇo mana-āyatan'ādīny api vipacyaṃte. nâikam āyatanam iti. atra brūmaḥ. tasyâiva karmaṇo 'nye 'pi mana-āyatan'ādayas tatra vartamānā vipāko na punar anyasya karmaṇa iti. kiṃ kṛto 'yaṃ niyamaḥ. asti hi saṃbhavo yad ekasya karmaṇo nikāya-sabhāgo vi= pākaḥ. 'nyasya jīvitêṃdriyaṃ. anyasyâiva ca mana-āyatan'ādīni iti. brūyās tvaṃ yathā yasya cakṣur-āyatanaṃ. tasya cakṣuḥ-kāya-spraṣṭavya-dharm'āyatanā= nîti vacane yasya cakṣur-āyatanaṃ vipākaḥ. tasya kāy'āyatanam āvaśyakatvāt. evaṃ mana-āyatan'ādīny api tasyâiva karmaṇo vipāka iti. [Tib. 202[a]] tan na. kvacid eva kasyacit pratibaddha-vṛttitvāt. na hi vinā kāyêṃdriyeṇa cakṣur-iṃdriya-prādurbhāvo 'sti. asaty api tu vipāke manasi jīvitêṃdriya-prādurbhāvo 'stîti asamam etat. ācārya-Saṃghabhadras tv āha[6]. asti[7] karma yasya dharm'= āyatanam eva vipāko vipacyate. yasya jīvitêṃdriyaṃ. yasya cakṣur-āyatanaṃ. tasya paṃca. cakṣuḥ-kāya-rūpa-spraṣṭavya-dharm'āyatanāni. evaṃ yāvaj jihvā= 'yatanaṃ. yasya kāy'āyatanaṃ. tasya catvāraḥ. kāya-rūpa-spraṣṭavya-dharm'= āyanāṇîti. rūpâvinābhāvitvāt rūp'āyatanam api tasyâiva cakṣur-nirvartakasya[8]

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[1] vipyako N. [2]...[2] saptabhinārūpya-dhātām N. [3] saphala N; thams-cad. [4] vā s° MSS.; daṅ....kun-tu mi ḥbyuṅ-ba. [5] °tuṣv N. [6] 順正理論第十六 (冬三 89[b] [11].) [7] nâsti N.; yod. [8] niv° N.; sgrub-par byed-pa.

karmaṇo vipāka iti samayântaram[1] icchati. ayaṃ tv Ācāryo na rūp'āyatanam avaśyaṃ tasyâiva karmaṇo vipāka ity aparaṃ pakṣam avalaṃbate. yasya kāy'āyatanaṃ. tasya trīṇi. yasya[2] cakṣur-āyatanaṃ. tasya catvārîti. na hy anyonyam-avinābhāvino jīvita-nikāya-sabhāg'ādīny[3] āvaśyakam ekasyâiva karmaṇo vipāka ity abhiprāyaḥ. tāv etau pakṣau [4]vibhāṣya-kārair likhitau. tayor yo yasmai rocate. sa tena parigṛhyate. ity alaṃ prasaṃgena.

atha kathaṃ kasyacit karmaṇa ekam āyatanaṃ vipāko vipacyate. kasyacid yāvad ekādaśêty ata āha. *vicitrâvicitra-phalatvāt karmaṇo bāhya-bījavad* iti vistaraḥ. *padma-dāḍima-nyagrodh'ādīnāṃ* [Tib. 202[b]] bījāni *vicitra-phalāni*. mūlâṃkura-nāla-pattra-keśarā-kiṃjalka-karṇikāraiś ca rūpyaṃ hi padma-bīj'ādīnāṃ. aneka-skaṃdha-śākhā-viṭapa-pattra-pallavâṃkura-puṣpa-phala-samṛddhāś ca nyagrodh'ādayaḥ pādapā jala-dharāyamāṇā dṛśyaṃte. kānicid *avicitra-phalāni*. *tad-yathā yava-godhūm'ādīnāṃ* bījāni. eka-rūpa-phalatvāt. bīja-dharmataiṣā. *ekâdhvikasya karmaṇo* 'tītasya *traiyadhviko vpāko vipacyate* atīta-pratyutpannânāgataḥ. na tu dvaiyadhvikasyâpy atītasya pratyutpannasya câikâdhviko 'nāgataḥ. *na tu viparyayād* iti. bahu-kṣaṇikasya karmaṇa eka-kṣaṇikaḥ. mā bhūd atinyūnaṃ hetoḥ phalam iti vartate. *na ca karmaṇā saha vipāko vipacyate*. sahôtpanne saha-bhū-saṃprayuktaka-hetvor vyāpārāt. vipāka-hetoś ca visadṛśa-pākâpekṣatvāt. *nâpy anaṃtaraṃ vipāko vipacyate*. kiṃ kāraṇaṃ. *samanaṃtara-pratyaya'ākṛṣṭatvāt samanaṃtara-kṣaṇasya*. yasmāt samanaṃtara-kṣaṇaḥ samanaṃtara-pratyaya-balen'ākṛṣṭo na vipāka-hetu-balena. yady apy asau samanaṃtara-pratyayo vipāka-hetuḥ itthaṃ câtad eva[5]. yasmāt samanaṃtara-kṣaṇo vipāka-hetoḥ samanaṃtara-pratyayāt kadācit kuśalaḥ kadācid akuśalaḥ kadācid avyākṛtaḥ. [Tib. 203[a]] anyathā hi avyākṛta eva syāt. atha vā samanaṃtara-kṣaṇasya avipāka-svabhāvasya samanaṃtara-pratyay'ākṛṣṭatvād ity abhiprāyaḥ. *pravāhâpekṣo hi vipāka-hetuḥ* citta-caitt'ādi-pravāhe sati atikrāṃte vipāka-hetur vipākaṃ dadyāt. dharmataiṣêty abhiprāyaḥ.

(56[ab]) *uktam eṣām arthato 'dhva-niyama* iti. *arthata ukto* na śabdata ity arthaḥ. dvividhaṃ hi vacanaṃ sva-śabdâbhihitaṃ arthôktaṃ ca. kathaṃ.

sabhāga-hetuḥ sa-dṛśāḥ sva-nikāya-bhuvo 'gra-jāḥ.[7]

tathā

sarvatrag'ākhyāḥ kliṣṭānāṃ sva-bhūmau pūrva-sarva-gā

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[1] samatā'nt° N.; gṣuṅ-lugs gṣan. [2] casya N; gaṅ-gi. [3] °gād abhy N; ris-mthun-pa la-sogs pa. [4] rvibh° N. [5] evaṃ N; kho-na. [6] adya N; rnam-pa gcig-tu. [7] Kārikā. II, 53[ab].

iti[1] vacanāt. sabhāga-sarvatraga[2]-hetū atīta-pratyutpannāv eva sto nânāgatau. aviśeṣa-vacanād eva sahabhū-saṃprayuktaka-vipāka-hetavas traiyadhvikā ity arthata uktāḥ. sabhāga-sarvatraga-hetū eva hi pūrvôtpannau. pūrvôtpannāv eva ca tāv ity avadhāraṇāt. paraspara-phalatva-vacanāt. ciṃt'ādy-akuśal'ādi-svābhāvyāc[3] câṣāṃ an-adhva-patitatvaṃ vyāvartitaṃ[4]. *sūtryata* iti. sūtraṃ sūtrī vā kriyate *sūtryate. uktaṃ câtra kāraṇam* iti. katham uktaṃ. [Tib. 203[b]] niṣyaṃda-phalena hi saphalaḥ sabhāga-hetuḥ. tac cânāgatasyâyuktaṃ pūrva-paścimatā-'bhāvād iti evam-ādi. yac câtat kāraṇam uktaṃ sabhāga-hetoḥ. sarvatraga-hetor apy ukta-rūpaṃ veditavyaṃ. sabhāga-hetu-kalpo hi sarvatraga-hetuḥ. sabhāga-hetur hi kliṣṭaḥ kliṣṭānāṃ. sarvatraga-hetur api kliṣṭaḥ kliṣṭānām eva. kliṣṭa-dharma-sāmānya-kāraṇatvena tv ayaṃ sabhāga-hetuḥ pṛthag vyavasthāpyata ity uktam etat. sabhāga-hetuvad eva câyaṃ nânāgataḥ. niṣyaṃda-phalena ca saphala iti. tadvad evâsya vārttā.

try-adhvakās traya

iti. try-adhvakā eva trayas traya eva *try-adhvakā* iti avadhāraṇāt. kāraṇa-hetur anyathā bhavati. katham cânyathā. *sarvâdhva-gaś câdhva-vinirmuktaś cê*ti. svato 'nye hi svabhāva-varjyāḥ sarva-dharmāḥ kāraṇa-hetur iti[5]. ata evam eva bhavati nânyathā.

(56[cd]) *hetuḥ phalam* iti anyonyâpekṣayâtat dvayam ity ataḥ pṛcchati. *kiṃ punas tat phalaṃ* [6]*yasyâtad-dhetavaḥ*[6] iti.

saṃskṛta-savisaṃyogaṃ phalam

iti. ākāśâpratisaṃkhyā-nirodha[7]-varjyāḥ sarva-dharmāḥ phalam ity uktaṃ bhavati.

*evaṃ tarhî*ti vistaraḥ. *phalatvād asaṃskṛtasya* phalaṃ asaṃskṛtam iti kṛtvā [Tib. 204[a]] *hetunā* svato 'nyenâsya *bhavitavyaṃ*. yasya hetos tad asaṃskṛtaṃ phalaṃ. *hetutvāc câsaṃskṛtasya* svato 'nyenâsya *phalena bhavitavyaṃ*. yasya phalasya tad asaṃskṛtaṃ hetuḥ. nâsaṃskṛtasya te hetu-phale[8]. asaṃskṛtaṃ pratisaṃkhyā-nirodha-lakṣaṇaṃ visaṃyoga-phalaṃ bhavati. na ca tasya hetur ajanyatvāt. hetuś ca bhavati saṃskṛtôtpādâvighna-bhāvâvasthānāt. na ca tasya phalaṃ vyavasthāpyate. phala-pratigrahaṇa-dānâsamarthatvāc ca. *ata eva ca ṣaḍ-vidha-hetv-asaṃbhavād* iti vistaraḥ. na sahabhū-hetur asya saṃprayuktaka-hetur vā saṃbhavati. tena kasyacid dharmasyâsahabhavatvāt. asaṃprayogāc ca. na sabhāga-hetur asya kaścid bhavati. asaṃskṛtasyâsadṛśatvāt. samānabhūmitvâyogāc ca. ata eva câsya na sarvatraga-hetuḥ. asya câkliṣṭatvāt.

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[1] Kārikā. II 55[ab]. [2] Simply sarvatra N. [3] °vyā N; ño-bo-ñid-yin-paḥi phyir. [4] vyāvattitaṃ N. [5] 論六 1[b4]. [6]...[6] °syâtahetavaḥ N. [7] nirodhi N. [8] lo N.

na câsya vipāka-hetuḥ. asaṃskṛtasyâvipāka-svabhāvatvāt. vipāko hi sattva-saṃkhyāto dhātu-patito dharmaḥ. anutpādyatvād eva câsyâite hetavo na bhavaṃti. anutpādyatvād eva câsya kāraṇa-hetur na bhavati. ata evôcyate. kasmān mārgo visaṃyogasya kāraṇa-hetur nêṣyate. yasmāt sa utpādâvighna-bhāvena vyavasthāpitaḥ. na câsaṃskṛtam utpattimad iti. an-adhva-patitatvāc câsya hetavo na bhavanti. adhva-patitasya hi dharmasya hetur vyavasthāpyate. [Tib. 204b] evaṃ ṣaḍvidha-hetv-asaṃbhavān nâsaṃskṛtasya hetuḥ. *paṃcavidha-phalâsaṃbhavāc ca* nâsaṃskṛtasya phalaṃ. kasmāt. sāmānyatas tāvad adhva-vinirmuktasya phala-pratigrahaṇa-dānâsamarthatvāt. tathā hy uktaṃ.

vartamānāḥ phalaṃ paṃca gṛhṇanti. dvau prayacchataḥ

ity[1] evam-ādi. kiṃ ca na tāvad adhipati-phalaṃ bhavati. tad dhi sahôtpannaṃ paścād-utpannaṃ cêṣyate.

apūrvaḥ saṃskṛtasyâiva saṃskṛto 'dhipateḥ phalam

iti[2]. tac cânutpattimad iti nâsya saha-jaṃ paścāj-jātaṃ vā phālaṃ bhavati. anutpattimattvād eva. na ca niṣyanda-phalam. utpattimato hi sadṛśo dharma utpattimān niṣyanda-phalam. ata eva ca na puruṣakāra-phalaṃ asaṃskṛtasya puruṣakārâbhāvāt. yasya hi balena ya utpadyate prāpyate vā. sa tasya puruṣakāra-phalaṃ. ata eva ca na visaṃyoga-phalaṃ. mārgasyâiva hi balena visaṃyogaḥ prāpyaḥ. na câsaṃskṛto mārga iti. na câpi vipāka-phalaṃ. vipāka-hetu-vaidharmyāt. s'āsravo hi vipāka-hetuḥ. na câsaṃskṛtaṃ s'āsravam iti. atha vā paṃcavidha-hetu-vaidharmyāt paṃcavidha-phalâsaṃbhava iti nâsaṃskṛtasya phalaṃ sambhavati. yadi mārgo visaṃyogasya kāraṇa-hetur nêṣyate *kasyêdānīṃ tat phalaṃ.* hetumatā hi phalena bhavitavyaṃ *kathaṃ vā* kena vā prakāreṇa *tat phalaṃ.* āha. yat tāvad uktaṃ kasyêdānīṃ tat phalam iti [Tib. 205a] *mārgasya.* yad apy uktaṃ kathaṃ vā tat phalam iti phalaṃ *tad-balena* mārga-balena *prāpter* ity arthaḥ. atha vâivaṃ pada-saṃbandhaḥ. kasya tat phalam iti. mārgasya tat phalaṃ. katham vā tat phalam iti. tad-balena prāpter iti. *prāptir eva tarhi mārgasya phalaṃ prāpnoti. tasyāṃ eva* prāptau *tasya* mārgasya *sāmarthyāt na visaṃyogaḥ.* kiṃ. mārgasya phalam ity adhikṛtaṃ. *tatrâsāmarthyād* iti. evaṃ *tatra* visaṃyoge mārgasyâsāmarthyād ity arthaḥ. *tasmān na ca* tāvad asya *mārgaḥ kathaṃcid api hetuḥ.* ṣaṇṇāṃ hetūnām anyatamo 'pi hetur asya mārgo na bhavati. *phalaṃ câsya visaṃyogaḥ.* prāpyaṃ phalaṃ na janyam ity abhiprāyaḥ. paṃcavidho hi hetur iti kecid icchaṃti. kārako jñāpako vyaṃjako dhvaṃsakaḥ prāpakaś cêti. kārako hetur bījam aṃkurasya. jñāpapako dhūmo

[1] Kārikā. II, 60ab. [2] K. II, 59cd.

'gneḥ. vyaṃjako dīpo ghaṭasya. dhvaṃsako mudgaro ghaṭasya. prāpako ratho deśâṃtara-prāpaṇīyasyêti. tad evaṃ mārgaḥ prāpako 'sya. na janako hetuḥ. prāpyaṃ ca visaṃyoga-phalaṃ na janyam iti darśitaṃ bhavati. *athâsaty adhipati-phala* iti vistaraḥ. asaṃskṛtasya yadi phalaṃ syāt adhipati-phalaṃ syāt. tasya kāraṇa-hetutvena vyavasthāpanāt.

nâsaṃskṛtasya te

iti[1] vacanāt tad apy asya [Tib. 205[b]] nivāritam iti paricchinne codakaḥ pṛcchati. *athâsaty adhipati-phale katham asaṃskṛtaṃ kāraṇa-hetuḥ. utpatty-anāvaraṇa-bhāvena kāraṇa-hetuḥ. utpatty-anāvaraṇa-bhāva*-vacanāt[2]. saṃskṛtam eva pratîdam asaṃskṛtam kāraṇa-hetur vyavasthāpyate. nâsaṃskṛtaṃ pratîti darśitaṃ bhavati. kasmād asya saṃskṛtavat phalaṃ na vyavasthāpyata ity ata āha. *na câsya phalam asti. adhva-vinirmuktasya phala-pratigrahaṇa-dānâsamarthatvād* iti. adhva-saṃgṛhītasyâiva hi dharmasya phala-pratigrahaṇa-dāna-sāmarthyam asti nânyasya. vakṣyati hi

vartamānāḥ phalaṃ paṃca gṛhṇanti dvau prayacchata

iti[3]. *uktaṃ tu paryāyeṇa hetur* iti. *paryāyeṇôktaṃ* na sva-śabdenêty arthaḥ.

te 'py anityā iti. *te 'py anityā* evêty avadhāraṇād arthān na nityo hetur ity uktaṃ bhavati. *ālaṃbana-pratyayo 'pî*ti. yathā hetavo 'trânityā uktāḥ. evaṃ pratyayā apy anityā evôktaḥ ye hetavo ye pratyayā iti vacanāt. tasmād asaṃskṛtam ālaṃbana-pratyayo na prāpnoti. *utpādāyêty avadhāraṇād* iti. ye hetavo ye pratyayā rūpasyôtpādāya. te 'py anityāḥ. na tu ye 'nutpādāya. dvividhā hi pratyayāḥ. janakāś câjanakāś ca. ālambana-pratyayaś câjanakaḥ ālambana-mātratvāt. ālambana-pratyayo hi nirudhyamāne dharme kāritraṃ karoti. vartamānaiś citta-caittair grahaṇāt.

[Tib. 206[a]] nirudhyamāne kāritraṃ dvau hetū kuruta

iti[4] vacanāt. *nanu ca hetavo 'pî*ti vistaraḥ. hetur api janakaś câjanakaś ca. *tasmād asaṃskṛtasyânāvaraṇa-bhāva-mātreṇâjanakasyâpi kāraṇahetutvâpratiṣedhaḥ. ukta ālambana-pratyayaḥ sūtra* iti. catasraḥ pratyayatā ity atra sūtre. *na tu pratiṣiddhaḥ*. dharmatāyā avirodhān na doṣa ity abhiprāyaḥ. *sūtrāṇi ca bahūny antarhitāni*. mūla-saṃgīti-bhraṃśāt. atr' Ācāryo na nirbaṃdhaṃ karoti. dharmatā-virodho nâstîti. kiṃ tu asaṃskṛtam eva vicāryate 'sti vā na vêti. *sarvam evâsaṃskṛtam* iti. na kevalaṃ pratisaṃkhyā-nirodhaḥ. *rūpa-vedan'ādivad* iti. ādi-śabdena saṃjñ'ādīnāṃ grahaṇaṃ. yathā rūpād vedanā-bhāvântaraṃ vedanāyāś ca saṃjñā yāvat saṃskārebhyo vijñānaṃ. tathā *na* rūp'ādibhyaḥ paṃcabhyo

[1] Kārikā. II, 56[d]. [2] 論六 1[b5]. [3] K. II, 60[ab]. [4] K. II, 64[a].

'saṃskṛtaṃ *bhāvântaram asti*. ato nâsaṃskṛtaṃ dravyam iti Sautrāntikāḥ. *spraṣṭavyâbhāva-mātram* iti. sapratigha-dravyâbhāva-mātram ity arthaḥ. *avinaṣṭa* ity alabhamānāḥ. *utpannânuśaya-janma-nirodhe utpannānām anuśayānāṃ janmanaś ca nirodhe pratisaṃkhyā-balena* prajñā-*balena anyasyânuśayasya janmanaś ca anutpādaḥ pratisaṃkhyā*-[Tib. 206[b]] *nirodhaḥ*. tad evaṃ anuśaya-nirodhaḥ *samudaya-satya* nirodho janma-nirodho *duḥkha*-satya-nirodha ity uktaṃ bhavati. sôpadhiśeṣa-nirupadhiśeṣa-nirvāṇa-vyavasthāpanârthaṃ côbhaya-nirodha-vacanaṃ. Sautrāntika-nayena ke 'nuśayāḥ. kathaṃ ca teṣāṃ janmanaś ca pratisaṃkhyā-balena nirodhaḥ. aṣṭānavater anuśayānāṃ vāsanā 'nuśayaḥ. yasya cânuśayasya yaḥ pratipakṣo mārgaḥ pratisaṃkhyā. tena saha prathame kṣaṇe so 'nuśaya utpadyate. tad-balād dvitīy'ādiṣu kṣaṇeṣu tasya nirodhaḥ. tad-balād eva ca paunarbhavikasya janmanaḥ apratisaṃdhiko nirodhaḥ. *tad-yathā nikāya-sabhāga-śeṣasyê*ti vistaraḥ. *nikāya-sabhāgo* manuṣyatv'ādi-lakṣaṇaḥ. ātmabhāvo vā paṃca-skandha-lakṣaṇaḥ. tasya śeṣas tal-lakṣaṇa evôtpadyamānaḥ. tasya nikāya-sabhāga-śeṣayâ*ntarā-maraṇe* āyuṣya-parisamāpta eva *pratyaya-vaikalyād yo 'nutpādaḥ. so 'pratisaṃkhyā-nirodhaḥ*. pratyaya-vaikalyaṃ punar aṃtyānāṃ skaṃdhānāṃ maraṇa-bhav'ākhyānāṃ nikāya-sabhāga-saṃbandhane yad asāmarthyaṃ upakaraṇ'ādi-pratyayâsāmagryāt. *ato 'sau pratisaṃkhyā-nirodha* iti. sôpadhiśeṣo nirvāṇa-dhātuḥ. *duḥkhasyânutpāda* iti nirupadhiśeṣaḥ. so 'pi tu duḥkhasyânutpādaḥ. yo '*pratisaṃkhyā-nirodha* ity uktaḥ. *nântareṇa pratisaṃkhyāṃ sidhyati*. utpatti-kāraṇânuśaya-[Tib. 207[a]] vaikalyasya pratisaṃkhyāna-kṛtatvāt. *ataḥ pratisaṃkhyā-nirodha evâsau. sva-rasaṃ nirodhād* iti. sv'ātmanā *nirodhān* na prajñā-sāmarthyenêty arthaḥ. *avinaṣṭe tad-abhāvād* iti. *avinaṣṭe* tasmiṃ anuśaye *tasyâ*pratisaṃkhyā-nirodhasya*âbhāvāt. akṛtôtpatti-pratibandhānām* iti. akṛte utpattau pratibandha eṣām iti *akṛtôtpatti-pratibandhāḥ*. teṣāṃ. ya utpatti-pratibandha-bhāvaḥ. *etad atra pratisaṃkhyāyāḥ sāmarthyaṃ. yadi tarhy anutpāda evê*ti vistaraḥ. prahāṇaṃ hi nirvāṇam abhipretaṃ. anāgatasyâiva cânutpāda iti yadi nirvāṇam ucyate. atīta-pratyutpannasyôtpannatvāt nâsty anutpāda iti *katham idam uktaṃ sūtre. atītânāgata-pratyutpannasya duḥkhasya prahāṇāya saṃvartante iti tat sūtra-padaṃ kathaṃ nīyate*. yasya punar dravyântaraṃ nirvāṇaṃ. tasyâtīta-pratyutpannayor api tad-āsevan'ādibhir nirvāṇaṃ prāpyata iti sunītam idaṃ sūtraṃ bhavatîti. *tad-ālambana-kleśa-prahāṇād* iti. atīta-pratyutpanna-duḥkh'*ālambana-kleśa-prahāṇād* ity arthaḥ. *yo rūpe chanda-rāga* iti. *chando* 'nāgate 'rthe prārthanā. *rāgas* tu prāpte 'rthe 'dhyavasānaṃ. *vistareṇa yāvad vijñānam* iti. yo vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne [Tib.

207[b]] chanda-rāgaḥ. taṃ prajahīta. chanda-rāge prahīṇe evaṃ vas tad vijñānaṃ prahīṇaṃ bhaviṣyati. *evaṃ triyadhvikasyâpi duḥkhasyê*ti. chanda-rāga-prahāṇam eva rūp'ādi-duḥkha-prahāṇaṃ. tasya cânāgatasya chanda-rāgasyânutpādo bhavati. atas *triyadhvikasyâpi duḥkhasya* prahāṇaṃ yujyata iti darśayati. *eṣa eva naya* iti. yady atītânāgata-pratyutpannasya kleśasya prahāṇāyêti pāṭhaḥ. tatrâpy *eṣa eva naya* iti. yaḥ kleśe rāge dveṣe vā chanda-rāgaḥ. taṃ prajahītêti vistaraḥ. tad-ālambana-kleśa-prahāṇād api kleśasya prahāṇaṃ. na svabhāvata evêti traiyadhvikasyâpi kleśasya prahāṇaṃ yujyate ity arthaḥ. *atha vê*ti vistaraḥ. pūrva-janmani bhavaḥ *paurvajanmikaḥ*. iha-janmani bhava *aihajanmikaḥ*. tad evam aikakṣaṇikaḥ kleśaḥ paryudasto bhavati. katham etat pratyetavyaṃ. paurvajanmikaḥ sarva-kleśaḥ sambadhyate aihajanmikaś ca. na punar aikakṣaṇika ity ata āha. *yathā tṛṣṇā vicariteṣv* iti vistaraḥ. anyatrâpy evaṃ darśanāt evaṃ pratyetavyaṃ. *aṣṭādaśa tṛṣṇā-vicaritāni* katham atīte 'dhvani ekasmiṃ kṣaṇe yojyaṃta iti ato *'tītaṃ janmâdhikṛtyôktaṃ*. aṣṭādaśa tṛṣṇā-vicaritāni. asmîti bhikṣavaḥ satîttham asmîti [Tib. 208[a]] bhavati. evam asmîti anyathā 'smîti sad asmîti a-sad asmîti bhavati. bhaviṣyāmîty asya bhavati. na bhaviṣyāmîtthaṃ bhaviṣyāmi evaṃ bhaviṣyāmi anyathā bhaviṣyāmîty asya bhavati. syām ity asya bhavati. itthaṃ syām evaṃ syāṃ anyathā syām ity asya bhavati. api syām ity asya bhavati. apîtthaṃ syām apy evaṃ syām apy anyathā syām ity asya bhavati. *evaṃ yāvat pratyutpannaṃ*. tathêhâpi paurvajanmikaḥ kṛtsnaḥ kleśa-pravāhaḥ aihajanmikaś ca saṃbadhyate n' aikakṣaṇika iti. tad evaṃ prasādhyatā-'bhiprāyaṃ bravīti. *tena ca kleśa-dvayenê*ti vistaraḥ. paurvajanmiken' aihajanmikena cêti *kleśa-dvayenâ*syāṃ *saṃtatau pratyutpannāyāṃ bīja-bhāvo* vāsanā-lakṣaṇaṃ sāmarthyam *āhito 'nāgate 'syôtpattaye. tasya* bīja-bhāvasya *prahāṇāt tad api* kleśa-dvayaṃ *prahīṇaṃ bhavati. yathā vipāka-kṣayād* vipākôpabhogāt *karma kṣīṇaṃ bhavatîty upacaryate.* tadvat. [Tib. 208[b]] anāgatasya tarhi katham prahāṇaṃ vyavasthāpyate. na hi tena saṃtatau bīja-bhāva āhito yasya prahāṇāt prahāṇaṃ bhaved ity ata āha. *anāgatasya punar duḥkhasya kleśasya vā bījâbhāvād atyantam anutpādaḥ prahāṇam* iti. bījâbhāvaś ca pratisaṃkhyā-balena bhavati. *na hi niruddhe* 'tīte *nirodhâbhimukhe ca* pratyutpanne *yatnaḥ* pratipakṣôtpādane *yatnaḥ sârthakaḥ* saprayojanam ity arthaḥ. *virāgas teṣām agra* iti. rāga-kṣayo *virāgaḥ* pratisaṃkhyā-nirodha ity arthaḥ. *katham asatām asann agro bhavitum arhatî*ti. *katham asatām* ākāś'ādīnām asaṃskṛtānām *asann* asaṃskṛto virāgo *'gro bhavitum arhatî*ti. asyôttaraṃ bravīti. *abhāvo 'pi kaścid* iti vistaraḥ. *dvitīyasya cê*ti. *dvitīyasya* samudaya-satyasyânaṃtaraṃ

dṛṣṭaṃ svayaṃ prajñayā *uddiṣṭaṃ* parebhyo deśanayā *trayāṇāṃ pūraṇaṃ* tṛtīyaṃ bhavati. *kiṃ syād* iti. ko doṣaḥ syād ity arthaḥ. *kiṃ ca punaḥ syād* iti. ko guṇaḥ syād ity arthaḥ. kiṃ ca punaḥ syād iti guṇa-paripraśna āha. *Vaibhāṣika-pakṣaḥ pālitaḥ syād* iti. yat tûktaṃ kiṃ syāt ko doṣaḥ syād iti atrôcyate. *abhūtaṃ tu parikalpitaṃ syād* iti. doṣaḥ syād ity arthaḥ. *rūpa-vedan'ādivad* iti. pratyakṣataḥ. [Tib. 209ᵃ] *cakṣur-ādivad* iti. karmato 'numānata ity arthaḥ. asakṛd-vyākhyātam[1] etat. *vastuna* iti. rāg'ādi-vastunaḥ. *hetu-phal'ādi-bhāvâsaṃbhavād* iti. ādi-śabdena sva-svāmy-avayavâvayavi-sambandh'ādayo gṛhyante. na hi vastuno nirodhe hetuḥ phalam avayavâvayavī'ty-evam-ādi. *tasyâtarhi prāpti-niyama* iti vistaraḥ. tasya nirodhasya yo 'yaṃ prāpter niyamaḥ. asyâiva nirodhasya prāptir nânyasyêti tasmiṃ prāpti-niyame *ko hetuḥ*. na hi nirodhasya prāptyā sârdhaṃ kaścit saṃbandho 'sti hetu-phal'ādi-bhāvâsaṃbhavāt. *dṛṣṭadharma-nirvāṇa-prāpta* iti. sôpadhiśeṣa-nirvāṇa-stha ity arthaḥ. *yady abhāvaḥ katham asya prāptiḥ syāt. pratipakṣa-lābhenê* ti vistaraḥ. ārya-mārga-lābhena *kleśasya punarbhavasya côtpāde 'tyanta-viruddhasy' āśrayasya lābhāt prāptaṃ nirvāṇam ity ucyate. abhāva-mātratvam* iti. mātra-śabdo dravyântaratva-nivṛtty-arthaḥ. *yat khalv asyê* ti vistaraḥ. *prahāṇaṃ* yāvad *aprādurbhāva* iti paryāya-śabdā ete. aprādurbhāva ity etat spluṭam ity udāharaṇam uktaṃ. *nâsmiṃ prādurbhāva ity ato 'prādurbhāvā* ity adhikaraṇa-[Tib. 209ᵇ] sādhanaṃ iti darśayanti. na tu aprādurbhūtir aprādurbhāva iti bhāva-sādhanam ity arthaḥ. *yata eva tat-prāptiḥ parikalpyate* yato mārgāt prahāṇaḥ prāptaḥ parikalpyate. *tasmiṃ sati mārge prāpte vā duḥkhasyêṣyatām aprādurbhāvaḥ*. kim anyena nirvāṇena parikalpitena. *vimokṣas tasya cetasa* iti. nirupadhiśeṣa-nirvāṇa-kāle Bhagavataḥ. *yathāvastu* yath'ālambanaṃ. *saṃyogasya vastu* yatra kleśena saṃyujyate. *sa vastukā dharmā* iti sahetukāḥ. *parigraha-vastu* parigṛhyata iti parigrahaḥ. sa eva vastu parigraha-vastu.

(57) *ante 'bhihitatvād* iti. kārikāyā ante vipāka-hetuḥ paṭhitaḥ. *tasya vipāka-phalam eva.*

pūrvaḥ

kāraṇa-hetuḥ ślok'ādau paṭhitatvāt. tasy-

âdhipa-jaṃ phalaṃ.

adhipatir adhipaḥ. tasmāj jātaṃ adhipa-jaṃ adhipati-phalam ity arthaḥ. pūrvasy' ādhipatam iti kecit paṭhanti. adhipater idaṃ phalaṃ ādhipatam iti. ādhipatyam iti tu prāpnoti. dity-adity-āditya-paty-uttara-padāṇ ṇya ity[2] apavādāt.

[1] °khyānam MSS.; bśad-zin-to. [2] Pāṇini 4, 1, 85.

athâpavāda-viṣaye 'py utsarga-samāveśa iti bhavet. bhavec ca tadrūpaṃ. *etad ev' ādhipatyam* iti. yad anāvaraṇa-bhāva-mātrâvasthānaṃ. *aṃgībhāvo 'pi vā 'stî*ti. pradhāna-bhāvo 'pi janaka-bhāvo 'pîty arthaḥ. tad anena dvividhasyâpi kāraṇa-hetoḥ kārakasya vā 'dhyupekṣakasya vā 'dhipati-phalaṃ [Tib. 210ª] astîti darśitaṃ bhavati anyatrâsaṃskṛtāt. yasmād vakṣyati.

apūrvaḥ saṃskṛtasyâiva saṃskṛto 'dhipateḥ phalam.

iti.[1] *daśānām āyatanānām* iti. cakṣū-rūp'āyatanayor yāvat kāya-spraṣṭavy'āyatanayoḥ. cakṣuḥ pratītya rūpāṇi côtpadyate cakṣur-vijñānaṃ yāvat kāyaṃ pratītya spraṣṭavyāni côtpadyate kāya-vijñānam iti vacanāt. kāraṇa-hetur eva câyaṃ. na hi cakṣur-ādīny āyatanāni cakṣur-vijñān'ādīnāṃ sahabhū-hetv-ādayaḥ paṃca hetavaḥ saṃbhavaṃti. mana-āyatanaṃ tu mano-vijñānasya sabhāga-hetv-ādi saṃbhavati. dharm'āyatanam api sahabhū-saṃprayuktaka-hetv-ādi saṃbhavatîti na kāraṇa-hetur evéty avadhāryate. tasmād daśānām ity uktaṃ na dvādaśānām iti. *bhājana-loke ca karmaṇāṃ*. kim. *aṃgī-bhāvo 'sti* kāraṇa-hetor ity adhikṛtaṃ. bhājana-loko hi kuśalâkuśala-karma-janito 'py avyākṛto 'pi na vipāka-phalam iṣyate. sattv'ākhyo vipāka iti[2] lakṣaṇāt. tasmāt kāraṇa-hetor etad adhipati-phalaṃ. *śrotr'ādīnām api* na kevalaṃ cakṣuṣo 'sti. kiṃ. *cakṣur-vijñānasyôtpattau pāraṃparyeṇ' ādhipatyaṃ*. na sākṣāt yathā cakṣuṣaḥ. kathaṃ jñāyata iti āha. *śrutvā draṣṭu-kāmatôtpatteḥ*. draṣṭu-kāmatāyāṃ ca cakṣur-vijñānam utpadyata ity abhiprāyaḥ. [Tib. 210ᵇ] *evam-ādi yojyam* iti. ghrātvā draṣṭu-kāmatôtpatter ity ādi yojyaṃ.

sabhāga-sarvatragayor niṣyandaḥ

phalam iti vartate. sabhāga-sarvatraga-hetvor eva niṣyanda-phalam ity avadhāryate. puruṣakāra-phalam api hi tayor anantaraṃ saṃbhavati.

pauruṣaṃ dvayor

iti. *puruṣakāra-phalam eva sahabhū-saṃprayuktaka-hetvor* ity avadhāraṇaṃ. puruṣakārasya phalaṃ pauruṣaṃ. puruṣakāra-phalam ity arthaḥ. *puruṣa-bhāvâvyatirekāt puruṣakāraḥ* puruṣa-bhāvān na vyatiriktaḥ. puruṣa-karmâiva hi puruṣakāro na puruṣād anyaḥ. na hi karma karmavadbhyo 'nyad iṣyate Bauddhaiḥ. tasmāt puruṣakārasya yat phalaṃ. tat puruṣasyâivêti pauruṣam ity ucyate. *yasya dharmasya yat kāritram* iti. yasya dharmasya yat karma yā kriyā. sā tasya puruṣa-kāra ity arthaḥ. nanu cântar-vyāpāra-puruṣâbhāve dharma-mātraṃ puruṣa iti ato dharma-kāra iti prāpnoti. na puruṣakāra ity ata āha. *puruṣakāra iva hi puruṣakāraḥ*. *yathā loke* kalpitasya puruṣasya puruṣakāraḥ.

[1] Kārikā. II, 59ᶜᵈ. [2] Cf. K. II, 58ᵃᵇ.

evaṃ dharmasyâpîti puruṣakāra iva puruṣakāraḥ. dṛṣṭântaṃ kathayati. *kāka-jaṃghā oṣadhir* ity-ādi. kāka-jaṃgh'ākārā oṣadhiḥ kāka-jaṃghêty ucyate. matta-hastī 'va yo dṛṣṭaḥ śūro vā. sa manuṣyo *matta-hastī* 'ti. *kim anyeṣām* [Tib. 211ª] iti. hetūnāṃ. *anyeṣām apy astî*ti. sabhāga-sarvatraga-kâraṇa-hetūnāṃ. *anyatra vipāka-hetoḥ*. kasmād ity āha. *yasmāt sahôtpannaṃ samanantarôtpannam vā puruṣakāra-phalam* iti. sahabhū-saṃprayuktaka-hetvor hi sahôtpannaṃ phalam uktaṃ. tac ca puruṣakāra-phalam eva. na hy anyat phalaṃ sahôtpannam asti. sabhāga-sarvatraga-hetvor anaṃtarôtpannam eva puruṣakāra-phalaṃ. kāraṇa-hetos tûbhayathā. kiṃ punar niṣyanda-phalād adhipati-phalād vā 'nyat puruṣakāra-phalaṃ. nêty ucyate. tad eva hi phalaṃ tat-tan nāma labhate. tathā hi tad-dhetu-sadṛśôtpatter niṣyanda-phalaṃ. tad-balenôtpatteḥ puruṣakāra-phalaṃ. a-vighna-bhāvâvasthānenôtpatteś câdhipati-phalam iti. *na caiva vipākaḥ*. kiṃ. sahôtpanno vā samanantarôtpanno vêty adhikṛtaṃ.

(58, 59) *vipāko 'vyākṛto dharma*

iti vistaraḥ.

avyākṛta

eva

sattv'ākhya

eva

vyākṛtôdbhava

evêty avadhāraṇaṃ.

avyākṛta

iti anivṛtâvyākṛto vivakṣitaḥ. sattva iti ākhyā yasya. sa

sattv'ākhyaḥ.

sattva-saṃtāna-ja ity arthaḥ. vyākṛtād udbhavatîti

vyākṛtôdbhavaḥ.

aupacayika-naiṣyandikau tu na vyākṛtād udbhavataḥ. [Tib. 211ᵇ] nanu ca indriya-mahābhūtôpacayo dhyāna-viśeṣa-samāpannasya bhavati. asāv api vyākṛtād udbhavati. sa vipākaḥ prāpnoti. nirmāṇa-cittaṃ câpi. tathâîva samādhi-citta-saṃbhūtatvāt. nâîṣa doṣaḥ.

vyākṛtôdbhava

ity *uc*-chabda uttara-kālârthaḥ. *vyākṛtāt* kuśalād akuśalād vā *ya uttara-kālam eva bhavati na yugapan nâpy anantaraṃ. sa vipāka* iti. samādhi-jas tûpacayaḥ samādhinā saha cânantaraṃ ca bhavati. nirmâṇa-cittaṃ tv anaṃtaram eva ca bhavati. vipākaś ca samānabhūmika evâbhipreta ity etac côbhayaṃ bhinna-bhū-

mikam api bhavatîti na vipākasya prasaṃgaḥ.

niṣyando hetu-sadṛśa

iti. kuśala-kliṣṭânivṛtâvyākṛta-sādṛśyam adhikṛtya. yady evaṃ kuśala-s'āsravasya hetor anāsravaṃ niṣyanda-phalaṃ prāpnoti kuśala-sādṛśyāt. na. nikāya-sādṛśyâbhāvāt. samāna-nikāyo hi sabhāga-hetur iṣyate. na sarvaḥ. *bhūmitaḥ kliṣṭatayā câsya sādṛśyam* iti. asya sarvatraga-hetoḥ sādṛśyaṃ bhūmitaḥ kliṣṭatayā ca. kena saha. sva-phalena. katham iti. bhūmitas tāvat sarvatraga-hetuḥ kāmâvacaro yāvad bhāvāgrikaḥ[1]. tat-phalam api kāmâvacaraṃ yāvad bhāvāgrikam[2] iti. kliṣṭatayā ca sarvatraga-hetur api kliṣṭaḥ. tat-phalam api kliṣṭaṃ. *na tu prakārataḥ* sādṛśyaṃ yathā sabhāga-hetoḥ. [Tib. 212ᵃ] *yasya tu prakārato 'pi sādṛśyaṃ*. yasya sarvatraga-hetoḥ sva-phalena saha prakārato 'pi sādṛśyaṃ. sa[3] sarvatraga-hetur *abhyupagamyate eva sabhāga-hetur* iti. bhūmi-kliṣṭatva-sādṛśyād dhi sarvatraga-hetur bhavati. sabhāga-hetuś ca sa bhavati prakārato 'pi sādṛśyāt. *ata eva catuṣ-koṭikaḥ kriyate*. ubhaya-svabhāvatayā tṛtīya-koṭi-saṃbhavāt. *prathamā koṭir asarvatragaḥ sabhāga-hetur* iti. rāg'ādikaḥ sabhāga-hetuḥ. sa hi sabhāga-hetur eva sva-naikāyikasya kleśasya. na tu sarvatraga-hetur a-sarvatraga-svabhāvatvāt. *dvitīyā 'nya-naikāyikaḥ sarvatraga-hetur* iti. satkāya-dṛṣṭy-ādikaḥ sarvatragaḥ. sa hi sarvatraga-hetur eva sarvatraga-svabhāvatvāt. anya-naikāyika-kliṣṭa-hetutvāc ca. na sabhāga-hetuḥ. anya-naikāyike kliṣṭe sabhāga-hetutvâbhāvāt. *tṛtīyā eka-naikāyikaḥ sarvatraga-hetur* iti. satkāya-dṛṣṭy-ādikaḥ sarvatragaḥ. sa hi eka-naikāyikasya kleśasya sabhāga-hetuḥ. eka-naikāyika-kliṣṭa-sādṛśyāt. sarvatraga-hetuś ca saḥ. tasya sarvatragatvād eka-naikāyika-kliṣṭa-hetutva-yogena sarvatraga-hetutva-yogāc ca. *caturthī etān ākārān sthāpayitvê* ti. tri-koṭy-uktāṃ dharma-prakārāṃ varjayitvêty arthaḥ. tad-yathā kliṣṭā dharmāḥ kuśalānāṃ na sabhāga-hetur asādṛśyāt. na sarvatraga-hetuḥ. ata eva kuśalānāṃ câkliṣṭatvāt. [Tib. 212ᵇ] evaṃ kuśalāḥ kliṣṭānāṃ yojyaṃ. kliṣṭā api kliṣṭānāṃ na sabhāga-hetuḥ. nâpi sarvatraga-hetur bhavanti. tad-yathā rāg'ādayo 'nya-naikāyikānāṃ kliṣṭānāṃ na sabhāga-hetur anya-naikāyikatvāt. na sarvatraga-hetur asarvatragatvād rāg'ādīnām iti. sarvatragā api dharmāḥ kliṣṭānām eka-naikāyikānām api na sabhāga-hetur na sarvatraga-hetuḥ. yady anāgatās te bhavantîti yojyaṃ.

visaṃyogaḥ kṣayo dhiyê ti.

dhiyā prāpymāṇo nirodho visaṃyoga-phalam ity arthaḥ. *tenê* ti. *tena* kāraṇena. yasmāt *kṣayo* nirodho *dhīḥ* prajñā. *tena* kāraṇena *pratisaṃkhyā-nirodho visaṃyoga-phalam ity uktaṃ bhavatî* ty ācaṣṭe.

[1] bhav° MSS. [2] bhav° MSS. [3] supplied from Tib.

yad-balāj jāyate

iti vistaraḥ. yasya balaṃ yad-balam iti ṣaṣṭhī-samāsaḥ. yasya balāj jāyate

yat

saṃskṛtaṃ.

tat phalaṃ

tasya

puruṣakāra-jaṃ

puruṣakārāj jātaṃ puruṣakāra-jaṃ puruṣakāra-phalam ity arthaḥ. udāharaṇaṃ kathayati. *tad-yathā adhara-bhūmikasya* kāmâvacarasya prathama-dhyāna-bhūmikasya vā *tat-prayoga-cittasya upari-bhūmikaḥ* prathama-dhyāna-bhūmiko dvitīya-dhyāna-bhūmiko vā *samādhiḥ*. phalaṃ puruṣakāra-jam ity adhikṛtaṃ. *s'āsravasya* dharmasya *anāsravaḥ*. *dhyāna-cittasya nirmāṇa-cittaṃ* tad eva phalaṃ bhavati. [Tib. 213ª] *ādi*-śabdenânyad api. tad-yathā kāmâvacarān maraṇa-cittād rūpâvacaraḥ prathamo 'ntarābhava-kṣaṇa ity evam-ādi vijātīyôdāharaṇaṃ niṣyanda-phala-vivecanârthaṃ. adhara-bhūmikasya hi prayoga-cittasya upari-bhūmikaḥ samādhir na niṣyanda-phalaṃ. bhinna-bhūmikaṃ hi na hetu-sadṛśaṃ. nâpi s'āsravasya anāsravam iti vaktavyaṃ. na tu sarvaṃ niṣyanda-phalaṃ puruṣakāra-phalaṃ bhavati yad dhi yasya balāj jāyate sadṛśaṃ samāna-bhūmikaṃ anantaraṃ ca bhavati. tat tasya puruṣakāra-phalaṃ niṣyanda-phalaṃ ca bhavati. catuḥ-koṭikaṃ câtra bhavati. asti puruṣakāra-phalam eva na niṣyanda-phalaṃ. yathôdāhṛtaṃ. asti niṣyanda-phalam eva na puruṣakāra-phalaṃ. sabhāga-sarvatraga-hetvor vyavahitaṃ phalaṃ. asty ubhayaṃ. samanantarôtpannaṃ sabhāga-sarvatraga-hetvoḥ phalam. asti nôbhayaṃ. tad-yathā vipāka-hetor vipāka-phalaṃ. pratisaṃkhyā-nirodho 'pi puruṣakāra-phalam iṣyate. na câsau hetu-balāj jāyate nityatvād ity ataḥ kārikāyām anuktaṃ tad upasaṃcaṣṭe. *pratisaṃkhyā-nirodhas tu yad-balāt prāpyata iti vaktavyam* iti. pratisaṃkhyā-balena hi pratisaṃkhyā-nirodhaḥ prāpyate. tasmāt sa pratisaṃkhyāyāḥ puruṣakāra-[Tib. 213ᵇ] phalaṃ bhavati.

apūrva

iti vistaraḥ. apūrvaḥ *pūrvôtpannād anyaḥ*. kaḥ punar asau. sahôtpannaḥ paścād-utpannaś ca. na hi pūrvaṃ phalaṃ paścād dhetur bhavati. *saṃskṛta eva dharmo 'dhipati-phalaṃ* nâsaṃskṛtaḥ. saṃskṛtasyâiva nâsaṃskṛtasya. phala-pratigrahaṇa-dānâsamarthatvāt. *sarvasyê*ti. janakasyâvighna-bhāvâvasthāyinaś ca. *kartuḥ puruṣakāra-phalam* iti.

yad-balāj jāyate yat tat phalaṃ puruṣakāra-jam

iti vacanāt. *akartur apy adhipati-phalam* iti.

apūrvaḥ saṃskṛtasyâiva saṃskṛto'dhipateḥ phalam

iti vacanāt. *anyeṣām adhipati-phalam evê*ti. aśilpinām avighna-bhāvâvasthāyināṃ tac-chilpam adhipati-phalam eva na puruṣakāra-phalaṃ. tad evaṃ catuḥkoṭikaṃ bhavati. asti puruṣakāra-phalam eva nâdhipati-phalaṃ. tad-yathā visaṃyoga-phalaṃ. asty adhipati-phalam eva na puruṣakāra-phalaṃ. udāsīnasya hetor vyavahitaṃ ca phalaṃ. asty ubhayaṃ. sahôtpannaṃ anantarôtpannaṃ ca kārakasya hetoḥ. asti nôbhayaṃ. tad-yathā ākāśam apratisaṃkhyā-nirodhaś cêti.

(60) *vartamānāḥ phalaṃ paṃcê*ti.

vartamānā eva phalaṃ

*gṛhṇantî*ty

avadhāraṇaṃ. *pratigṛhṇantî*ti. ākṣipanti [Tib. 214ª] hetu-bhāvenâvatiṣṭhanta ity arthaḥ. *kāraṇa-hetur apy evam* iti. vartamāna eva phalaṃ pratigṛhṇāti nâtīto nânāgato vā. *sa tu nâvaśyaṃ saphala iti nôcyate.* tathā hy asaṃskṛtaṃ kāraṇa-hetur iṣyate. na câsya phalam asti. anāgataś ca kāraṇa-hetuḥ. na ca pūrvam utpadyamānena dharmeṇa sa-phalaḥ.

dvau prayacchata

iti. vartamānāv adhikṛtaṃ. *sahabhū-saṃprayuktaka-hetū vartamānāv eva phalaṃ prayacchataḥ. yuktaṃ tāvad yad atītāv* iti. niṣyanda-phalena saphalāv etāv uktau.

sabhāga-sarvatragayor niṣyanda

iti[1] vacanāt. *atha kathaṃ vartamānau niṣyanda-phalaṃ prayacchataḥ.* na hi tayor vartamānâvasthāyāṃ niṣyando dṛśyate ity ata āha. *samanantara-nirvartanāt.* kiṃ. phalaṃ prayacchata ity adhikṛtaṃ. *tau câpy atītau bhavata* iti. hetuphalayor asamavadhānāt. *na punas tad eva datta* iti. na punas tad eva phalaṃ prayacchata ity arthaḥ. datta iti hy ākhyāta-padaṃ dvi-vacanântaṃ. vartamānâvasthāyām eva dattatvāt. na hi vartamānatām ānītaṃ punar ānetuṃ śakyate. yadā ca tāv atītau phalaṃ prayacchataḥ. tadâiva tat sva-phalaṃ prayacchataḥ. utpadyamānâvasthāyām eva hi phalaṃ nirvartate nânyadā. kevalaṃ tu vyavahitam tat phalam ity avagantavyaṃ. *kuśala-mūlāni samucchindan yāḥ prāptīḥ sarva-paścād vijahātî*ti. iha kuśala-[Tib. 214ᵇ] mūlāni krameṇa samucchidyante. kathaṃ. mithyā-dṛṣṭir nava-prakārā. mṛdu-mṛdvī yāvad adhimātrâdhimātrā. kuśala-mūlāny api nava prakārāṇi tad-viparyayeṇa mṛdu-mṛdvyā mithyā-dṛṣṭyā 'dhimātrâdhimātrāṇi kuśala-mūlāni samucchidyante yāvad adhimātrâdhimātrayā

[1] Kārikā. II, 57ᶜ.

mithyā-dṛṣṭyā mṛdu-mṛdūni kuśala-mūlāni samucchidyante. bhāvanā-heya-kleśavat. tatrâṃtyâvasthāyāṃ mṛdu-mṛdūni kuśala-mūlāni na samudācaraṃti. prāptayas tu teṣāṃ mṛdu-mṛdūnāṃ samudācaranti. tāḥ sarva-paścimakās[1] tadā vijahāti. tāsāṃ prāptīnāṃ prāptīr nirodhayatîty arthaḥ. tāḥ prāptayo 'ntyâvasthāḥ kuśalaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti. phala-parigrahaṃ karoti. na dadāti sva-niṣyanda-phalaṃ. kuśalasya kṣaṇântarasya janyasyâbhāvāt. *dvitīyā koṭiḥ.* dadāti na pratigṛhṇātîti. *kuśala-mūlāni pratisaṃdadhāno yāḥ sarva-prathamaṃ pratilabhate.* yāḥ prāptīḥ sarva-pūrvaṃ pratilabhate. tāḥ kuśalaḥ sabhāga-hetuḥ phalaṃ dadātîti. prāptiṃ sva-niṣyandaṃ janayati. na tu pratigṛhṇāti pūrvam eva pratigṛhītatvāt. ayaṃ tu sâvadyo dvitīya-koṭi-nirdeśaḥ. kuśala-mūla-pratisaṃdhāna-kāle hi nava-prakārāṇām api kuśala-mūlānāṃ prāptayo 'tītânāgata-pratyutpannāḥ samaṃ pratilabhyaṃte. tāsāṃ yā atītāḥ prāptayaḥ. sa kuśalaḥ sabhāga-hetuḥ phalaṃ dadāti na pratigṛhṇāti pratigṛhītatvād [Tib. 215ª] iti yuktam etat. yās tu vartamānās tathâîva pratilabdhāḥ prāptayaḥ. sa kuśalaḥ sabhāga-hetuḥ katham avadhāryate. phalaṃ dadāty eva na pratigṛhṇātîti. sa hi pratigṛhṇāti ca dadāti cêti. evam aviśeṣitatvāt sâvadyo 'yaṃ dvitīya-koṭi-nirdeśaḥ. tasmād Ācarya āha. *evaṃ tu vaktavyaṃ syāt. tā eva pratisaṃdadhânasyê*ti. tā eva prāptayaḥ kuśalaḥ sabhāga-hetuḥ phalaṃ dadāty eva sva-niṣyanda-phala-dānāt. na pratigṛhṇāti pūrva-pratigṛhītatvāt. *tṛtīyā koṭiḥ.* phalaṃ pratigṛhṇāti dadāti cêti. *a-samucchinna-kuśala-mūlasya śeṣāsv avasthāsv* iti. dve avasthe hitvā. yasyām avasthāyāṃ kuśala-mūlāni samucchindan yāḥ prāptīḥ sarva-paścād vijahāti. yasyāṃ câvasthāyāṃ kuśala-mūlāni pratisaṃdadhāno yāḥ sarva-prathamaṃ pratilabhate. yathā 'smad-ādīnāṃ kuśalāḥ prāptayaḥ phalaṃ pratigṛhṇanti dadati cêti. visabhāga-kṣaṇântarâ-vyavahita iti vaktavyaṃ. na vaktavyaṃ. visabhāga-kṣaṇântara-vyavadhāne 'pi prāpti-lakṣaṇasya sabhāga-hetoḥ phala-pratigrahaṇa-dāna-saṃbhavāt. *caturthy etān ākārān sthāpayitvā.* tad-yathā ūrdhva-bhūmeḥ parihīṇasya [Tib. 215ᵇ] ūrdhva-bhūmikānāṃ kuśalānāṃ yāḥ prāptayaḥ. tāḥ kuśalaḥ sabhāga-hetur na phalaṃ pratigṛhṇāti. pūrvaṃ pratigṛhītatvāt. na dadāti. tad-bhūmi-parihīṇasya tad-bhūmikānāṃ kuśala-mūlānāṃ dharmāṇāṃ prāpty-abhāvāt. evaṃ samucchinna-kuśala-mūlâvasthāyām api vaktavyaṃ.

atr' ācārya-Saṃghabhadra āha[2]. nâitad yujyate yad uktam. evaṃ tu vaktavyaṃ syāt. tā eva pratisaṃdadhānasyêti. kasmāt. na hi yās tāḥ sarva-paścād-vihīnāḥ. tāsām eva tan niṣyanda-phalaṃ. yāḥ pratisaṃdadhānaḥ sarva-

[1] °mādikāyās MSS. thams-cad-kyi tha-ma. [2] 順正理論第十八 (冬三 98ª⁹.)

prathamaṃ pratilabhata iti. pūrva-niruddhasyâpi hi tat-prāpti-saṃtānasya sa niṣyanda iti. ataḥ kathaṃ phala-grahaṇāt kṛtsna eva tat-sabhāga-hetur gṛhītaḥ syād iti tad-artham evêdam ucyate. tasmād yathā-nyāsa eva sādhv iti. tad eva ubhayatrâpi pāṭha-doṣa udgrāhite kataraḥ pāṭhaḥ śreyān iti. atrâbhidharma-pāṭha eva śreyān iti paśyāmaḥ. nanu côktam. aviśeṣitatvāt kuśala-pratisaṃdhāna-kāle pratilabdhā vartamānāḥ prāptayaḥ phalaṃ dadati pratigṛhṇanty api. nanu dadaty eva na pratigṛhṇantîti doṣa iti. nâiṣa doṣaḥ. kuśala-mūlāni pratisaṃdadhāna iti kuśala-mūla-prāpty-utpadyamānâvasthāyām etad ucyate na vartamānâvasthāyām. tatra ca na kāścid api kuśala-mūla-prāptayo vartamānā bhavaṃti. tāḥ katham phalaṃ pratigṛhṇanti dadati cêti [Tib. 216ᵃ] śakyate vaktuṃ. atītās tu sva-saṃtāne kuśala-mūla-prāptayaḥ sarvā api sabhāga-hetu-bhūtāḥ sva-niṣyanda-phalaṃ tadānīṃ dadaty eva. samanantara-nirvartana-nyāyena. na pratigṛhṇanti. pūrvaṃ pratigṛhītatvāt. ity anayā yuktyā 'bhidharma-pāṭham eva samarthayāmaḥ. nanu câivam aviśeṣite pāṭhe anāgatānāṃ kuśala-mūla-prāptīnāṃ dvitīya-koṭitva-vacana-prasaṃgaḥ. tā api hi tadānīm atīta-prāptivat prāpyante. nâiṣa doṣaḥ. anāgatānāṃ sabhāga-hetutvâbhāvāt sabhāga-hetoś cêhâdhikṛtatvāt. evam api na prāptaya eva vaktavyāḥ. yā eva sarva-prathamaṃ pratilabhata iti. evaṃ tu vaktavyaṃ syāt. yān sarva-prathamaṃ pratilabhata iti. yān kuśalān dharmān ity arthaḥ. citta-caittā api hi kuśala-pratisaṃdhāne prathamataḥ pratilabhyante. na kevalaṃ tat-prāptayaḥ. asty etat. kiṃ tu prāptīnām eva kuśala-pratisaṃdhāne āvaśyakatvād evaṃ vacanaṃ. kuśala-prāptayo hi samyag-dṛṣṭyā vicikitsayā 'pi vā kuśala-pratisaṃdhāne 'vaśyam utpadyante. citta-caittās tu vicikitsayā kuśala-pratisaṃdhāne na tāvad utpadyanta iti prāptaya evôtpadyanta iti varṇayaṃti.

*akuśalasyê*ti vistaraḥ. akuśalo 'pi *sabhāga-hetuś* catuṣ-koṭikaḥ. asty akuśalaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti na dadātîti vistareṇa. [Tib. 216ᵇ] *prathamā koṭiḥ. kāma-vairāgyam anuprāpnuvan yāḥ prāptīḥ sarva-paścād vijahāti.* tā akuśalaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti na dadāti. kathaṃ kṛtvā. iha kleśo nava-prakāraḥ. mārgo 'pi nava-prakāraḥ. tatra mṛdu-mṛdunā mārgeṇâdhimātrâdhimātraḥ kleśa-prakāraḥ prahīyate. yāvad adhimātrâdhimātreṇa mṛdu-mṛduḥ prahīyate. tat-prāptayo 'pi tathâiva prahīyante. kāma-vairāgyam anuprāpnuvan yā mṛdu-mṛdūnām akuśalānāṃ prāptīḥ sarva-paścād vijahāti. tā akuśalaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti na dadāti. akuśala-prāpti-kṣaṇântarâbhāvāt. *dvitīyā. kāma-vairāgyāt parihīyamāṇo yāḥ sarva-prathamaṃ pratilabhate* akuśalānāṃ prāptīḥ. tā akuśalaḥ sabhāga-hetuḥ phalaṃ dadāti na pratigṛhṇāti pūrvavad vaktavyaṃ.

atr' Ācāryo bravīti. *evaṃ tu vaktavyaṃ syāt. tā eva parihīyamāṇasyê*ti. tā eva yāḥ kāma-vairāgyam anuprāpnuvan prāptīḥ sarva-paścād vijahātîti. tā hi pratigṛhītatvāt na pratigṛhṇanti. dadaty eva tu kevalaṃ phalaṃ. pūrva-pāṭhe tu dvitīyā koṭir na saṃbhavati yathôktaṃ prāk.

atr'ācārya-Saṃghabhadras tathâlva pratyācaṣṭe. nâitad yujyata iti. pūrveṇa samānam etat. sarvaṃ prapaṃcayitavyaṃ.

[Tib. 217ª] *tṛtīyā. kāmâvītarāgasya śeṣāsv avasthāsv* iti. dve avasthe hitvā. ete eva yathôkte prathama-dvitīyâvasthe śeṣāsv avasthāsu. yathā 'smākaṃ. yā akuśalānāṃ prāptayaḥ. tā akuśalaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti dadāti ca. *caturthī. etān ākārān* yathôktān *sthāpayitvā*. tad-yathā kāma-vītarāgasyâparihāṇa-dharmaṇo yā akuśalānāṃ prāptayaḥ. so 'kuśalaḥ sabhāga-hetur na phalaṃ pratigṛhṇāti. pūrvaṃ pratigṛhītatvāt. na dadāti. tasya prāpty-abhāvāt. *evaṃ nivṛtâvyākṛtasyâpî*ti vistaraḥ. evaṃ nivṛtâvyākṛtasyâpi catuḥ-koṭika-vidhānam. *arhattva-prāptito 'rhattva-parihāṇitaś ca yathāyogaṃ yojyaṃ.* asti nivṛtâvyākṛtaḥ *sabhāga-hetuḥ* phalaṃ pratigṛhṇāti na dadātîti vistaraḥ. prathamā koṭiḥ. arhattvaṃ prāpnuvan yāḥ prāptīḥ sarva-paścād vijahāti. sa nivṛtâvyākṛtaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti na dadāti. kliṣṭa-kṣaṇântarâbhāvāt. dvitīyā. arhattvāt parihīyamāṇo yāḥ sarva-prathamaṃ pratilabhate. evaṃ tu vaktavyaṃ syāt. tā eva parihīyamāṇasyêti. evaṃ hi phala-dānam evâikam [Tib. 217ᵇ] upapāditaṃ bhavati. pūrva-pāṭha-samarthanam api tenâivânukrameṇa vaktavyaṃ. tṛtīyā. bhavâgrâvītarāgasya śeṣāsv avasthāsu. caturthī. etān ākārān sthāpayitvā. tad-yathā arhattvaṃ prāptasya yās tridhātukyo nivṛtâvyākṛtānāṃ prāptayaḥ yathāsaṃbhavaṃ. sa nivṛtâvyākṛtaḥ sabhāga-hetur na phalaṃ pratigṛhṇāti. pratigṛhītatvāt. na dadātî. prahīṇatvāt. *anivṛtâvyākṛtasya paścātpādaka* iti. paścātpādaka-lakṣaṇaṃ vyākhyātam iti na punar ucyate. yo 'nivṛtâvyākṛtaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti dadāty api saḥ. āha. *yas tāvad dadāti pratigṛhṇāty api saḥ.* anivṛtâvyākṛtasya ā parinirvāṇāt saṃnihitatvāt. *syāt pratigṛhṇāti na dadāti. arhataś caramāḥ skandhāḥ* sarvôpadhi-niḥsargeṇânivṛtâvyākṛta-niṣyandâbhāvāt. *s'ālambana-niyamena tu kṣaṇaśa* iti. pūrvam anālambanānāṃ sambhavato niyama uktaḥ s'ālambana-niyamena tu citta-caittānām eva sabhāga-hetutvam ucyate kṣaṇaśaḥ kṣaṇântarâpekṣayā. na tu paryādāya vicchedata ity arthaḥ. *kuśala-cittânantaram* iti vistaraḥ. yadā *kuśala-cittânantaraṃ kliṣṭam avyākṛtaṃ vā* [Tib. 218ª] *cittaṃ saṃmukhī-karoti.* tadā tat kuśalaṃ cittaṃ phalaṃ pratigṛhṇāti yatas tat-saṃtāna-patitaṃ vyavahitam anāgataṃ kuśalaṃ phalaṃ bhaviṣyati. anutpatti-dharmi vā. na dadāti. yasmā-

d asyânantaraṃ kuśalam eva nâsti. sadṛśena hi phalena saphalaḥ sabhāga-hetur iṣyate. *dvitīyā. viparyayād* iti. yadā kliṣṭânivṛtâvyākṛta-cittânantaraṃ kuśalaṃ cittaṃ saṃmukhī-karoti. tadā yena kuśalena cittena tat kuśalaṃ cittaṃ phalatvena pratigṛhītam āsīt. tad dadāti na tat pratigṛhṇāti. pūrvaṃ pratigṛhītatvāt. *tṛtīyā. kuśala-cittânantaraṃ kuśalam evê*ti. saṃmukhī-koratîty adhikṛtaṃ. tat pūrvakaṃ kuśalaṃ cittaṃ dvitīyaṃ cittaṃ phalatvena pratigṛhṇāti dadāti ca. samanantara-nirvartanāt. *caturthī. etān ākārān sthāpayitvê*ti. yadā kliṣṭâvyākṛta-cittânantaraṃ kliṣṭam avyākṛtaṃ vā cittaṃ saṃmukhī-karoti. tadā 'sau s'ālambanaḥ kuśalaḥ sabhāga-hetur na phalaṃ pratigṛhṇāti. pratigṛhītatvāt. na dadāti. kliṣṭâvyākṛta-citta-saṃmukhī-bhāvāt. *evam akuśal'ādayo 'pi yojyā* iti. asti s'ālaṃbano 'kuśalaḥ sabhāga-hetuḥ phalaṃ pratigṛhṇāti na dadāti catuḥ-koṭikaḥ. prathamā koṭiḥ. akuśalânaṃtaraṃ kuśalam anivṛtâvyākṛtaṃ vā cittaṃ saṃmukhī-karoti. [Tib. 218^{b}] dvitīyā. viparyayāt. tṛtīyā. 'kuśalânantaraṃ akuśalam eva. caturthī etān ākārān sthāpayitvā. *ādi*-śabdena nivṛtâvyākṛtaḥ anivṛtâvyākṛtaś ca sabhāga-hetur yojyaḥ. nivṛtasya tāvat prathamā koṭiḥ. nivṛtâvyākṛta-cittânantaraṃ kuśalaṃ anivṛtvâvyākṛtaṃ vā cittaṃ sammukhī-karoti. dvitīyā. viparyayāt. tṛtīyā. nivṛtâyākṛta-cittânantaraṃ nivṛtâvyākṛtam eva. caturthī. etān ākārān sthāpayitvā. anivṛtasya prathamā koṭiḥ. anivṛtâvyākṛtânantaraṃ kuśalaṃ kliṣṭaṃ vā cittaṃ saṃmukhī-karoti. dvitīya. viparyayāt. tṛtīyā. anivṛtâvyākṛtânantaraṃ anivṛtâvyākṛtam eva. caturthī. etān ākārān sthāpayitvā. *tasya bīja-bhāvôpagamanād* iti. tasya phalasya hetu-bhāvôpagamanād ity upamā Sautrāntika-prakriyâiṣā. kvacit pustake nâsty 'evaṃ-pāṭhaḥ'. *yathā jala-maṇḍalam* iti vistaraḥ. *yathê*ti dṛṣṭânta-pradarśanaṃ. *jala-maṇḍalaṃ vāyu-maṇḍalasya pratiṣṭhā-phalaṃ. yāvac*-chabdena jala-maṇḍalasya kāṃcanamayī pṛthivī. kāṃcanamayyāḥ *pṛthivyās* tathā sasy'*auṣadhi-prabhṛtayaḥ* pratiṣṭhāphalam ity adhikāraḥ. *aśubhāyāḥ* smṛty-upasthānāny ārabhya yāvād *anutpāda-jñānaṃ*. [Tib. 219^{a}] evam anyasyâpy ānāpāna-smṛty-ādeḥ. *prayogasya* phalaṃ yojyaṃ. sāmagryāḥ phalaṃ *sāmagrī-phalaṃ. cakṣur-ādīnām* iti. *ādi*-śabdena cakṣū-rūp'āloka-manaskārāṇāṃ grahaṇaṃ. evaṃ bhāvanāyāḥ phalaṃ *bhāvanā-phalam* iti samāsaḥ. *etat tu sarvam* iti vistaraḥ. etac caturvidhaṃ phalaṃ *puruṣakārâdhipati-phalayor antarbhūtaṃ*. pratiṣṭhā-phalaṃ. adhipati-phalântarbhūtaṃ. prayoga-phalādi-puruṣakārâdhipati-phalayoḥ.

(61, 62^{ab}) *kliṣṭā* iti vistaraḥ. kleśa-tat-saṃprayukta-tat-samutthāḥ *kliṣṭāḥ*. vipāka-hetu-jātā *vipāka-jāḥ*. duḥkhe dharma-jñāna-kṣānti-tat-sahabhuvaḥ *pratha-*

[1]....[1] eva p° MSS.; ḥdi skad-du ḥbyuṅ-ba.

mânāsravāḥ. tebhyaś ca śeṣāḥ kliṣṭ'ādibhyas tribhyaḥ. *vipāka-varjyā avyākṛtā* airyāpathika-śailpasthānika-nairmāṇikāḥ. *prathamânāsrava-kṣaṇa-varjyāś ca kuśalā* iti. kuśala-grahaṇena s'āsravânāsravā gṛhyante. tatra duḥkhe dharma-jñāna-kalāp'ādayaḥ sarva eva śaikṣâśaikṣa-mārgā laukikāś ca kuśalāḥ śeṣā ity avagantavyaṃ śeṣāś câtra tṛtīyo rāśiḥ kriyate. ten' āha. *ta ete caturvidhā dharmāḥ*

kliṣṭā vipāka-[Tib. 219ᵇ] *jāḥ śeṣāḥ pratham'āryā yathākramaṃ*
vipākaṃ sarvagaṃ hitvā tau sabhāgaṃ ca śeṣa-jā

iti. *vipākam* iti vipāka-hetuṃ. *kliṣṭā dharmā vipāka-hetuṃ hitvā śeṣebhyaḥ paṃcabhyaḥ* kāraṇa-sahabhū-sabhāga-samprayuktaka-sarvatragebhyo yathāsaṃbhavaṃ *jāyante.* svabhāva-varjyāt sarva-dharma-lakṣaṇāt kāraṇa-hetoḥ. sva-kalāpa-citt'ādi-lakṣaṇāt sahabhū-hetoḥ. pūrvôtpanna-sva-saṃtāna-kliṣṭa-lakṣaṇāt sabhāga-hetoḥ. sva-kalāpa-citta-lakṣaṇāt samprayuktaka-hetoḥ. yasmāt te citta-caitta-svabhāvāḥ pūrvôtpanna-satkāya-dṛṣṭy-ādi-lakṣaṇāt sarvatraga-hetor jāyante. na tu vipāka-hetoḥ. vipāka-phalena hi saphalo vipāka-hetuḥ. na ca kliṣṭā dharmā vipāka-svabhāvā iti te na tato jāyante. *vipāka-jāḥ sarvatraga-hetuṃ hitvā śeṣebhyaḥ paṃcabhya eva hetubhyo jāyante.* na tu sarvatraga-hetoḥ. vipāka-jānām akliṣṭatvāt. sarvatrag'ākhyaḥ kliṣṭānām iti hi sarvatraga-hetu-lakṣaṇaṃ. yady api mithyā-dṛṣṭy-ādibhyaḥ sarvatragebhyo vipāka-jā jāyante. na tu sarvatraga-hetor iti kṛtvā tato jāyante. kiṃ tarhi. vipāka-hetor iti. *śeṣā* iti vistaraḥ. śeṣāṇām [Tib. 220ᵃ] avipāka-svabhāvatvāt na vipāka-hetur asti. akliṣṭa-svabhāvatvāc ca na sarvatraga-hetur asti. atas *tau vipāka-sarvatraga-hetū varjayitvā śeṣebhyaś caturbhyo jāyante.* pūrvavad vyākhyānaṃ. *prathamânāsravāḥ tau vipāka-sarvatraga-hetū* pūrvôktau. *ca*-śabdenânukṛṣṭau *sabhāga-hetuṃ ca hitvā śeṣebhyaḥ* kāraṇa-sahabhū-samprayuktaka-*hetubhyo* yathāsaṃbhavaṃ *jāyante.* anāsravāṇām avipāka-svabhāvatvāt na vipāka-hetur asti. akliṣṭatvāt na sarvatraga-hetuḥ. mārgasya pūrvam-anutpāditatvāt na sabhāga-hetur asti. na hi s'āsravā agra-dharmā anāsravasya kalāpasya sabhāga-hetur yujyate. tasmān na tebhyo jāyante.

citta-caittā

iti. saṃprayuktaka-hetu-saṃbhavârthaṃ citta-caitta-grahaṇaṃ. prāpti-jāty-ādayaś ca citta-viprayuktāḥ. anāsrava-saṃvaraś ca rūpi-svabhāvo 'nāsraveṣu veditavyaḥ. *te* citta-viprayuktā rūpiṇaś ca citta-caittebhyo *'nye kliṣṭ'ādayaḥ* kliṣṭa-vipāka-jaśeṣa-prathamânāsrava-saṃgṛhītāḥ *tathâivôtpadyante yathā citta-caittāḥ.* kevalaṃ tu *samprayuktaka-hetunâikena varjitāḥ.* teṣām asaṃprayuktaka-svabhāvatvāt na saṃprayuktaka-hetor jāyante. katham iti. *kliṣṭā* citta-viprayukta-rūpiṇo [Tib.

220[b]] vipāka-saṃprayuktaka-hetū hitvā śeṣebhyaś *caturbhyo hetubhyo jāyante. vipāka-jā api* saṃprayuktaka-sarvatraga-hetū hitvā śeṣebhyaś *caturbhya* eva. *śeṣā* vipāka-sarvatraga-saṃprayuktaka-hetūn hitvā śeṣebhyas *tribhyaḥ. prathamânāsravā* vipāka-sarvatraga-hetū sabhāga-hetuṃ ca saṃprayuktaka-hetuṃ ca hitvā śeṣābhyāṃ *hetubhyāṃ jāyaṃta* iti. *eka-hetu-saṃbhūto nâstî*ti. kāraṇa-sahabhū-hetvor avaśyam avinābhāvāt.

(62[cd], 63) janasya janaikā jātir na hetu-pratyayair vinêty[1]

uktaṃ. ato hetu-vistara-vacanânantaraṃ pṛcchati *pratyayāḥ katama* iti. *pratyaya-jātiḥ pratyayatê*ti. pratyaya-prakāra ity arthaḥ. gotāvat.

citta-caittā

iti vistaraḥ. citta-caittā eva

samanantara

ity avadhāraṇaṃ.

acarama-

grahaṇaṃ sôttarāṇāṃ samanantaratvāt.

utpanna-

grahaṇaṃ anāgata-nirāsârthaṃ. *samaś câyam anantaraś ca pratyaya iti samanantara-pratyaya* iti. samānârthe saṃ-śabdaḥ. *kāmâvacarasya rūpasyê*ti. avijñapti-rūpasya *kadācit kāmâvacaraṃ avijñapti-rūpaṃ rūpâvacaraṃ câvijñapti-rūpam utpadyate* s'āsrava-dhyāna-saṃmukhī-bhāve gṛhīta-samvarasya. *kadācit kāmâvacaraṃ cânāsravaṃ* ·cânāsrava-dhyāna-saṃmukhī-bhāve. na tu kāmâvacara-cittânantaraṃ kadācit [Tib. 221[a]] kāmâvacaraṃ rūpâvacaraṃ ca yugapac cittam utpadyate. kāmâvacaraṃ ca anāsravaṃ cêty *ākulo rūpa-saṃmukhī-bhāvaḥ.*

dvitīyôtpatter iti. dvitīy'aupacayikôtpatteḥ. yadā hi bhuktvā svapiti dhyānam vā samāpadyate. tad' āhāra-ja aupacayikaḥ svapna-jaś ca samādhi-jo vā aupacayika utpadyate.

alpa-bahutarôtpatter iti. kiṃ. rūpaṃ na samanantara-pratyaya iti prakṛtaṃ. *Bhadantaḥ* Sthaviraḥ Sautrāntikaḥ.

kuśalâkuśalâvyākṛteṣu citteṣv iti.

savitarka-vicāritvāt kuśale kāma-cetasi
dvāviṃśatiś caitaśikāḥ. kaukṛtyam adhikaṃ kvacit.
āveṇike ·tv akuśale dṛṣti-yukte ca viṃśatiḥ.
kleśaiś caturbhiḥ krodhādyaiḥ kaukṛtyenaikaviṃśatiḥ.
nivṛte 'ṣṭādaśânyatra dvādaśâvyākṛte matā

[1] Kārikā. II, 47[cd].

ity[1] anena krameṇa *kadācid* bahubhyaś caittebhyas trayoviṃśater ekaviṃśatir aṣṭādaśa dvādaśa vā *'lpe* caittā *utpadyante*. *kadācid* alpād *bahavo* viparyayāt. *sa-vitarka-vicār'ādau ca samādhi-traye* asti savitarkaḥ savicāraḥ samādhiḥ asti avitarko vicāra-mātraḥ. asty avitarko 'vicāra iti. etasmiṃ samādhi-traye caittānām *alpa-bahutarôtpattiḥ*. ataś ca citta-caittā api na samanantara-pratyayāḥ syur iti. *asti jāty-aṃtaraṃ prati na sva-jātim* [Tib. 221[b]] iti. asty alpa-bahutarôtpattir jāty-antaraṃ prati na sva-jātiṃ. vitarka-vicār'ādīnāṃ hi kvacic citte jāty-antara-bhūtānāṃ satāṃ vṛttir avṛttiś ca bhavati. *na kadācid bahutarā vedanê*ti. na hi kadācid vedanâlkasmiṃś citte ekā kvacid aparasmiṃ dve tisro vêti. rūpasya tu sva-jātiṃ praty alpa-bahutarôtpattiḥ.

*kiṃ punaḥ sva-jāter evê*ti. kiṃ vedanā vedanāyā eva *samanantara-pratyayaḥ*. aneka-vedanôtpattāv asāmarthyāt. *evaṃ saṃjñ'ādayaḥ*. na para-jāteḥ. na vedanā saṃjñ'ādīnāṃ. yataś caittānām alpa-bahutarôtpattir na parigṛhītā bhavet.

Sāṃtānasabhāgikās tv iti vistaraḥ. *cittaṃ cittântarasya samanantara-pratyayaḥ*. na vedanāyāḥ. *vedanā* vedanā'ntarasya. na cittasyêti. saṃtāna-sabhāgaḥ sabhāga-hetur ity arthaḥ. saṃtāna-sabhāgena dīvyanti vyavaharanti vā Sāṃtānasabhāgikāḥ kecid Ābhidharmikāḥ. yadi saṃtānaḥ saṃtānântarasya sabhāga-hetuḥ. akliṣṭânantaraṃ yadā kliṣṭam utpadyate. kathaṃ tatra samanantara-pratyaya-vyavasthêti. ata āha. *yadā tu akliṣṭânantaram* iti vistaraḥ. *tasya kleśasya* paścād-utpannasya *pūrva-niruddha-kleśaḥ* kṣaṇântara-vyavahitaḥ *samanantara-pratyaya* iti vyavasthāpayaṃti. tulya-jātīyena cittântareṇâvyavadhānāt. akliṣṭena vyavadhānaṃ tv avyavadhānam eva. atulya-jātīyatvāt. [Tib. 222[a]] *tad-yathā nirodha-samāpatti-cittaṃ vyutthāna-cittasya*. cittântareṇâvyavadhānāt. samāpatti-dravyeṇa vyavahitam api samanantara-pratyayo vyavasthāpyate. tadvat.

traidhātukâpratisaṃyuktānāṃ yugapat-saṃmukhī-bhāvād iti. kāma-dhātv-avīta-rāgasy' āryasya kāmâvacaryāḥ prāpter anantaraṃ traidhātukâpratisaṃyuktānāṃ prāptaya utpadyante. traidhātukaiḥ kleśaiḥ samanvāgatatvāt. evaṃ taj-jāty-ādayo 'py utpadyante. ity evaṃ *vyākula-saṃmukhī-bhāvāt viprayuktā api saṃskārāḥ* prāpti-jāty-ādayo *na samanantara-pratyayaḥ*.

kasmād anāgata iti vistaraḥ.

utpannāḥ samanaṃtara

iti atīta-pratyutpannā eva samanantara-pratyaya iti pūrvam uktaṃ. ata evaṃ pṛcchati. *vyākulatvād* iti. vyākulatvād anāgato nêṣyate samanantara-pratyayaḥ. vyākulatvaṃ punar *anāgatasyâdhvanaḥ pūrvôttarâbhāvāt*. pūrvôttaratāyā abhā-

[1] Kārikā. II, 29[c.l]—31[ab].

vāt. vartamāno hi anāgatāt pūrvo vartamānād atīta iti śakyate vaktuṃ. pūrvôttara-kāla-yogāt. na tv anāgatasya pūrva-paścimatā 'sti. ata eva ca vartamāno vartamānasya na samanantara-pratyaya iṣyate. pūrva-paścimatāyā abhāvāt tulya-kālatvāt. *atīta-sāṃpratânumānād* iti. atītena ca sāṃpratena cânumānāt. atītenânumānam iti darśayann āha. *atītaṃ kilâdhvānaṃ* [Tib. 222ᵇ] *paśyatî*ti vistaraḥ. sāṃpratenânumānam iti darśayann āha. *idaṃ câpi saṃpraty evaṃjātīyakam* iti vistaraḥ. *aparāntaṃ na jānīyād* iti. sarvavittvam asya hīyetêti abhiprāyaḥ. *phala-cihna-bhūtaḥ* phala-liṃga-bhūtaḥ. *na sākṣātkārī* na sākṣāddarśī.

anāgato nêṣyate samanaṃtara-pratyayo vyākulatvāt pūrva-paścimatāyā 'bhāvād ity[1] ukte 'yam āha. *kasmād agradharmânantaram* iti vistaraḥ. tasya Vaibhāṣikaḥ parihāram āha. *yasya yat-pratibaddha utpāda* iti vistaraḥ. *yasya* dharmasya duḥkhe dharma-jñāna-kṣānty-ader yasmiṃ dharme laukikâgradharm'ādau *pratibaddha utpādaḥ. sa tasyânantaram utpadyate. tad-yathā bīj'ādīnām aṃkur'ādayaḥ.* aṃkurasya hi bīje pratibaddha utpādaḥ. tasmāt tad-anantaram utpadyate. evaṃ kāṇḍ'ādīnāṃ aṃkur'ādiṣu. *vinā 'pi samanantara-pratyayenâsaty api* samanantara-pratyaye. *api*-śabdāt sati samanantara-pratyaye sutarām utpadyata ity abhiprāyaḥ. tasmān nâsti ca krama-niyamâvasthānaṃ tadvat samanantarôtpatti-niyamaś ca bhavatîti vākyârthaḥ.

kasmād arhataś caramā iti.

acaramā

iti vacanād ayaṃ praśna āgataḥ. *anya-cittâsambandhād* iti. yasmāt tad-anantaraṃ anya-cittaṃ na sambadhnatti. *āśraya*-[Tib. 223ᵃ] *bhāva-prabhāvitaṃ mana* iti. yathā cakṣur utpannaṃ cakṣur-vijñān'āśraya-bhāvenâvasthitaṃ yadi kāraṇântara-vaikalyāc cakṣur-vijñānaṃ nôtpadyate na tatra cakṣur aparādhyate. evam arhato 'pi caramaṃ cittaṃ *āśraya-bhāvenâvasthitaṃ. kāraṇântara-vaikalyāt tu vijñānântaraṃ nôtpadyate* iti na tad aparādhyate. *tad dhi na kāritra-prabhāvitaṃ* na janana-puruṣakāra-prabhāvitam ity arthaḥ. yadi hi taj janana-prabhāvitaṃ syāt jāyamāna eva sati kārye tan manaḥ syāt. na câivam. ato 'saty api janye tan mano bhavaty eva. *kāritra-prabhāvitas tu samanantara-pratyayaḥ* saty eva janye samanantara-pratyayo bhavati. nâsati. *tena yo dharmaḥ phalaṃ pratigṛhītaḥ tena* samanaṃtara-pratyayena *yo dharmaḥ phalaṃ pratigṛhīto* jāyatām etad iti. *sa sarvair api dharmair* abuddhimadbhiḥ *sarva-prāṇibhir vā* saṃcintya-kāribhir *na śakyaḥ pratibanddhuṃ yathā nôtpadyeta* môtpādîti.

ye dharmāś citta-samanantarā iti vistaraḥ. samanaṃtara-pratyaya-citta-jani-

[1] 論 七 2ᵇ⁴.

tāś *citta-samanantarāḥ*. cittasya samāś ca te 'nantarāś ca te iti *citta-samanantarāḥ*. atha vā cittaṃ samanaṃtaraṃ. samanaṃtara-pratyaya eṣām iti *citta-samanantarāḥ*. kṣaṇântarâvyavahitāt tu *citta-niraṃtarāḥ*. te punaś citta-samanaṃtarāḥ citta-caittā [Tib. 223ᵇ] dve ca samāpattī asaṃjñi-nirodha-samāpattī. n' āsaṃjñikaṃ citta-samanantaraṃ śāstre paṭhitaṃ karma-sāmarthyôtpatteḥ. *prathamā koṭir* iti vistaraḥ. *samāpatti-vyutthāna-cittaṃ* samāpatti-praveśa-citta-janitam. ataś citta-samanantaraṃ na citta-niraṃtaraṃ. samāpatti-kṣaṇa-vyavahitatvāt. *dvitīy'ādayaś ca samāpatti-kṣaṇāḥ*. prathama-kṣaṇa-varjyā ity arthaḥ. citta-samanaṃtarāḥ. tat-pratyaya-janitatvāt. na citta-nirantarāḥ. yathāyogaṃ pratham'ādi-kṣaṇa-vyavahitatvāt. *dvitīyā. prathamasya samāpatti-kṣaṇasya jāty-ādayaḥ* citta-nirantarāḥ. kṣaṇântarâvyavahitatvāt. na tu citta-samanantarāḥ. a-citta-samanantara-svabhāvatvāt. citta-caittā eva hi saha samāpatti-dvayena citta-samanantarā iṣṭāḥ. *sacittikâvasthāyāṃ ca jāty-ādayaḥ*. teṣām aviśeṣitatvāt sarveṣāṃ citta-caitt'ādīnāṃ *jāty-ādayaḥ*. *ādi*-grahaṇena ca sarva eva viprayuktā gṛhyante samāpatti-dvayaṃ varjayitvā. te ca tathâiva citta-niraṃtarā na citta-samanantarāḥ. pūrvavad vyākhyānaṃ. *sacittikâvasthê* ti. yadā cittāc cittâṃtaram utpadyate. tadā paścimāś citta-caittāḥ [Tib. 224ᵃ] pūrvakeṇa cittena citta-samanaṃtarāś citta-niraṃtarāś ca bhavaṃti. *caturthī. dvitīy'ādīnāṃ samāpatti-kṣaṇānāṃ vyutthāna-cittasya ca jāty-ādayaḥ* na citta-samanantarāḥ. a-citta-samanantara-svabhāvatvāt. na citta-niraṃtarāḥ. pratham'ādi-samāpatti-kṣaṇa-vyavahitatvāt. *ye tṛtīya-caturthyau te prathama-dvitīye* iti vistaraḥ. prathamā koṭiḥ. prathama-samāpatti-kṣaṇaḥ sacittikā câvasthā. te hi citta-samanaṃtarāḥ samanaṃtara-pratyaya-janitatvāt. na samāpatti-niraṃtarāḥ. prathama-samāpatti-kṣaṇasya sarva-samāpatti-kṣaṇâbhāvena na tan-niraṃtaratvâbhāvāt. sacittikâvasthāyāṃ ca samāpatty-abhāvāt. dvitīyā. dvitīy'ādīnāṃ samāpatti-kṣaṇānāṃ jāty-ādayo vyutthāna-cittasya ca. ime dharmāḥ samāpatti-niraṃtarā na citta-samanantarāḥ. *tṛtīyā*. accittikāyāḥ samāpatter vyutthāna-cittaṃ dvitīy'ādayaś ca samāpatti-kṣaṇāḥ. ete citta-samanantarāḥ samāpatti-nirantarāś ca. *caturthī*. prathamasya samāpatti-kṣaṇasya sacittikāyāṃ câvasthāyāṃ jāty-ādayaḥ. ime dharmā na citta-samanantarā na samāpatti-nirantarāḥ. a-citta-samanantara-svabhāvatvāt. [Tib. 224ᵇ] pūrva-samāpatti-kṣaṇâbhāvāc ca.

sa-saṃprayogasya sacaitasikasya. *tathā-lakṣaṇatvād* iti. ālambya-lakṣaṇatvāt. *āyatana-dravya-kṣaṇa-niyamenê* ti. *āyatanaṃ* ca *dravyaṃ* ca *kṣaṇaś* ca teṣāṃ *niyamaḥ*. tenâiva. *te citta-caittāḥ svasmin-svasmin ālambane niyatāḥ*. yathā tāvac cakṣur-vijñānaṃ sasaṃprayogaṃ rūp'āyatane ālambane niyataṃ na śabd'ā-

yatan'ādau. evam āyatana-niyamena. tatrâpy āyatane dravya-niyamena nīla-rūpe nīla-rūpa-grāhakam eva cakṣur-vijñānaṃ sasaṃprayogaṃ niyataṃ. nânyatra pīt'ādau. evaṃ dravya-niyamena. tatrâpi nīla-rūpe ālambane yo nīla-rūpa-kṣaṇo yasy' ālambanaṃ. sa tasyâiva. nânyasya. ity evaṃ kṣaṇa-niyamena. evaṃ śabdā'yatan'ādiṣv api śrotr'ādi-vijñānaṃ sasaṃprayogaṃ yojyaṃ. *kim āśraya-niyamenâpî*ti. kiṃ cakṣur-ādy-āśraya-niyamenâpy ete citta-caittā niyatāḥ. *om ity āha.* evam ity arthaḥ.

ālambana-pratyayo 'pi sarva-dharmā iti mano-vijñānâpekṣayā. *adhiko 'yaṃ pratyaya ity adhipati-pratyaya* iti. hetu-pratyay'ādibhyaḥ. *hetu-pratyayo hi paraṃ paṃca hetavaḥ. ālambana-pratyayo hi sahabhuvāṃ na saṃbhavatî*ti nâdhikaḥ. *adhikasya vā pratyaya* iti. pūrvam adhikaḥ patir *adhipatiḥ*. sa *pratyaya* iti [Tib. 225ª] samāsaḥ. idānīm *adhikasya* bhūyasaḥ patir *adhipatiḥ*. sa pratyaya ity *adhipati-pratyaya* iti samāsaḥ. katham ity āha. *sarva* iti vistaraḥ. *sarvaḥ* saṃskṛtâsaṃskṛtaḥ *sarvasya saṃskṛtasya svabhāva-varjyasya* s'ālambanasyânālambanasya ca *pratyayo* 'dhipati-pratyayaḥ. ālambana-pratyayas tu s'ālambanasyâiva nânālambanasya. prāthame vigrahe pratyayasy' ādhikyaṃ darśitaṃ. dvitīye pratyayavataḥ.

(64) *nirudhyamāne kāritram*

iti. *nirudhyamāna* evêty avadhāraṇaṃ. mithaḥ-phalatvāt sam'āśrayatvāc ca sahabhū-saṃprayuktaka-hetvor yathākramaṃ.

trayo jāyamāna

iti. *jāyamāna* evêty avadhāraṇaṃ.

tato 'nyau tu pratyayau tad-viparyayād

iti. samanantara-pratyayaḥ pūrvôktas taṃ paścād-uktaṃ kāritra-kāla-niyamam āśrayate. jāyamāne kāritraṃ karotîty arthaḥ. paścād-ukta ālambana-pratyayaḥ pūrvôktaṃ kāritra-kāla-niyamam āśrayate. nirudhyamāne kāritraṃ karotîty arthaḥ. evaṃ tau

viparyayāt

kāritraṃ kurutaḥ. ten' āha. *samanantara-pratyayo jāyamāne kāritraṃ karoty avakāśa-dānāt. ālambana-pratyayo nirudhyamāne. vartamānaiś citta-caittair vartamāna-grahaṇād* iti. grahaṇârthena hy ālambana-pratyayo vyavasthāpyate. na câtītânāgatāś citta-caittā grāhyam artham gṛhṇantîti.

etad evâsya kāritram iti. yad anāvaraṇa-bhāvena sarvasyām avasthāyām avasthānaṃ. etad evâsyâdhipati-pratyayasya kāritram iti sugamatvān nâdhipati-[Tib. 225ᵇ] pratyayasya kāritra-kāla-niyamaḥ sūcita ity abhiprāyaḥ.

(65) *dvividho hetur* iti. saṃprayuktaka-sarvatraga-vipāka-hetūnām asaṃbhavāt. *samāna-bhūmikāḥ kuśalā dharmā* iti. nirodha-samāpatter bhāvāgrikāḥ *kuśalā dharmāḥ* sabhāga-hetur hetu-pratyayaḥ. asaṃjñi-samāpatter api caturtha-dhyāna-bhūmikāḥ. yeṣāṃ balena te samāpattī bhavataḥ. *samanantara-pratyayaḥ sasaṃprayogaṃ samāpatti-cittam* iti. sarveṣām nirodha-samāpatti-kṣaṇānām asaṃjñi-samāpatti-kṣaṇānāṃ ca cittântareṇâvyavadhānāt. *pūrvavad* iti. svabhāva-varjyāḥ sarva-dharmāḥ[1]. *cittâbhisaṃskāra-jatvād* iti. citt'ābhoga-jatvād ity arthaḥ. *cittôtpatti-vibandhanāt na samanaṃtara-pratyaya* iti. samanantara-pratyayasya cittôtpatti-hetutvāt.

dvābhyām anye tv

iti. *tu*-śabdo 'vadhāraṇe bhinna-kramaś ca. *dvābhyām* eva *hetv-adhipati-pratyayābhyām anye* vai citta-caitta-samāpatti-dvaya-vinirmuktā *dharmā jāyante. Īśvara-Puruṣa-Pradhān'ādikam* iti. *ādi*-śabdena kāla-svabhāva-paramâṇv-ādi gṛhyate. *nanu câta evê*ti. yadi vêśvara *ekaṃ kāraṇaṃ* Puruṣa iti vā 'tra pakṣe ko hetur iti hetur mṛgyate. Īśvara-vyatiriktaṃ hetuṃ kṛtvā tat-siddher iti abhyupagataṃ bhavati. tad-abhyupagamāc *câikam Īśvaraḥ* Puruṣa iti vā *kāraṇaṃ sarvasya jagata* iti asya *vādasya vyudāsaḥ* parityāgaḥ *prāpnotî*ti piṇḍena vākyârthaḥ. [Tib. 226ᵃ]

nêśvar'ādeḥ kram'ādibhir

iti. *nêśvar'āder bhāvā jāyante.* kasmāt. *kram'ādibhiḥ. ādi*-grahaṇena deśa-kāl'ādīnāṃ grahaṇaṃ. atha vā 'neka-kāraṇatvânavasthā-prasaṃgād anya-Puruṣa-kāla-nihnav'ādīnāṃ grahaṇaṃ. *yadi hy ekam evê*ti vistaraḥ. *yadi hy ekam eva kāraṇam Īśvaraḥ syāt* Mahādevo vā Vāsudevo vā *anyad vā* Puruṣ'ādi vêty arthaḥ. *yugapat sarveṇa jagatā bhavitavyaṃ* kāraṇasya sadbhāvāt. na hy etad iṣṭaṃ. sati kāraṇe kāryaṃ na bhavatîti. *dṛśyate ca bhāvānāṃ* kalal'ādīnām aṃkur'ādīnāṃ ca *krama-saṃbhavaḥ.* tasmāt sva-kāraṇa-paraṃparā-nirvṛtta iti nêśvar'ādi-kāraṇam iti gamyate. Īśvar'ādy-eka-kāraṇaṃ jagad iti hi °pratijānānasya sva-kāraṇa-kramôtpāditv'ādi°-lakṣaṇena dharma-viśeṣeṇa tasya sâpakṣālatvaṃ pakṣasyôpalakṣyate. *sa tarhi chanda-vaśād* iti. *sa* krama-bheda iccha-vaśād Īśvarasya syāt. katham ity āha. *ayam idānīṃ* bhāva *utpadyatāṃ* yāvad *ayaṃ paścād utpadyatām* iti. evaṃ krama-saṃbhavaś ca bhāvānāṃ Īśvaraś ca kāraṇam iti Īśvara-kāraṇikâbhiprāyaḥ. *chanda-bhedād* iti vistaraḥ. Īśvara-cchanda-bhedāc câika-kāraṇatvâbhyupagamāc ca prāk-pakṣa-virodhād dharma-sva-rūpa-viparyayaḥ pakṣasyôtpadyate. *sa câpî*ti vistaraḥ. [Tib. 226ᵇ] *sa câpi chanda-bhedo yugapat syāt. tad-dhetoś* chanda-bheda-hetor *Īśvarasyâbhinnatvād* ekatvād ity arthaḥ.

[1] 論六 1ᵇ⁴. [2]....[2] °nasyâsva-k°....tpāditā MSS. khas ḥche-ba deḥi phyogs ni raṅ-gi

tataś ca eva sa pūrvôkto doṣo yugapat syād iti. atha manyase. anyad api kāraṇântaraṃ bhinnaṃ tad-utpattau Īśvaro 'pekṣata ity ata idaṃ ucyate. *kāraṇântara-bhedâpekṣaṇe cêti* vistaraḥ. *nêśvara eva kāraṇam* iti abhyupagame sa eva doṣaḥ. *teṣām api cêti* vistaraḥ. *teṣām api ca* kārṇântarāṇāṃ *kramôtpattāv iṣyamāṇāyāṃ* kāraṇântara-bhedānām api punaḥ *kāraṇântara-bhedâpekṣaṇād anavasthā-prasaṃgaḥ*. teṣām api kāraṇântara-bhedâpekṣaṇaṃ teṣām api kāraṇântara-bhedâpekṣaṇam ity aparyavasāna-prasaṃgaḥ *syāt. Śākyaputrīyam eva nyāyam* iti. *anādiḥ* saṃsāra iti Śākyaputrīyaṃ nyāyaṃ *nâtikrāntaḥ syāt. yaugapadye 'pî* ti vistaraḥ. athâpi syāt. *yaugapadye 'p' Īśvara-chandānāṃ na jagato yaugapadyaṃ*. kasmāt. *yathāchandaṃ utpādāt*. yaś chandaḥ ayam idānīm utpadyatām iti. tasya tasmāc chandād idānīm evôtpattiḥ. yaḥ paścād utpadyatām iti. tasya tasmāt paścād utpattiḥ. idaṃ ca [paścāt-][1]paścāttaram evaṃ-prakāram iti tasya tasmāt paścāttaraṃ tathâivôtpattir iti. *tac ca na. teṣāṃ paāścd viśeṣâbhāvāt. teṣāṃ* chandānāṃ *paścān na* kaścid *viśeṣa* iti. yathâiva pūrvaṃ n' ārabhante. tathā paścād api n' ārabheran. yathā vā paścād ārabhante. tathā pūrvam apîti. atha vā eka evôtpādayitā nêtara iti tesāṃ viśeṣâbhāvaḥ. ataḥ prāptam eva bhāvānām Īśvara-[Tib. 227ª] cchandānām iva yaugapadyaṃ. kāraṇântarâpekṣatve vā chanda-viśeṣāṇāṃ pūrvavad doṣaḥ. *na tasyām Īśvaraḥ syād* iti. *na tasyāṃ* prītau *Īśvaraḥ syād vinôpāyena tat-kāraṇâśaktcḥ*. etad Īśvarasyêśvaratvaṃ. yad asau kāraṇântarânapekṣaḥ kuryāt. *tathâiva cânyasminn* iti. yathā prītāv anīśvaraḥ. evam anyasminn api trailokye nêśvara ity anumīyate. *yadi cêśvara* iti vistaraḥ. *narak'ādiṣu prajāṃ sṛṣṭvā bahubhiś cêtibhir upasṛṣṭāṃ. bahubhir* anekaiḥ prakārair *ītibhir* upasargai rog'ādibhir *upasṛṣtām* upadrutāṃ *prajāṃ sṛṣṭvā yadi prīyeta namo 'stu tasmai* ity utprāsa-vacanam etat. *su-gītaś cêti* vistaraḥ. sûktaś *cāyaṃ tam ârabhya tam* Īśvaram adhikṛtya *ślokaḥ Śatarudrīye* Vyāsena

yan nirdahatîty

ādi[2]. yasmān nirdahati tasmād

Rudra

ity evaṃ sarvatra. *anyeṣām* iti. bīj'ādīnāṃ aṃkur'ādiṣu *pratyakṣaḥ puruṣakāro nihnutaḥ syāt. kāraṇebhyo 'nyasya vyāpārâdarśanād* iti. cakṣū-rūp'ālokamanaskār'ādibhyaś ca cakṣur-vijñān'ādy-utpattau bīja-kṣetrôdak'ādibhyaś câṃkur'ādy-utpattau *anyasya vyāpārânupalabdheḥ*. yathā hi cakṣur-ādīnāṃ cakṣur-vijñān'ādy-utpattau bīj'ādīnāṃ câṃkur'ādy-utpattau vyāpāro dṛśyate. tad-bhāve

[1] sic MSS, om. Tib. [2] See Mahābhārata VII, 202, 144.

bhāvāt tad-abhāve câbhāvāt. na tathā cakṣur-ādi-bhāve bīj'ādi-bhāve ca [Tib. 227[b]] Īśvarasyâbhāve cakṣur-vijñānâṃkur'ādy-abhāvo dṛṣṭaḥ. punaś ca tad-bhāve bhāvaḥ. yatas tasyâpi tad-utpattau vyāpāro gamyate. atas tad-vyāpārâdarśanāt *saha kāraṇair Īśvaraṃ kāraṇaṃ kalpayatāṃ kevalo bhakti-vādaḥ syāt. kiṃ ca sahakāriṣu cê*ti vistaraḥ. yāni sahakārīṇy *anyāni* tasyêśvarasya. *kiṃ teṣv Īśvaro* nêśvaraḥ syāt. tāni hi kāryôtpattau sva-sāmarthyena vyāpriyaṃte. anyeṣu tu sahakāriṣv Īśvaraḥ syād iti *anya*-grahaṇaṃ. *ādi-sarga Īśvara-hetukaḥ*. tathā hi pratyakṣa-puruṣakāra-nihnavo na syāt. kāraṇebhyo 'nyasya vyāpārâdarśane câdoṣo jagataś cêśvaraḥ kāraṇam iti. *tasyâpy anya-kāraṇânapekṣatvāt. tasyâpy ādi*-sargasyâ*nya-kāraṇânapekṣatvāt.* Īśvara evâikaḥ kāraṇaṃ nânyad iti. *Īśvaravad anāditva-prasaṃgaḥ*. aniṣṭaṃ câtat. tasmān nêśvaraḥ kāraṇaṃ.

evaṃ Pradhāne 'pi yathāgogaṃ yojyam iti. Pradhānam acetanaṃ. tasmāt tatra chanda-vikalpanāṃ[1] hitvā śeṣa-pratiṣedha-vidhānaṃ yojyaṃ. yady ekam eva kāraṇaṃ Pradhānaṃ syāt. yugapat sarveṇa jagatā bhavitavyaṃ syāt. dṛśyate ca bhāvānāṃ krama-saṃbhavaḥ. kāraṇântara-bhedâpekṣaṇe vā na Pradhānam eva kāraṇaṃ syāt. teṣām api kramôtpattau kāraṇântara-bhedâpekṣanād anavasthā-prasaṃgaḥ syād iti vistaraḥ. evaṃ khalv api jagataḥ kāraṇaṃ parigṛhṇatā anyeṣām arthānāṃ pratyakṣaḥ puruṣakāro nihnutaḥ syāt. sahâpi ca kāraṇaiḥ kāraṇaṃ Pradhānaṃ kalpayatām [Tib. 228[a]] kevalo bhakti-vādaḥ syāt. kāraṇebhyo 'nyasya vyāpārâdarśanāt. sahakāriṣu cânyeṣu kāraṇeṣu tat-Pradhānam apradhānaṃ syāt. ath' ādi-sargaḥ Pradhāna-hetukaḥ. tasyâpi Mahad-ādy-utpāda-svabhāvasy 'ādi-sargasy' ādy-alakṣaṇatvāt Pradhānavat anāditva-prasaṃgaḥ. nityaṃ hi Pradhānaṃ Pradhānaṃ ca Mahataḥ kāraṇam iti pūrva-Pradhānaṃ pascān Mahān iti na sidhyati. prasava-dharmi ca Pradhānam iti tena nityaṃ pravartitavyaṃ kāraṇântara-nirapekṣatvāt. na hi prakāśaḥ prakāśyam arthaṃ prakāśya punar na prakāśayatîti. svabhāvo hi kṛtârthatāṃ nôpekṣate. *akṛta-buddhayaḥ* paramârtha-śāstrair asaṃskṛta-*buddhaya* ity arthaḥ.

(66) *dvidhā bhūtāni tad-dhetur*

iti. pūrvôtpannāni bhūtāni paścād-utpannānāṃ svāsaṃtānikānāṃ *sabhāga-hetur* avinirbhāga-vartīni *sahabhū-hetuḥ. bhūtânuvidhāyitvād* iti. bhautikaṃ bhūtāny anuvidhatte. tad-vikāre vikārāt. *ācāry'ādi-niśrayavad* iti. yathā-bhikṣur ācāryam āśrayate. *ādi*-śabdena upādhyāyaṃ ca niśrayate. tadvat. bhūtāni bhautikaṃ niśrayate. *evam eṣām* iti vistaraḥ. *janma-hetutvam eṣāṃ bhūtānām ākhyātaṃ tu* bhautikasya tebhya utpatteḥ. *vikāra-hetutvaṃ* tad-anuvidhāyitvāt. *ādhāra-*

[1] kalp° MSS. rnam-par gṣag-pa.

hetutvaṃ ādhāra-bhāvāt. *sthiti-hetutvam* anuccheda-hetutvāt. *vṛddhi-hetutvam* upabṛṃhaṇa-hetutvād iti. *aviśeṣavartitvād* iti avighna-[Tib. 228ᵇ] bhāvâvasthānenânyeṣām api hetutvād ity arthaḥ. *anyonyaṃ cittânuparivarti-kāya-vāk-karmêti*. *kāya-karma cittânuparivarti* dhyānânāsrava-saṃvara-saṃgṛhītaṃ trividhaṃ prāṇâtipātâdatt'ādāna-kāma-mithy'ācāra-virati-bhedena. *vāk-karmâpi cittânuparivarti* dhyānânāsrava-saṃvara-saṃgṛhītam eva caturvidhaṃ. mṛṣā-vāda-paiśunya-pāruṣya-saṃbhinna-pralāpa-virati-bhedena. tad evaṃ sapta-vidhaṃ kāya-vāk-karmânyonyaṃ *sahabhū-hetuḥ*. prāṇâtipāta-viratir upādāya-rūpaṃ itareṣāṃ ṣaṇṇāṃ *sahabhū-hetuḥ*. tāny api ṣaṭ tasya *sahabhū-hetur* iti sarvaṃ yojyaṃ. *nânyad* iti. cakṣur-ādikaṃ sarvam *upādāya-rūpaṃ* prātimokṣa-saṃvar'ādi-saṃgṛhītam api yāvan nânyonyaṃ sahabhū-hetuḥ pṛthak-kalāpatvāt. *sabhāgasyêti*. kuśalaṃ'kuśalasya svāsaṃtānikasya kliṣṭaṃ kliṣṭasyêty-ādi. *yasya kāya-vāk-karmaṇa* iti. vijñapty-avijñapti-svabhāvasya samāhitasyâsamāhitasya vā yathāyogaṃ. *ekadhâiva tad* iti. *vipāka-hetur* evâika ity avadhāraṇaṃ. kāraṇa-hetos tathâivâgaṇayamānatvāt. *pṛthak-kalāpatvād* iti sahabhū-hetv-ādy-ayogāt.

(67) *rūpa-dhātāv akuśalaṃ nâstîti*. sa viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savitarkaṃ savicāraṃ viveka-jaṃ prīti-sukhaṃ prathamaṃ dhyānam [Tib. 229ᵃ] upasaṃpadya viharatîti vacanāt. tatra rūpa-dhātāv akuśalaṃ nâsti. akuśala-vivekād dhi yaj jātaṃ śubhaṃ. tad vivekam ity ucyate. yathā ca hetuḥ. tathā phalam iti. tatrôpapattāv api nāsty akuśalam iti gamyate. rūp'ārūpya-dhātau sarva eva kleśôpakleśāv avipākatvān nivṛtā eva nâkuśalāḥ.

(68–71) *anantaram*[1] *iti paścād vakṣyata* iti kārikā'nte. tad iha saṃbandhanīyaṃ. *samāpatti-kāle kuśalam* iti. kāmâvacara-prāyogika-kuśala-cittânantaraṃ prathama-dhyāna-bhūmikaṃ sāmantakīyaṃ maulīyaṃ vā cittam utpadyate. *pratisaṃdhi-kāle nivṛtam* iti. kāmâvacarôpapatti-pratilambhika-maraṇa-cittânantaraṃ rūpâvacaraṃ nivṛtâvyākṛtaṃ cittam utpadyate pratisaṃdhi-kāle.

upapatti-bhavaḥ kliṣṭaḥ sarva-kleśaiḥ svabhūmikair

iti[2] vacanāt. upapattir atrântarābhavôpapattir abhipretā. evam antarābhava-pratisaṃdhir api kliṣṭo veditavyaḥ. *catasṛbhir dūratābhir dūra* iti. tatrêyam *āśraya-dūratā*. yad ārūpyâvacareṇa āśrayeṇa kāmâvacaraḥ kaścid api dharmo na saṃmukhī-kriyate. yathā rūpâvacareṇ' āśrayeṇa kāmâvacaraṃ nirmāṇa-cittaṃ saṃmukhī-kriyata iti. anay' āśraya-dūratayā kāma-dhātor ārūpyā dūre bhavaṃti. *ākāra-dūratā*. yad ārūpyâvacareṇa cittena kāma-dhātur n' ākāryate. yathā rūpâvacareṇa audārika ity-ādibhir ākāraiḥ. *ālambana-dūratā*. yad ārū-

[1] °ntam MSS. mjug-thogs-su. [2] kārikā III, 38ᵇᶜ. [3] kārikā VIII, 21ᶜᵈ.

pyâvacareṇa cittena na kāma-dhātur ālambyate. yathā rūpâvacareṇa. nanu ca rūpa-dhātur api n' ārūpyâvacareṇa citten' ālaṃbyate.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

[Tib. 229b] iti[1] vacanāt. tat katham idam ucyate kāma-dhātor ev' ārūpyā dūrata iti. satyaṃ na maul'ārūpyâvacareṇa cittena rūpa-dhātur adhyālaṃbyate. kiṃ tu ākāś'ānaṃty'āyatana-sāmantaka-cittena audārik'ādy-ākāraiś caturtha-dhyānam ālaṃbyata iti. ato na kāma-dhātor iva rūpa-dhātor ārūpyā dūre vyavasthāpyaṃte. *pratipakṣa-dūratā.* yad ārūpyā na kāma-dhātoḥ pratipakṣaḥ. yathā rūpa-dhātuḥ. ity evam āśray'ālamban'ākāra-pratipakṣa-dūratābhir api kāma-dhātor ārūpyā dūre bhavaṃti. tasmān na kāmâvacara-kuśalânantaraṃ ārūpyâvacaraṃ kuśalam utpadyate. *śaikṣam aśaikṣaṃ cê*ti. kāmâvacara-prāyogika-kuśala-cittânantaraṃ samāpatti-kāle labdha-pūrvaṃ *śaikṣam* utpadyate. tathâlva *câśaikṣaṃ. kliṣṭa-samāpatty-utpīḍitasyê*ti. *kliṣṭayā samāpattyā utpīḍitasya* yogino *'dhārāyāḥ* kuśalāyā bhūmeḥ saṃśrayaṇān nivṛtâvyākṛtād api *kuśalaṃ cittam* utpadyate. varam adharā 'pi kuśalā bhūmir nôrdhvā kliṣṭêti. *sarvebhyo rūp'ārūpya-cittebhya* iti. kuśalâvyākṛta-cittasya maraṇa-saṃbhavāt.

*tasmāc catvārî*ti.

tasmād akuśalāc catvāri svabhūmikāny eva. akuśalasyôrdhva-bhūmi-kuśala-prayogatvâsaṃbhavād aprahāṇāc côrdhva-bhūmy-upapatti-cittânutpādāt. [Tib. 230a] *kuśalaṃ nirmāṇa-cittād anantaram* iti. nirmāṇād vyutthāna-kāle. *tasmād anantaram ekādaśê*ti. pratisaṃdhi-samāpatti-tad-vyutthāna-nirmāṇa-praveśa-kāleṣv ekādaśa-cittôtpatti-saṃbhavaḥ. katham. svabhūmikāni trīṇi kāmâvacarāṇi ca. vyutthāna-kāle kuśalaṃ. pratisaṃdhi-kāle kliṣṭa-dvayaṃ. anivṛtâvyākṛtaṃ ca nirmāṇa-cittaṃ. ārūpyâvacaraṃ ca nivṛtâvyākṛtaṃ pratisaṃdhi-kāle. kuśalaṃ ca samāpatti-kāle. śaikṣam aśaikṣaṃ cêti. *na tv ārūpyâvacaram anivṛtâvyākṛtam.* avaśyâkliṣṭatvāt. samāpatty-ādy-ayogāc ca. na hi tat prayoga-labhyaṃ yathā rūpâvacaraṃ kāmâvacaraṃ ca nirmāṇa-cittaṃ. *kāmâvacaraṃ ca kliṣṭa-dvayaṃ ārūpyâvacaraṃ cânivṛtâvyākṛtaṃ hitvê*ti. na kāmâvacarāt kliṣṭa-dvayāt rūpâvacaraṃ kuśalam utpadyate. tasya kliṣṭa-dvayasya tat-prayogânarhatvāt. ata eva ca n' ārūpyâvacarād anivṛtâvyākṛtāt tad utpadyate. kuśalena ca pratisaṃdhi-bandhâbhāvāt. *kāmâvacaraṃ kliṣṭa-dvayaṃ śaikṣâśaikṣe ca sthāpayitvê*ti. na kāmâvacarāt kliṣṭa-dvayād rūpâvacaraṃ nivṛtâvyākṛtam utpadyate. tad-aprahāṇe rūpa-dhātau pratisaṃdhi-bandhâbhāvena nivṛtâvyākṛta-cittâsaṃbhavāt. na śaikṣâśaikṣābhyāṃ. tatastyena [Tib. 230b] kliṣṭena vyutthānâsaṃbhavāt. *kāmâvaca-*

[1] Kārikā VIII, 21cd.

*rāṇi cê*ti. trīṇîty adhikṛtaṃ. pratisaṃdhi-kāle kliṣṭa-dvayaṃ kliṣṭa-samādhy-utpīḍitasya ca kuśalaṃ. *kāmâvacare ca kliṣṭe ārūpyâvacaraṃ cê*ti. pratisaṃdhi-kāle. *adhara-dhātukāni ca kliṣṭāni* pratisaṃdhi-kāle. *ārūpyâvacarāt kuśalān navê*ti. svabhūmikāni trīṇi. rūpâvacaraṃ kuśalaṃ tat-samāpatti-vyutthāna-kāle pratiloma-samāpattau ca. adhara-bhūmikāni ca kliṣṭāni pratisaṃdhi-kāle. śaikṣam aśaikṣaṃ ca. *kāmâvacaraṃ kuśalaṃ kāma-rūpâvacarânivṛtâvyākṛte hitvê*ti. na kāmâvacareṇa kuśalena tat-samāpatter vyutthānaṃ saṃbhavati ativiprakṛṣṭatvāt. ata eva ca nânivṛtâvyākṛtenâpi apaṭutvāt. ata eva ca na rūpâvacareṇânivṛtâvyākṛtena vyutthānaṃ. na câibhiḥ pratisaṃdhi-bandho 'stîti naiṣām ata utpattiḥ. tat-*ṣaṇṇām anaṃtaram* iti vartate. *rūpâvacarāt kuśalād* iti. samāpatti-kāle. *śaikṣâśaikṣābhyāṃ cê*ti. vyutthāna-kāle. *rūpâvacaraṃ kuśalam* iti. kliṣṭa-samādhy-utpīḍitasya. *nivṛtaṃ cê*ty-ādi. pratisaṃdhi-kāle. *kāma-rūpâvacarāṇi kliṣṭāni śaikṣâśaikṣe ca hitvê*ti. adho-bhūmy-avītarāgasya tena [Tib. 231ª] pratisaṃdher abhāvāt. śaikṣâśaikṣābhyāṃ ca tena vyutthānâsaṃbhavān na tebhyas tad-utpattiḥ. *tāny eva catvāry aśaikṣaṃ cê*ti. trīṇi traidhātukāni kuśalāni vyutthāna-kāle. śaikṣaṃ ca pravāhe. vajrôpamânantaraṃ kṣaya-jñānam iti aśaikṣaṃ cêti *paṃca. paṃcakād ata evânantarôktād* iti. traidhātukebhyaḥ kuśalebhyaḥ samāpatti-kāle. vajrôpamânantarôtpattau pravāhe cêti. *tasmāc catvārî*ti. śaikṣaṃ hitvā. na hy aśaikṣāt śaikṣam utpadyate. parihāṇi-kāle kathaṃ nôtpadyate. kleśôtpāda-vyavahitatvāt. vyutthitasyâîva parihāṇeś ca.

(72, 73) *prāyogikaṃ côpapatti-lābhikaṃ cê*ti. *prāyogikaṃ* yat prayogāl labhyate. śruta-cintā-bhāvanā-mayaṃ triṣu dhātuṣu yathāsaṃbhavaṃ. *upapatti*[1]*-lābhikaṃ* kāma-rūpa-dhātvor antarābhava-pratisaṃdhi-kṣaṇe prathamato yasya prāptir utpadyate. ārūpya-dhātau côpapatti-bhave yasya prāptir utpadyate. *vipāka-jaṃ airyāpathikaṃ śailpasthānikaṃ nirmāṇa-cittaṃ cê*ti. hetu-karma-bhedād ayaṃ bhedaḥ. vipāka-hetor jātaṃ *vipāka-jaṃ*. īryāpatheṣu śayan'āsana-sthiti[2]-caṃkramaṇeṣu bhavaṃ *airyāpathikaṃ*. śilpa-sthāneṣu bhavaṃ *śailpasthānikaṃ*. nirmāṇe cittaṃ *nirmāṇa-cittaṃ*. nirmite nirmāṇe vā bhavaṃ nairmitaṃ nairmāṇikam iti vā. tad evôcyate. *punar viṃśatir bhavantî*ti. katham ity āha. *ṣoḍhā kuśalaṃ anivṛtâvyākṛtaṃ ca saptadhā bhittvê*ti. triṣu dhātuṣu prāyogikôpapatti-pratilaṃbhika-[Tib. 231ᵇ] bhedena *kuśalaṃ ṣoḍhā bhittvā*. kāma-rūpa-dhātvoś cânivṛtâvyākṛte *saptadhā bhittvā*. kāma-dhātau vipāka-j'airyāpathika-śailpasthānika-nairmāṇika-bhedena. rūpa-dhātau ca vipākaj'airyāpathika-nairmāṇika-bhedenêti. tāny etāni trayodaśa śeṣāṇi ca saptâbhinnāny eva. tad-yathā

[1] utpatti MSS. [2] om. MSS.; ḥgreṅ-ba.

kāmâvacaraṃ akuśalaṃ nivṛtâvyākṛtaṃ ca. rūpâvacaraṃ nivṛtâvyākṛtam eva ārūpyâvacaraṃ nivṛtâvyākṛtam anivṛtâvyākṛtaṃ ca. śaikṣam aśaikṣaṃ cêti viṃśati cittāni bhavaṃti. *īryāpath'ādy-abhāvād* iti. *īryāpatha*-śilpasthāna-nirmāṇâ*bhāvāt*. etāni trīṇy ārūpya-dhātau na saṃti. ālambana-bhūtasya rūpasyâbhāvāt. *rūpa-gandha-rasa-spraṣṭavyāny eṣām ālambanam* iti. tatra śayy'āsana-rūp'ādayaḥ sva-śarīrâvayava-rūp'ādayaś c' airyāpathikasy' *ālambanaṃ*. śailpasthānikasya śilpasthāna-rūp'ādayaḥ nairmāṇikasya nirmāṇa-rūp'ādayaḥ. *śailpasthānikasya tu śabdo 'pî* ti. *tu*-śabdo viśeṣaṇe *api*-śabdena rūp'ādayaḥ. *śabdo 'py* asy' ālambanaṃ. śilpôpadeśa-śabdam ālambya mano-vijñānena śilpaṃ śikṣate iti. vipāka-jasyâvacanāt sarve 'pi rūp'ādaya ālambanam ity avagantavyaṃ. *mano-vijñānāny evê* ti. mano-vijñāna-svabhāvāny airyāpathik'ādīni trīṇi. vikalpâbhisaṃskaraṇe [Tib. 232ª] pravṛttatvāt. vipāka-jam avacanāt ṣaḍ-vijñāna-svabhāvam iti jñāpitaṃ bhavati. *paṃca tu vijñāna-kāyam airyāpathika-śailpasthānikayoḥ prāyogikā* iti. tat-prayogâvasthāyāṃ bhavatvāt prāyogikāḥ. yasmāt te dṛṣṭvā yāvat spṛṣṭvôtpadyaṃta iti. vipākasya prayogo nâsti. karma-sāmarthyena sva-rasa-vāhitvāt.

airyāpathikâbhinirhṛtam iti vistaraḥ. *airyāpathike*na mano-vijñānenâ*bhi-nirhṛtam* utpāditaṃ *mano-vijñānam asti dvādaś'āyatan'ālambanaṃ*. cakṣur-āyatan'ālambanaṃ yāvad dharm'āyatan'ālaṃbanam anivṛtâvyākṛta-svabhāvam *ity apare*. tad evaṃ pradarśayaṃti. anyad apy anivṛtâvyākṛtam asti yad airyāpathik'ādiṣu nântarbhavatîti. ittham eva ca pratipattavyaṃ. anyathā hi yad vakṣyati

kāyâkṣi-śrotra-vijñānaṃ vijñapty-utthāpakaṃ ca yat
dvitīy'ādau tad ādy-āptam akliṣṭâvyākṛtaṃ ca tat[1].
svabhūmikena nirmāṇaṃ bhāṣaṇaṃ tv adhareṇa cêty[2]-

ādi. tāni vijñānāni eṣāṃ caturṇāṃ katamena saṃgṛhītāni. na tāvad vipāka-jāni-ūrdhvôpapannānām adhara-bhūmika-vipākâsaṃbhavāt. n' airyāpathik'ādīni. īryāpath'ādy-abhāvāt. ajñān'ādi-vāsanā-cittaṃ ca kva praveśayitavyaṃ. bhadantÂ-nantavarmaṇā 'pi Vibhāṣāvyākhyāna uktam. etac catuṣṭaya-vyatiriktāny avyākṛtāni vijñānāni [Tib. 232ᵇ] santîti. sâvaśeṣam etad bhāṣyam ity avagantavyaṃ.

anyatrâbhijñā-phalād iti. kāmâvacaraṃ nirmāṇa-cittaṃ rūpâvacara-prāyogikânantaram evôtpadyate. na kāmâvacara-prāyogikânantaraṃ. *rūpâvacaraṃ prāyogikaṃ śaikṣam aśaikṣaṃ cê* ti. samāpatti-kāle. *svebhyaḥ kuśala-kliṣṭebhya* iti. svābhyāṃ kuśalābhyāṃ kliṣṭābhyāṃ ca. prayoga-kāle kliṣṭâsadbhāvāt. kleśa-parikhinnasya ca prāyogikôtpatteh. nânivṛtâvyākṛtebhyaḥ durbalânabhisaṃskāritvāt. *rūpâvacarābhyāṃ prāyogika-kliṣṭābhyām* iti. prāyogikāt kliṣṭāt. *śaik-*

[1] Kārikā VIII, 13. [2] Kārikā VII, 56ᵃᵇ.

ṣâśaikṣābhyāṃ ca vyutthāna-kāle. kliṣṭāt kliṣṭa-samādhy-utpīḍitasya. *rūp'ārūpyâvacare ca kliṣṭe* iti. pratisaṃdhi-kāle. saṃbhavati hy upapatti-pratilaṃbhika-cittasya maraṇaṃ. *pūrvavad* iti. anyatrâbhijñā-phalād ity arthaḥ. tad dhi rūpâvacara-prāyogikânantaram evêty uktaṃ. rūpâvacarâbhyāṃ cêti vistareṇa pūrvavad vyākhyānaṃ. *akuśala-nivṛtâvyākṛtânantaram* iti. *akuśalânantaraṃ nivṛtâvyākṛtânantaraṃ* cêti vibhaktavyaṃ. tulyatvād dhi tad yugapad-vacanaṃ. *rūpâvacarebhyaś caturbhyaḥ*. *anyatra prāyogikâbhijñā-phalābhyām* iti. pratisaṃdhi-kāle. prāyogike 'bhijñā-phale ca sthitasya nâsti maraṇaṃ. atas tābhyāṃ tat kliṣṭa-dvayaṃ nôtpadyate. śeṣeṣu tu sthitasyâsti maraṇaṃ. [Tib. 233ᵃ] atas tebhyas tat kliṣṭa-dvayaṃ utpadyate. pratisaṃdhi-kāle. evaṃ anyatrâpy anyatra prāyogikād iti vyākhyeyaṃ. *ṣaḍ anyatra prāyogikâbhijñā-phalābhyām* iti. durbalânabhisaṃskārakatvāt. anayor anantaraṃ prāyogikaṃ nôtpadyate. rūpâvacara-prāyogikânantarôtpatteś ca na tābhyāṃ abhijñā-phalôtpattiḥ. *rūp'ārūpyâvacare ca kliṣṭe* iti. pratisaṃdhi-kāle. *śailpasthānikânantaraṃ ṣaḍ* iti. tatra-sthasya maraṇâsaṃbhavāt airyāpathika-vipāka-javad iha rūp'ārūpyâvacara-kliṣṭayor asaṃbhavaḥ. *svaṃ câbhijñā-phalam evê*ti. pravāha-kāle. *rūpâvacaraṃ ca prāyogikam* iti. tad-vyutthāne. na hy[1] apraviśya dhyānaṃ abhijñā-phalād[2] vyutthānam astîti. *tad-apy asmād eva dvayād* iti. tad abhijñā-phalaṃ pravāhe tat-praveśa-kāle ca. *kāmâvacara-kuśale* iti. vyutthāna-kāle. asti hi saṃbhava upapatti-pratilaṃbhikenâpi samāpatti-vyutthānaṃ paṭutvāt. ato dvayor api kuśalayor grahaṇaṃ. *abhijñā-phalaṃ cê*ti. kāmâvacaraṃ nirmāṇa-cittaṃ. *ārūpyâvacaraṃ prāyogikaṃ śaikṣâśaikṣaṃ ca* samāpatti-kāle. *anyatr' airyāpathika-vipāka-jābhyām* iti. tayor durbalânabhisaṃskārikatvāt. *prāyogika-kliṣṭābhyām* [Tib. 233ᵇ] iti. vyutthāna-kliṣṭa-samāpatty-utpīḍita-kālayoḥ. *kāmâvacare kliṣṭe* iti pratisaṃdhi-kāle. *anyatrâbhijñā-phalād* iti. nirmāṇa-cittasya prāyogikânantarôtpatteḥ. *ārūpyâvacaraṃ kliṣṭam* iti. pratisaṃdhi-kāle. *kuśala-kliṣṭānî*ti. kuśale ca kliṣṭe ca *kuśala-kliṣṭānî*ti samāsaḥ. kuśalâdharabhūmik'āśrayaṇāt *kuśale*. *kliṣṭe* tu pratisaṃdhi-kāle. *kāmâvacarebhya* iti vistaraḥ. pratisaṃdhi-kāle. prāyogika-śailpasthānikâbhijñā-phaleṣu mṛtyur nâstîti na tebhyaḥ. *kāmâvacare kliṣṭe* iti. pratisaṃdhi-kāle. *ārūpyâvacaram api kliṣṭam* asminn eva svaṃ[3] prāyogikaṃ ato nôtpadyate. airyāpathikasya durbalânabhisaṃskāritvena prayogânarhatvāt. *evaṃ vipāka-jam* iti. yath' airyāpathikam uktaṃ. tathêdaṃ vipāka-jânantaraṃ sapta yāvad anyatrâbhijñā-phalād iti. tāv eva granthârthau. *abhijñā-phalânantaraṃ dve sve* iti. vyutthāne pravāhe ca. *tad apy ābhyām evê*ti. praveśe pravāhe ca.

[1] dity N, tad ity C. [2] °lā MSS., ḥbras-bu-las. [3] svatebhya C.

rūpâvacaraṃ prāyogikam iti. vyutthāna-kāle. evaṃ *śaikṣaṃ aśaikṣaṃ* [Tib. 234ᵃ] *svāni catvārî*ti. kuśalaṃ bhavatîti sphuṭaṃ. kliṣṭaṃ āsvādanā-kāle. 'nivṛtâvyākṛtaṃ tu vyutthāna-kāle. *rūpâvacarāt prāyogikād* iti. samāpatti-kāle. *anyatra vipāka-jād* iti. *durbalânabhisaṃskāra-vāhitvād* iti[1] kāraṇaṃ vakṣyate. *śaikṣâśaikṣābhyāṃ cê*ti. samāpatti-kāle. *adhara-dhātukâni ca kliṣṭānî*ti. rūpâvacara-kāmâvacarāṇi pratisaṃdhi-kāle. *prāyogika-kliṣṭe* iti. *prāyogikaṃ* kliṣṭa-samādhy-utpīḍanāt. *kliṣṭaṃ* pratisaṃdhi-kāle. *kāmâvacare 'pi* kliṣṭe pratisaṃdhi-kāla eva. *kāmâvacara-rūpâvacarebhya* iti vistaraḥ. tac-citta-stha-maraṇa-saṃbhavāt. *anyatra prāyogikād* iti. vipāka-jânantaraṃ prāyogikânutpatteḥ. *adharāṇi trīṇi kliṣṭānî*ti. dvi-dhātukāni pratisaṃdhi-kāle. *kāmâvacaram utpatti-lābhikam* iti. paṭutvād etac chaikṣād vyutthāna-cittaṃ saṃbhavati. *paṭutvād* iti[2] kāraṇaṃ vakṣyati. na tu tathā rūp'ārūpyâvacare upapatti-lābhike paṭunī iti na te saṃbhavataḥ. *śaikṣaṃ* pravāhe *aśaikṣaṃ* ca vajrôpamânantaraṃ. *śaikṣam ekaṃ hitvê*ti. aśaikṣāc chaikṣaṃ nôtpadyate. tasmād aśaikṣânaṃtaraṃ paṃca. na tu ṣaṭ yathā śaikṣāt. *tāni ca paṃca* śaikṣavad vaktavyāni [Tib. 234ᵇ].

atra viṃśati-cittānāṃ samanantara-pratyayasya asūtritasya sūtra-rūpāḥ saṃgraha-ślokāḥ.

prāyogikāc chubhāt kāme daśâṣṭabhyas tad anyataḥ
śubhān navâkādaśatas tat sapta kliṣṭataḥ pṛthak
caturdaśabhyaś te 'ṣṭāv airyāpathika-vipāka-jāt
te tu saptataḥ ṣaṭ śailpasthānikāt tat tu saptataḥ
nairmitād dve dvayoś caitad rūpe prāyogikāc chubāt
dvādaśaitat tu daśataḥ śubhād aṣṭāv ayatna-jāt
tat paṃcabhyo nava kliṣṭāt tad ekādaśataḥ punaḥ
vipāka-j'airyāpathikāt sapta tat paṃcato dvayaṃ
dve abhijñā-phalāc cittād dvābhyām eva tathâiva tat
ārūpye yātnikāt sapta kuśalāt ṣaḍbhya eva tat
ayātnikāc chubhāt sapta caturbhyas tat punaḥ smṛtaṃ
kliṣṭād aṣṭau daśabhyas tat ṣaṭ cittāni vipāka-jāt
caturbhyas tat tu ṣaṭ śaikṣāc caturbhyaḥ punar eva tat.
aśaikṣāt paṃca tad api paṃcabhyaḥ samanaṃtaraṃ.

īryāpatha-śilpâbhisaṃskaraṇa-pravṛttatvāt. na punar ebhyaḥ prāyogikam utpadyata ity adhikṛtaṃ. [3]ato 'saṃbhavād[3] airyāpathika-śailpasthānikânantaraṃ

[1] 論七 13ᵇ¹. [2] 論七 14a¹. [3]....[3] ḥdir ci-rigspar=atra yathāyogam?

prāyogikaṃ nôtpadyate. tad anyâbhisaṃskaraṇa-pravṛttatvād ity abhiprāyaḥ. yasmād airyāpathikam īryāpathâbhisaṃskaraṇe pravṛttaṃ. gaman'ādy-ākāratvāt. śailpasthānikaṃ ca śilpâbhisaṃskaraṇe pravṛttam. idam evaṃ karomîdam evaṃ karomîtîty evam-ākāra-pravṛttatvāt. *durbalânabhisaṃskāra-vāhitvāc ca* vipāka-jânantaraṃ prāyogikaṃ nôtpadyate. [Tib. 235ᵃ] tad dhi vipāka-jam avyākṛtatvād *durbalaṃ*. pūrva-karm'ākṣepāt. ayatnena ca pravṛtter anabhisaṃkāra-vāhī 'ti. atha vā īryāpatha-śilpābhisaṃskaraṇa-pravṛttatvāt. airyāpathika-śailpasthānikânantaraṃ na prāyogikam utpadyate. durbalânabhisaṃskāra-vāhitvāc ca airyāpathika-śailpasthānika-vipāka-jânantaraṃ prāyogikaṃ nôtpadyate. sarveṣām avyākṛtatvena durbalatvāt. anabhisaṃskāra-vāhitvāc ca vipāka-jasyâlvâlkasya airyāpathika-śailpasthānikayor api vā prāyogikâbhisaṃskārâbhāvāt. anya-vyāpāra-paratva-mātrād dhi tayor abhisaṃskaraṇa-pravṛttatvam uktaṃ. atha vā 'yam evâsya vākyasyâbhisaṃbandhaḥ. īryāpatha-śilpâbhisaṃskaraṇa-pravṛttatvāt. durbalânabhisaṃskāra-vāhitvāc câîtāni vipāka-j'airyāpathika-śailpasthānikāni *na prāyogikânukūlāni*. ato na tad-anantaraṃ prāyogikam utpadyata iti saṃbandhanīyaṃ. *niṣkramaṇa-cittaṃ tu anabhisaṃskāra-vāhî*ti. prāyogika-citta-pravāhād yad anyac cittaṃ. tan *niṣkramaṇa-cittaṃ*. tena hy asau yogī tataḥ pravāhān niṣkrāmati tad-avatāratvāt. *niṣkramaṇa-cittam anabhisaṃskāra-vāhi* anābhogavāhîti yukto 'sya niṣkramaṇa-cittasya vipāka-j'ādīnām anyatama-svabhāvasya [Tib. 235ᵇ] *prāyogika-cittânantaram utpādaḥ. evaṃ tarhî*ti. yadi na prāyogikânukūlānîti vipāka-j'ādibhyo 'nantaraṃ prāyogikaṃ nôtpadyate. *evaṃ tarhi kliṣṭebhyo 'pi prāyogikaṃ nôtpadyate viguṇatvāt*. viguṇo hi kliṣṭo dharmaḥ kuśalasya nânukūla ity arthaḥ tad-virodhitvāt. *tathā 'pî*ti vistaraḥ. yady api tad viguṇaṃ *tathā 'pi* kleśa-samudācāra-*parikhinnasya* yoginaḥ *tat-parijñānāt* kleśa-samudācāra-parijñānād yuktaḥ prāyogika-saṃmukhîbhāvaḥ. tat-parijñānam eva hi prāyogikaṃ cittam iti. *paṭutvād* iti. *kāmâvacaram utpatti-pratilaṃbhikaṃ* paṭu tac *chaikṣ*'ādibhyo vyutthāna-cittaṃ saṃbhavati. ata eva ca kliṣṭa-samādhy-utpīḍitasya tad-āśrayaṇaṃ bhavati. *anabhisaṃskāra-vāhitvāt tu tasya tasmāc* chaikṣ'ādīni *nôtpadyante. rūpâvacaraṃ tûpapatti-pratilaṃbhikaṃ na* kāmâvacaravat *paṭu*. tasmāt kliṣṭa-samādhy-utpīḍitasya tad-āśrayaṇaṃ na bhavati. prāyogikam ev' āśrīyate. anyonyânantaraṃ cittānām utpādaḥ.

tāni ca manaskāra-vaśād utpadyaṃta iti ato manaskārôpakṣepaḥ. *trayo manaskārā* iti vistaraḥ. sva-lakṣaṇasya manasikaraṇaṃ *sva-lakṣaṇa-manaskāraḥ. tad-yathā rūpaṇā-lakṣaṇaṃ rūpam ity evam-ādi. ādi*-śabdenânubhavana-lakṣaṇā vedanêti evam-ādi. [Tib. 236ᵃ] anityatv'ādi-manasikaraṇaṃ *sāmānya-lakṣaṇa-*

manaskāraḥ ṣoḍaś'ākāra-saṃprayuktaḥ. anityato yāvan nairyāṇikata iti. adhimuktyā na bhūtârthe manasikaraṇaṃ *adhimukti-manaskāraḥ. aśubhāyāṃ* yāvat *kṛtsn'āyatan'ādiṣu. ādi*-śabdena ṛddhy-ādīnām abhinirhāre laghutv'ādy-adhimokṣo gṛhyate. tad-yathā maharddhiko mahā'nubhāvaḥ parīttāṃ pṛthivī-saṃjñām apy adhitiṣṭhati. apramāṇām api saṃjñāṃ. sa ākāṃkṣan pṛthivīṃ calayatîti vistaraḥ. aśubhayā *sahagataṃ* sambaddhaṃ *aśubhā-sahagataṃ.* etad uktaṃ bhavati. aśubhā-manaskārânantaraṃ *smṛti-saṃbodhy-aṃgaṃ bhāvayati* janayati utpādayatîti. smṛti-saṃbodhy-aṃgaṃ hy ārya-mārga iti asty adhimukti-manaskārânantaraṃ ārya-mārgôtpāda iti darśayati. āha. yadi sāmānya-manaskārânantaram eva nâdhimukti-manaskārânaṃtaram ārya-mārgaṃ saṃmukhī-karoti. idaṃ kathaṃ nīyate. aśubhā-sahagataṃ smṛti-saṃbodhy-aṃgaṃ bhāvayatîti. ata idam ucyate. *aśubhayā tu cittaṃ damayitvê* ti vistaraḥ. prāyogâvasthāyām aśubhayā cittaṃ damayitvā yāvad avasāne *sāmānya-manaskārânantaram ārya-mārgaṃ saṃmukhī-kartoi.* ato na sūtra-virodha iti. *ārya-mārgânantaram apî* ti vistaraḥ. na kevalaṃ sāmānya-manaskārânantaraṃ ārya-mārgaṃ saṃmukhī-karoti. [Tib. 236ᵇ] *ārya-mārgânantaram api* sāmānya-manaskāram eva saṃmukhī-karotîty *apare. syāt tāvad* iti vistaraḥ. *anāgamy'ādî* ti. *ādi*-śabdenânāgamya-prathama-dhyāna-dhyānântara-*tri-bhūmi-saṃniśrayeṇa niyāmâvakrāntau tan-mārgânantaraṃ* tri-mārgânantaraṃ *kāmâvacaraṃ sāmānya-manaskāraṃ* śrutamayaṃ cintāmayaṃ vā *saṃmukhī-kuryāt* saṃnikṛṣṭatvāt. *atha dvitīy'ādi-dhyāna-saṃniśrayeṇa* dvitīya-tṛtīya-caturtha-dhyāna-saṃniśrayeṇa *niyāmâvakrāntau katham* ārya-mārgânantaraṃ kathaṃ sāmānya-manaskāraṃ saṃmukhī-karoti. *na hi kāmâvacaraḥ śakyaḥ* saṃmukhī-kartum iti vākya-śeṣaḥ. kasmāt. prathama-dhyāna-vyavahitatvenâ*tiviprakṛṣṭatvāt.* brūyās tvaṃ dvitīy'ādi-dhyāna-bhūmikam eva saṃmukhī-karotîti. ata āha. *na ca tad-bhūmikaḥ pratilabdho 'nyatra nirvedhabhāgīyād* iti. dvitīya-dhyān'ādi-bhūmiko 'nāgamy'ādi-bhūmiko vā 'nāsravo mārgo 'nyatra nirvedhabhāgīyān na pratilabdha āsīt. an-ākāra-patitas tu laukiko mārgaḥ pratilabdha āsīt. na tu saḥ. tasmād āryasya vyutthānârthaṃ rocate. nirvedhabhāgīyaṃ tarhi sāmānya-manaskāraṃ saṃmukhī-kariṣyatîti. ata āha. *na c'āryo nirvedhabhāgīyam* iti vistaraḥ. *kim artham* iti cet. ata āha. *na hi prāpta-phalasya tat-prayoga-saṃmukhī-bhāvo yukta* iti. prayogasya kṛtârthatvān [Tib. 237ᵃ] nihīnatvāc ca nirvedhabhāgīyāni c' ārya-mārgasya prayoga iti. *anyo 'py asya taj-jātīya* iti. yaḥ saty'ālambanatvān nirvedhabhāgīya-jātīyaḥ sāmānya-manaskāro bhāvanāṃ gacchati. anāsrava-mārgôtpatti-kāle prāpyate ity arthaḥ. kathaṃ. śāntaṃ nirvāṇam iti sāmānya-manaskāraḥ sarva-nirvāṇ'ālambanatvāt.

*tat saṃmukhī-kariṣyatî*ti. *sarva-saṃskārā anityā* iti vā *sarva-dharmā anātmāna* iti vā *śāntaṃ nirvāṇam* iti v' ārya-mārgânantaraṃ saṃmukhī-kariṣyatîti. *tad etan na varṇayanti.* kasmāt. eṣāṃ taj-jātīyānāṃ sāmānya-manaskārāṇāṃ nirvedhabhāgīya-pratibaddha-bhāvanatvāt. na kilâiṣām anāsrava-mārga-pratibaddhâbhāvenêti. *anāgamyaṃ niśrityê*ti vistaraḥ. *tad-bhūmikam* iti. anāgamya-bhūmikaṃ. *tad-bhūmikaṃ bhāvāgrikaṃ vê*ti. ākiṃcany'āyatana-bhūmikaṃ bhāvāgrikaṃ vā yadi bhavâgrôpapanno bhavati. *śeṣāsu bhūmiṣu sva-bhūmikam eva vyutthāna-cittaṃ.* nânya-bhūmikaṃ. anya-bhūmikasya prayoga-sādhyatvāt. sva-bhūmikam anabhisaṃskāreṇa bhavatîti. *prayoga-pratibaddhatvād* iti. kasya. ārya-mārgasya. mārgânantaraṃ tûpapatti-pratilaṃbhikasyâpi kāmâvacarasya saṃmukhī-bhāva ity adhikṛtaṃ.

(74) *kliṣṭe tridhātuke lābhaḥ ṣaṇṇāṃ ṣaṇṇāṃ dvayor*

iti. yathāsaṃkhyena [Tib. 237b] nirdeśaḥ. kāmâvacare *kliṣṭe ṣaṇṇāṃ* cittānāṃ *lābhaḥ.* pratilaṃbha ity arthaḥ. rūpâvacare *ṣaṇṇāṃ.* ārūpyâvacare *dvayor* iti. ten' āha. *kāmâvacare hi kliṣṭa* iti vistaraḥ. *tair asamanvāgatasyê*ti. *taiḥ* ṣaḍbhiś cittair *asamanvāgatasya* pudgalasya. kathaṃ. iha *kuśala-pratisaṃdhānaṃ* samyag-dṛṣṭyā vā *vicikitsayā* vā. tad yadi vicikitsayā pratisaṃdhatte. tatra vicikitsā-saṃprayukte kliṣṭe citte saṃmukhī-bhūte yadā[1] rūpa dhātor ārūpya-dhātor vā kāma-dhātuṃ pratyāgacchati. tadā 'syântarābhava-pratisaṃdhi-citte 'vaśya-kliṣṭe tasya kuśalasya lābhas tenâsamanvāgatasyêti. *akuśala-nivṛtâvyākṛtayor* iti vistaraḥ. *akuśalaṃ* ca *nivṛtâvyākṛtaṃ* ca kāmâvacaram eva. adhikārād rūpâvacarasya ca nivṛtasya pṛthak-pāṭhāt. tayor akuśala-nivṛtâvyākṛtayo *rūpâvacarasya kliṣṭasya.* kiṃ. lābha iti prakṛtaṃ. kathaṃ lābha ity āha. *dhātu-pratyāgamanāt parihāṇitaś cê*ti. yadā rūpa-dhātor ārūpya-dhātor vā kāma-dhātuṃ pratyāgacchati. tadā 'syâṃtarābhava-pratisaṃdhi-citte 'vaśyaṃ kliṣṭe 'kuśala-nivṛtâvyākṛtayor anyatarasmiṃ saṃmukhī-bhūte tayor akuśala-nivṛtâvyākṛtayor lābho bhavati pūrva-vihīnatvāt tenâsamanvāgatasya. *parihāṇitaś ca.* [Tib. 238a] yadā ca kāma-vairāgyāt parihīyate. tadā 'sya kliṣṭe parihāṇi-citte saṃmukhī-bhūte tayoḥ kliṣṭayor lābhas tenâsamanvāgatasya. rūpâvacarasya ca kliṣṭasya *dhātu-pratyāgamanāt.* yad' ārūpya-dhātoḥ kāma-dhātuṃ pratyāgacchati. tadā 'syântarābhavapratisaṃdhi-citte 'vaśyaṃ kliṣṭe[2] rūpâvacarasya kliṣṭasya pūrva-vihīnasya lābho bhavati tenâsamanvāgatasya. *parihāṇitaś ca.* yadā rūpa-vairāgyāt parihīyate kāmâvacareṇa cittena. tadā 'sya vairāgya-tyaktasya rūpâvacarasya kliṣṭasya lābho bhavati tenâsamanvāgatasya.

[1] om. MSS. supplied from Tib.: gaṅ-gi tshe. [2] °ṣṭa MSS.

ārūpyâvacarasya kliṣṭasya parihāṇitaḥ. yadā kāmâvacareṇa citten' ārūpya-vairāgyāt parihīyate. tadā 'sy' ārūpyâvacarasya kliṣṭasya lābho bhavati tenâsamanvāgatasya. *śaikṣasya ca* parihāṇita ity adhikṛtaṃ. yadā kāmâvacareṇa citten' ârhattvāt parihīyate. tadā 'sya śaikṣa-cittasya lābho bhavati tenâsamanvāgatasya. evaṃ tāvat kāmâvacare kliṣṭe citte saṃmukhī-bhūte ṣaṇṇāṃ cittānāṃ lābha uktas tair asamanvāgatasya. *rūpâvacare kliṣṭe citte saṃmukhī-bhūte ṣaṇṇāṃ lābhaḥ* tair asamanvāgatasya. *rūpâvacarāṇām* iti vistaraḥ. yad' ārūpya-dhāto rūpa-dhātuṃ pratyāgacchati. tadā 'sya rūpâvacarântarābhava-pratisaṃdhi-citte 'vaśyaṃ kliṣṭe *rūpâvacarāṇāṃ trayāṇāṃ* kuśalasyôpapatti-[Tib. 238^{b}] pratilaṃbhikasya kliṣṭasyânivṛtâvyākṛtasya ca. nirmāṇa-cittasyâgraja-prāpti-sadbhāvāt. *kāmâvacarasya cânivṛtâvyākṛtasya* nirmāṇa-cittasyâiva. *ārūpyâvacarasya kliṣṭasya śaikṣasya ca lābhaḥ*. *parihāṇito* rūpâvacareṇa cittenârhattvāt parihīyamāṇasya tad-asamanvāgatasya. evaṃ rūpâvacare 'pi kliṣṭe ṣaṇṇāṃ lābha uktaḥ. *ārūpyâvacare tu kliṣṭe dvayor lābhas* tābhyām asamanvāgatasya. *parihāṇita* ārūpyâvacareṇa cittenârhattvāt parihīyamāṇasyâiva *kliṣṭasya* yasyâika-deśaḥ saṃmukhī-bhūtaḥ *śaikṣasya cê*ti.

rūpâvacare kuśale trayāṇām

iti. *kuśala* iti jāti-nirdeśaḥ. *kuśale* kasmiṃścid *rūpâvacare trayāṇāṃ lābhaḥ* saṃbhavaḥ. katham. ādye tāvad *rūpâvacare kuśale citte saṃmukhī-bhūte tasyâiva kuśalasya* rūpâvacarasya *lābhas* tenâsamanvāgatasya. maula-dhyāna-saṃgṛhīte tu kuśale citte saṃmukhī-bhūte *kāmâvacara-rūpâvacarayor anivṛtâvyākṛtayor* nirmāṇa-cittayor *lābhaḥ* tābhyām asamanvāgatasya. ity evaṃ kuśale rūpâvacare citte saṃmukhī-bhūte trayāṇāṃ lābha ity ucyate. na tu yugapal-lābha iti.

śaikṣe caturṇām

iti. *śaikṣe citte saṃmukhī-bhūte* duḥkhe dharma-jñāna-kṣāṃti-citte *tasyâiva śaikṣasya* duḥkhe dharma-jñāna-kṣāṃti-kalāpa-svabhāvasya *lābhas* tenâsamanvāgatasya. *kāma-rūpâvacarayoś cânivṛtâvyākṛtayor* [Tib. 239^{a}] *ārūpyâvacarasya ca kuśalasya*. kasmiṃ kalāpa ity āha. *ārya-mārgeṇa kāma-rūpa-dhātu-vairāgye*. katham iti. yadā 'yam anāgamya-bhūmiken' ārya-mārgeṇa kāma-vairāgyaṃ karoti. tadā navama-vimukti-mārga-saṃgṛhīte śaikṣe citte saṃmukhī-bhūte kāma-rūpâvacarayor anivṛtâvyākṛtayor nirmāṇa-cittayor lābhas tābhyām asamanvāgatasya. yadā tu ṣaḍ-bhūmikānām ārya-mārgāṇām anyatamena rūpa-vairāgyaṃ karoti. tad' ādya-prakāra-citte śaikṣe saṃmukhī-bhūte 'tītânāgata-prāpti-nyāyen'ārūpyâvacarasyakuśalasya lābhas tenâsamanvāgatasya. *ārya-mārga*-grahaṇaṃ s'āsrava-citta-nirāsârthaṃ. śaikṣe citte saṃbhūte 'yaṃ lābho varṇyate.

atr' ācārya-Guṇamatir vyācaṣṭe.

śaikṣe caturṇāṃ

tasyâîva śaikṣasya kāma-rūpâvacarayoś cânivṛtâvyākṛtayor ârūpyâvacarasya ca kuśalasyêti. katham ity ato bravīti. ārya-mārgeṇa kāma-rūpa-vairāgye yadā 'yam anāgamya-bhūmiken' ārya-mārgeṇa kāma-dhātu-vairāgyaṃ karoti. tadā yo navamo vimukti-mārgaḥ. tasmiṃ maula-dhyāna-bhūmikam apūrvakaṃ śaikṣaṃ labhata iti śaikṣasya lābha ucyate. kāma-rūpâvacarayoś cânivṛtâvyākṛtayor nirmāṇa-cittayor eva tasmiṃ lābhaḥ. ṣaḍ-bhūmikena tv ārya-[Tib. 239^{b}]mārgeṇa kāma-rūpa-vairāgye yo navamo vimukti-mārgaḥ. tasminn ārūpyâvacaraṃ kuśalaṃ pratilabhata iti. tac-chiṣyo 'py ācārya-Vasumitras tam evârthaṃ tena vākyena tair eva pada-vyaṃjanair likhati. tad etad ayuktaṃ vyākhyānaṃ. na hy evaṃ eka-vākyena vyākhyātârtho ghaṭate. vākya-bhedena ghaṭate. tasyâîva śaikṣasya lābha ity etad ekaṃ vākyaṃ. kāma-rūpâvacarayoś ca yāvat kāma-rūpa-dhātu-vairāgya ity aparaṃ vākyam. ārya-mārgeṇa kāma-rūpa-dhātu-vairāgya ity etena viśeṣeṇa tasyâîva śaikṣasyêty etat pūrvôktaṃ na viśeṣyaṃ vākyântaratvāt. atadvato hy ayaṃ citta-lābho varṇyate.

citta-lābho hy atadvata

iti[1] vacanāt. katham. navame vimukti-mārge śaikṣa-cittavataḥ pudgalasya śaikṣa-citta-lābho vyavasthāpyate. nanu côktaṃ maula-dhyāna-bhūmikam apūrvaṃ śaikṣaṃ labhyata iti. na atiprasaṃgāt. rūpâvacaram api kuśalaṃ cittaṃ maula-dhyāna-bhūmikam apūrvaṃ pratilabhyata iti tasyâpi lābha iti prasajyeta. ācārya-Vasumitra āha. śaikṣa-citta-sthitasya kāma-dhātu-vairāgye kuśalam uṣmagatâvasthāyām eva rūpâvacaraṃ niyāmâvakrāntau labdham iti kṛtvā na gaṇyata iti. tad ayuktaṃ. śaikṣasyâpy agaṇanā-prāpteḥ. śaikṣam api hi darśana-mārgâvasthāyāṃ labdham iti na bhavatā tathā sthāpayitavyam iti prāpnoti. ataś cêdam apavyākhyānam iti niścīyate. yasmād Ācāryeṇâîva [Tib. 240^{a}] Miśra-śloka-vyākhyāna evaṃ likhitaṃ. śaikṣasyâśaikṣasya ca niyamâvakrānty-arhattvayor iti.[2]

śeṣaṃ kṛta-śeṣitam

iti. prātipadika-dhātu-rūpam etad iti darśayati. *yatra citte lābho na vyākhyātaḥ. tatra tasyâîva lābha* iti. katham kṛtvā. kāmâvacare tāvat kuśala-citta iyatāṃ cittānāṃ lābha iti na vyākhyātaḥ. tatra tasyâîva lābho nânyeṣāṃ. tad-yathā samyag-dṛṣṭyā kuśala-mūla-pratisaṃdhāne kāmâvacare kuśale citte saṃmukhī-bhūte tasyâîva kuśalasya cittasya lābhaḥ tenâsamanvāgatasya. nânyeṣāṃ kliṣṭānāṃ.

[1] 論七 16^{b8,9}. [2] 論七 16^{b6}.

traidhātukānām api pūrva-pratilabdhatvāt. na kāmâvacarasyânivṛtâvyākṛtasya. vipākaj'ādīnāṃ sahaja-prāptitvāt. nirmāṇa-cittasya prāpty-abhāvāt. na rūp'ārūpyâvacarāṇāṃ kuśal'ādīnāṃ śaikṣâśaikṣayoś ca prāpty-abhāvāt. anivṛtâvyākṛte'pi kāmâvacare citte lābho na vyākhyātaḥ. tatra tasyâiva lābhaḥ tenâsamanvāgatasya.

avyākṛt'āptiḥ sahajêti[1]

kṛtvā. nânyeṣāṃ kuśal'ādīnāṃ pūrva-pratilabdhatvāt. tathâiva keṣāṃcit prāpty-abhāvāc ca. nirmāṇa-citte tu saṃmukhī-bhūte na kasyacil lābha iti na vaktavyaṃ. yatra hi kliṣṭe 'nyatra vā kasyacil lābho nâsti. na tad ucyate. kliṣṭa eva hi traidhātuke ṣaṇṇāṃ yāvad dvayor lābho na tv avaśyam ity avadhāraṇaṃ. rūpâvacare 'py [Tib. 240b] anivṛtâvyākṛte saṃmukhī-bhūte tasyâiva lābhaḥ. nânyeṣāṃ pūrvavad vaktavyaṃ. tath' ārūpyâvacare ākāś'ānanty'āyatana-sāmantak'ādya-prakāra-saṃgṛhīte kuśala-citte saṃmukhī-bhūte tasyâiva lābhas tenâsamanvāgatasya. nânyeṣāṃ keṣāṃcit. pūrva-pratilabdhatvāt keṣāṃcit prāpty-abhāvāt. evaṃ anivṛtâvyākṛte śaikṣe ca.

anye punar abheden' āhur iti. ke. Miśraka[2]-kārā. *abhedenê*ti traidhātukānāṃ kliṣṭ'ādīnām apṛthakkaraṇāt.

ṣaṇṇāṃ tu kuśale citte

iti. yad uktaṃ. tan nyūnaṃ lakṣaṇaṃ. kuśalaṃ hi traidhātukaṃ s'āsravam anāsravaṃ ca. *tatra saptānāṃ kuśale citte iti vaktavyaṃ* na ṣaṇṇām iti tad darśayann āha. *kāmâvacarasyê*ti vistaraḥ. *kuśala-mūla-pratisaṃdhānād* iti vyākhyātam etat. *anivṛtâvyākṛtayor vairāgyata* iti. laukikena lokôttareṇa vā mārgeṇa kāmadhātor vairāgye navame vimukti-mārge kāma-rūpâvacarayor nirmāṇa-cittayor lābhas tābhyām asamanvāgatasya. *rūp'ārūpyâvacarayoḥ kuśalayos tatastya-samādhi-lābhata* iti. yadā rūpâvacaram anāgamyaṃ prathamato labhate. tadā rūpâvacarasya kuśalasya lābhaḥ. yad' ākāś'ānaṃty'āyatana-sāmantakaṃ prathamato labhate. tad' ārūpyâvacarasya kuśalasya lābhaḥ. [Tib. 241a] *śaikṣasya câśaikṣasya ca niyamâvakrānty-arhattvayor* iti. yadā niyamam avakrāmati. tadā śaikṣasya duḥkhe dharma-jñāna-kṣānti-kalāpasya lābhaḥ. yadā 'rhattvaṃ prāpnoti. tadā 'śaikṣasya kṣaya-jñāna-kalāpasya lābhaḥ. ity āsv avasthāsv amībhiś cittair yathôktaiḥ saptabhir asamanvāgataḥ samanvāgamanaṃ pratilabhate. *śeṣam ata eva vyākhyānād upadhāryam* iti. *ata eva* madīyād *vyākhyānāc cheṣam* avagantavyaṃ.

kliṣṭe citte navānāṃ hi lābha

ity ekaṃ.

tasyâivâvyākṛte khalv

[1] Kārikā II, 39c. [2] 雜阿毘曇心論第九 (冬十二 86a18.)

iti dvitīyam. ity etac *cheṣaṃ*. katham. kliṣṭe tridhātuke citte navānāṃ lābhaḥ. kāmâvacarāṇāṃ caturṇāṃ rūpâvacarāṇāṃ trayāṇām ārūpyâvacarasya nivṛtasya śaikṣasya cêti navānāṃ yathāyogaṃ lābhaḥ tair asamanvāgatasya. ko 'yaṃ yathā-yogârthaḥ. kāmâvacare ca kliṣṭe kuśala-mūla-pratisaṃdhānena vā dhātu-pratyāgamanena vā kāmâvacarasya kuśalasya lābhaḥ. akuśala-nivṛtâvyākṛtayoś ca dhātu-pratyāgamanena parihāṇyā vā lābhaḥ. rūpâvacara eva kliṣṭe rūpâvacarasya kuśalasya kāmâvacara-rūpâvacarayoś cânivṛtâvyākṛtayor nirmāṇa-cittayor dhātu-pratyāgamanāl lābhaḥ. kāmâvacare rūpâvacare vā kliṣṭe rūpâvacarasya vā kliṣṭasya vā dhātu-pratyāgamanāt parihāṇito vā lābhaḥ. kāmâvacare rūpâvacare ārūpyâvacare vā kliṣṭe [Tib. 241ᵇ] ārūpyâvacara-kliṣṭâśaikṣayoḥ parihāṇito 'lābhaḥ. iti yathā-yogârthaḥ.

tasyâîvâyākṛte khalv

iti. yac cheṣaṃ. tat tulyam iti pūrvavat. avyākṛtānāṃ hi traidhātukānām anyatamasmiṃ saṃmukhī-bhūte tasyâîvâvyākṛtasya lābhaḥ. tena-tenâsamanvāgatasya.

avyākṛt'āptiḥ sahajêti[1]

siddhântāt. *saṃgraha-śloka* iti. sarvam

upapattau

dhātu-pratyāgamanād iti[2] vacanāt.

samāpattau

tasyâîva kuśalasyâîvam-ādi-vacanāt[3]. tatastya-samādhi-lābhata iti[4] vacanāt.

vairāgye

kāma-rūpa-dhātu-vairāgye iti[5] vacanāt.

parihāṇau

parihāṇita iti[6] vacanāt.

*kuśala-pratisaṃdhau cê*ti

vicikitsayā samyag-dṛṣṭyā ca kuśala-mūla-pratisaṃdhānād iti[7] vacanāt.

citta-lābhaḥ

citta-pratilaṃbhaḥ.

atadvataḥ

pudgalasya tair asamanvāgatasyêti[8] vacanād iti.

ācārya-Yaśomitra-kṛtāyām Abhidharmakośa-vyākhyāyām
indriya-nirdeśo nāma dvitīyaṃ kośa-sthānaṃ samāptaṃ.

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[1] Kārikā II, 39ᶜ. [2] 論七 15ᵇ⁸. [3] id. 16ᵃ⁵. [4] id. 16ᵇ⁵. [5] id. 16ᵃ⁸. [6] id. 15ᵇ⁸. [7] cf. id. 15ᵇ⁷. [8] id. 15ᵇ⁷.

III

(loka-nirdeśo nāma tṛtīyaṃ kośa-sthānam)

(1–3) *idam idānīṃ vaktavyam* iti. dvitīyasya tṛtīyasya ca kośa-sthānasya sambandha-pradarśanârtham idam uktaṃ. *kāma-rūp'ārūpya-dhātu-naiyamyena citt'ādīnāṃ kṛto nirdeśa* iti. niyamasya bhāvo *naiyamyaṃ* niyama eva vā *naiyamyaṃ*. tena *citt'ādīnāṃ kṛto nirdeśaḥ*.

kuśalâkuśalaṃ kāme [Tib. 242ª] nivṛtânivṛtaṃ manaḥ.
rūp'ārūpyeṣv akuśalād anyatrêti[1]

vācanāt. *ādi*-śabdena citt'ādīnāṃ grahaṇaṃ.

sa-vitarka-vicāratvāt kuśale kāma-cetasi.[2]
kaukṛtya-middhâkuśalāny ādye dhyāne na santy ataḥ
dhyānântare vitarkaś ca vicāraś câpy ataḥ param

iti[3] vacanāt. indriyāṇāṃ kām'ādi-naiyamyena kṛto nirdeśaḥ.

kām'āptam amalaṃ hitvā rūp'āptam strī-pum indriye.
duḥkhe ca hitv' ārūyp'āptaṃ sukhe câpohya rūpi cêti[4]

vacanāt. tena kāma-rūp'ārūpya-dhātavo 'nukta-lakṣaṇā ity ataḥ pṛcchati. *tatra katame te kāma-rūp'ārūpya-dhātava* iti. ata idam ucyate.

naraka-preta-tiryaṃca

iti vistaraḥ. *catasro gataya* iti. naraka-preta-tiryag-manuṣya-gatayaś catasraḥ sākalyena kāma-dhātāv antargatāḥ. deva-gatis tu na sākalyena. kiṃ tarhi. *ṣaḍ deva-nikāyā* iti darśayati. tatra nīryanta iti nṝ naye. na raṃjayantîti raṃjeḥ. na-rer iti ri gati-reṣaṇayor[5] ity[6] asya pratiṣedha-pūrvasya rūpaṃ. nīryante 'smiṃ sattvā apuṇyenêti *narakāḥ*. na raṃjayanta iti *narakā* ity apare. na-rer āsādanârthasyâitad rūpaṃ. na raṃjayati prāvaṃti n' āspṛhayaṃti trāṇam iti *narakā* iti[7] ācārya-Saṃghabhadraḥ. bhṛśamito 'punar-āvṛtter itāḥ *pretāḥ*. pipāsayā

[1] Kārikā II, 67ᵇᶜ. [2] id. 29ᵃᵇ. [3] id. 32. [4] id. 13. [5] viśeṣaṇ° MSS. [6] Dhātupāṭha 9, 30. where reads rī gati-reṣaṇayoḥ. [7] cf. 順正理論第二十一 (冬四 5ᵃ¹⁰.)

parītā ity apare. tiryag-gamanāt

tiryaṃca.

manasa udbhūtatvān *manuṣyāḥ.* [Tib. 242ᵇ] manor apatyā iti laukikāḥ. dyaur oko yeṣām iti

divâukasaḥ.

kāma-prabhāvito dhātuḥ kāma-dhātur iti vakṣyati. catvāro mahā-rājāno lokapālā Virūḍhako Virūpākṣo Dhṛtarāṣṭro Vaiśravaṇaś ca. teṣu bhavāś *Cāturmahārājikās* tan-madhya-gatā ity arthaḥ. tad-yathā deveṣûpapadyate deva-madhye utpadyata ity arthaḥ. catur-mahārāja-sthāne bhavāś Cāturmahārājikā madhya-pada-lopā go-rathavad ity apare. sahakṛta-sukṛtair atrôpapadyaṃta iti *trayastriṃśāḥ.* samāna-puṇyair ity arthaḥ. aṣṭau Vasavā dvāv Aśvinau ekādaśa Rudrā dvādaś' Ādityā iti tāvat-pramukhatvāt *Trayastriṃśā* iti laukikāḥ. tad-anusāreṇa pravacane 'pi tathā nāma-vyavahāra ity apare. duḥkhāt yātāḥ puṇyenêti *Yāmāḥ.* duḥkhāni vā yāmayantîti *Yāmāḥ.* tuṣā tuṣṭyā itāḥ. tuṣo vā vidyante eṣām iti *Tuṣitāḥ.* svayaṃ-kṛte nirmāṇe ratir eṣām iti *Nirmāṇa-ratayaḥ.* para-nirmitān bhogān vaśe vartayituṃ śīlam eṣām iti *Para-nirmita-vaśavartinaḥ. sthānānîti vākya-śeṣa* iti. yāni viṃśati-sthānāni. sa kāma-dhātuḥ. yadi tu viṃśati-sthāno viṃśatir iti uttara-pada-lopaḥ kriyeta. tad-yathā pīta-toyā aśvāḥ pītā iti [Tib. 243ᵃ] sutarāṃ ślişyati. *Saṃjīvo* yatra sattvān mriyamāṇān vāyavo jīvayaṃti. *Kālasūtrā* yatra kālasūtrāṇi pātayitvā sattvās takṣyaṃte. *Saṃghāto* yatra meṣ'ākṛtayaḥ parvat'ādaya ubhayata āpatantaḥ sattvān pīḍayanti. *Rauravo* yatra sattvā yātyamānāḥ parama-vikṛtaṃ rudaṃti. yatra tu viśeṣeṇa sa *Mahārauravaḥ. Tapano* yatrâgny-ādibhis tapyante sattvāḥ. yatra tu viśeṣeṇa sa *Pratāpanaḥ. Avīcir* yatrâtimātrâgni-jvāl'ākulīgitānāṃ sattvānāṃ sukha-vīcir antaraṃ nâsti. *Jambūdvīpo* Jambū-cihno dvīpaḥ. *Pūrvavidehaḥ* Sumeroḥ pūrveṇa. *Avaragodānīyaḥ* paścimena. *Uttarakurur* uttareṇa. evaṃ nāmāna ete dvīpā loka-pratītāḥ. *ṣaṭ cânantaroktā deva*-nikāyāḥ. *ity etāni viṃśatiḥ sthānānî*ti. aṣṭau narakāś catvāro dvīpāḥ *ṣaṭ* cânantarôktāś Cāturmahārājik'ādayaḥ pretās tiryañcaś câbhinnā iti viṃśati-sthānaḥ kāma-dhātuḥ. *yāvad vāyu-maṇḍalam* iti. adhastād yatrâp-maṇḍalaṃ tiṣṭhati.

rūpa-dhātur

iti. rūpa-prabhāvito dhātuḥ.

pṛthak-pṛthag

dhyānaṃ tri-bhūmikaṃ tatra. caturthaṃ tv aṣṭa-bhūmikam

iti. *tatra* rūpa-dhātau sarveṣām api dhyānānāṃ mṛdu-madhyâdhimātra-bhedena pratyekaṃ tri-bhūmikaṃ. [Tib. 243ᵇ] *Brahma-kāyikāḥ Brahma-purohitāḥ Mahā-*

brahmāṇa iti *prathamaṃ*. *Parītt'ābhā Apramāṇ'ābhā Abhāsvarā* iti *dvitīyaṃ*. *Parītta-śubhā Apramāṇa-śubhāḥ Śubha-kṛtsnā* iti *tṛtīyaṃ*. *Anabhrakāḥ Puṇya-prasavā Bṛhat-phalā* iti *caturthaṃ*. tasya tv adhimātrasyâivânāsrava-dhyāna-vyavakiraṇena mṛdu-madhyâdhimātrâdhimātratarâdhimātratama-bheda-bhinnena punaḥ paṃca sthānântarāṇi. *Abṛhā Atapāḥ Sudṛśāḥ Sudarśanā Akaniṣṭhāś cê*ti. ataś caturthaṃ dhyānam aṣṭa-bhūmikam ity ucyate. tatra bṛhat-kuśala-mūla-niryātatvād Brahmā. kaś câsau. yo Mahā-brahmêty ucyate. dhyānântara-lābhāt paścāt-pūrvaṃ-cyuty-upapatti-lābhāt pramāṇ'ādi-viśeṣ'ādibhiś câsya mahān. tasya kāyo nivāsa eṣāṃ vidyate iti Brahma-kāyikāḥ. Brahmā purodhīyate eṣām iti Brahma-purohitāḥ. āyur-varṇ'ādibhir viśeṣair Mahā-brahmā eṣām iti Mahā-brahmāṇaḥ. parīttâîṣām ābhā 'bhāsvara-bhūmim apekṣyêti Parītt'ābhāḥ. n' ābhā-pramāṇam eṣāṃ śakyaṃ pramātum ity Apramāṇ'ābhāḥ. kṛtsna-sthānântarôdbhāsanād Ābhāsvarāḥ. mano-bhūmikaṃ sukhaṃ śubham ity ucyate. tad eṣām anya-bhūmim apekṣya parīttam iti Parītta-śubhāḥ. apramāṇaṃ śubham eṣām Apramāṇa-śubhāḥ. śubhaṃ kṛtsnam eṣām iti Śubha-kṛtsnāḥ. [Tib. 244ª] na tad-utkṛṣṭataram anyatrâsti sukham ity abhiprāyaḥ. abhravad eṣāṃ bhūmi-saṃbaṃdho nâstîty Anabhrakāḥ. saha sattvena tad-vimānôdaya-vyayād iti vacanān nâîṣām upari bhūmy-antaram astîti anabhrakāḥ. abhram iva hy upari na bhūmi-saṃbandha ity apare. āniṃjya-karma-saṃbhūtatvāt puṇyebhyaḥ prasava eṣām iti Puṇyaprasavāḥ. sthānântara-pratibaddhaṃ pārthagjanikaṃ sarvôtkṛṣṭaṃ bṛhad eṣāṃ phalam udbhavatîti Bṛhat-phalāḥ. pṛthagjanâmiśratvāc chuddha āvāsa eṣām iti Śuddh'āvāsāḥ. Śuddh'āvāsântarebhyo 'nutkṛṣṭatvād abṛṃhitā ity Abṛhāḥ. nâlpena vā kālen' ātmanaḥ sthānaṃ bṛṃhaṃti jahatîty Abṛhāḥ. viśiṣṭa-samādhi-lābhān nâtra kleśās tapaṃtîty Atapāḥ. kalyāṇ'āśayatvād vā na parāṃs tāpayaṃtîty Atapāḥ. pariśuddha-darśanatvāt suṣṭhu paśyantîti Sudṛśāḥ. śobhana-darśanatvāt Sudarśanāḥ. tad-utkṛṣṭatara-bhūmy-antarâbhāvān nâîte kaniṣṭhā ity Akaniṣṭhāḥ jyeṣṭhatvāt. sthānina ete nirdiṣṭāḥ. katham idam ucyate *ity etāni saptadaśa sthānānî*ti. sthāni-śabdena sthāna-nirdeśād adoṣa eva. evaṃ Bahirdeśaka-nayena saptadaśa sthānāni rūpa-dhātuḥ. *ṣoḍaśêti Kāśmīrāḥ*. ṣoḍaśa sthānāni rūpa-dhātur iti Kāśmīrāḥ. [Tib. 244ᵇ] *parigaṇa ivê*ti. pariṣaṇḍa iva. āṭavika-koṭṭa ity apare. *na tu bhūmy-aṃtaram* iti. na tu bhūmy-aṃtara-saṃbaṃdham iti. *atītânāgatâvijñāpty-arūpiṇo hi dharmā a-deśa-sthā* iti. atītânāgatā rūpiṇo 'py a-deśa-sthāḥ. avijñaptiḥ rūpiṇī vartamānā 'py a-deśa-sthā. arūpiṇo vedan'ādayas tathâîva vartamānā apy a-deśa-sthāḥ. kiṃ aṃgâtītânāgataḥ.

upapattyā catur-vidha

iti karma-nirvṛttā janmântare skandha-pravṛttir *upapattiḥ*. tayā. *ārūpya-dhātuś catur-vidhaś* catuḥ-prakāraḥ. yad uṭ' *Akāś'ānaṃty'āyatanam* iti vistaraḥ. anantam ākāśam iti samāpatti-prayoga-kāl'ākārād *ākāś'ānaṃtyaṃ* [1]tasya tad eva c' *āyatanam*[1]. evam anantaṃ vijñānaṃ nâsti kiṃcid iti tad-ākārād *Vijñān'ānaṃty'āyatanam Âkiṃcany'āyatanaṃ* côcyate. saṃjñā gaṇḍaḥ saṃjñā śalyaḥ āsaṃjñikaṃ sammoha iti saṃjnā-mândyôtpatter *Nâivasaṃjñānâsaṃjñ'āyatanam* ity ucyate. *na tv eṣāṃ deśa-kṛtam auttarādharyam* ity adeśasthatvāt.

yathā rūpiṇām iti vistaraḥ. kiṃ-kṛtêyam āśaṃkā. iha nairātmye sati citta-caittānāṃ kāma-rūpa-dhātvo rūpa-niśrayā [Tib. 245ᵃ] pravṛttiḥ kalpyeta. ārūpyeṣu tu rūpaṃ nâstîti. tatra citta-caitta-pravṛttyā na bhavitavyam ity āśaṃkā-nivṛtty-artham idam ucyate.

nikāyaṃ jīvitaṃ câtra niśritā citta-saṃtatir

iti. *ca*-śabdena pṛthagjanatvâsamanvāgama-prāpti-jāty-ādayaḥ saṃgṛhyaṃte. *durbalatvād* iti. kasyacit saṃtateḥ. rūpiṇāṃ sattvānāṃ durbalā citta-saṃtatir a-vibhūta-rūpa-saṃjñatvād vinā rūpeṇa na vartate. tato rūpaṃ niśritya vartate. *tasyāḥ kena balavattvam* iti. tasyā ārūpyâvacaryāḥ kena kāraṇena balavattvam. ata āha. *samāpatti-viśeṣa-jatvād* iti vistaraḥ. *vibhūta-rūpa-saṃjñê*ti. vigata-rūpa-saṃjñêty arthaḥ. atas taj-jā ārūpyā citta-saṃtatir api rūpa-nirapekṣā pravartate. *tata eva tarhi* balavattvāt samāpatti-viśeṣa-*janitatvāt pravartiṣyate*. kiṃcid aniśrityêty abhiprāyaḥ. *yathā rūpiṇām* iti vistaraḥ. *yathā rūpiṇāṃ rūpa-niśrite nikāya-sabhāga-jivitêndriye. evam arūpiṇāṃ kiṃ niśrite* iti vākyârthaḥ. *tad etat dvayam anyonyam* iti. nikāya-sabhāgo jīvitêndriyaṃ *niśritya* pravartate. jīvitêndriyaṃ ca nikāya-sabhāgam iti. *kim artham na tad eva dvayam anyonyam* iti. kiṃ rūpa-niśrayeṇêti abhiprāyaḥ. *tatrê dānīm* iti. [Tib. 245ᵇ] *tatr'* ārūpya-dhātau *kena balavattvaṃ tayor* nikāya-sabhāga-jīvitêndriyayoḥ. *tad etac citta-saṃtatau samānam* iti. asāv api citta-saṃtatiḥ samāpatti-viśeṣāj jātā bhavatîti na dvayaṃ niśritya pravartiṣyati. anāśritâiva pravartiṣyata iti. *citta-caitteṣu vā* samānam iti prakṛtaṃ. kiṃ punaḥ samānaṃ anyonya-niśrayatvaṃ. yathā nikāya-sabhāgo jīvitêndriyaṃ niśritya pravartate. jīvitêndriyaṃ ca nikāya-sabhāgaṃ niśritya pravartate. tathā cittaṃ niśritya caittāḥ pravartiṣyaṃte. caittāṃś ca niśritya cittaṃ pravartiṣyata iti. tad-any'āśraya-kalpnā niḥprayojanêti. *yasyāś citta-saṃtater* iti vistaraḥ. *citta-saṃtater* ākṣepāya- hetur *ākṣepa-hetuḥ* karma-kleśa-lakṣaṇaḥ. vigatā tṛṣṇā 'syêti vīta-tṛṣṇaḥ. na vīta-tṛṣṇo *'vīta-tṛṣṇaḥ*. kva. *rūpe. tasyāś citta-saṃtateḥ saha rūpeṇa saṃbhavād rūpaṃ niśritya*

[1]....[1] sic MSS. deḥi lam de ñid skye-mched yin-no qu. tasya gatis tad ev' āyatanam?

pravṛttiḥ. hetos tad-vimukhatvād iti. ākṣepa-*heto* rūpa-*vimukhatvād* ity arthaḥ.

vajra-vālakavad iti. vajreṇa pratisaṃyukto vālako 'ṅgulīyakaḥ kaṭako vā *vajra-vālakaḥ. marica-pānakavac ca.* yathā maricaiḥ pratisaṃyuktaṃ pānakaṃ *marica-pānakaṃ.* madhya-pada-lopāt. tadvat. kāma-pratisaṃyukto dhātuḥ kāma-dhātur ity-ādiḥ. [Tib. 246ª] *rūpaṇīyo vê* ti. bādhanīya ity arthaḥ. rūpa-yogāc ca sa śakyate bādhituṃ. *tad-bhāva ārūpyam* iti. yadā dhātûttara-padam etad bhavati. tad' ārūpya-dhātur iti yujyate. yadā tu niruttara-pada ārūpya-śabda-prayogaḥ. tad-yathā atikramya rūpāṇy ārūpyā iti. tadā ārūpā ev' ārūpyā iti svârthe taddhitāt[1] parigrahaḥ kāryaḥ. ārūpye vā sādhava ārūpyā iti paśyāmi. *kāmānāṃ vā dhātur* iti ṣaṣṭhī-samāsenâiva sādhayati vinā 'pi pratisaṃyukta-śabda-lopena. kaś câsau kāmānāṃ dhātur ity âha. *kāmān yo dadhātî* ti. *evaṃ rūp'ārūpya-dhātū veditavyāv* iti. rūpāṇāṃ dhātuḥ rūpa-dhātur iti. rūpāṇi yo dadhātîti. ārūpyasya dhātur ārūpya-dhātur ārūpyaṃ yo dadhātîti. *kavaḍīkār'āhāra-maithunôpasaṃhita rāga* iti. kavaḍī-kriyate iti *kavaḍīkāraḥ.* sa ev' *āhāraḥ. kavaḍīkār'āhāraḥ.* mithune bhavo[2] *maithunaṃ.* dvandv'āliṃgan'ādi. kavaḍīkār'āhāra-maithunābhyām *upasaṃhitaḥ* saṃbaddho janita iti vā *kavaḍīkār'āhāra-maithunôpasaṃhitaḥ. rāgaḥ* kāmaḥ. kāmyate 'nenêti kāma iti kṛtvā. katham evaṃ gamyata iti sthavira-Śāriputra-bhāṣitayā gāthayā tam arthaṃ darśayati.

[Tib. 240ᵇ] *na te kāmā yānîti*

vistaraḥ.[3] Ājīvakena yad uktaṃ gāthā'ṃtareṇa

bhikṣoḥ kāma-vitarkaṃ kalpayataḥ kāma-bhogitvam

iti. tad abhyupagataṃ sthavireṇa. tri-vidho hi kāmôpabhogaḥ. kāyena vācā manasā ca. tatrâvītarāgo manasā kāmôpabhogitve 'pi sati nâbhikṣur bhavati. kevalaṃ tv asya śīlam apariśuddhaṃ vartate. yas tu kāyena vācā tāthāgatīṃ śikṣā-pada-bandha-lekhāṃ laṃghayitvā kāmāṃ paribhuṃkte. sa kāmôpabhogy abhikṣur bhavatîti. tasmāt sa doṣântaram āha.

te cet kāmā

iti vistaraḥ. yadi tava

citrā

rūp'ādayo viṣayāḥ

kāmā

iti pakṣaḥ śāstā te avītarāga ity abhyupagataḥ. tena

śāstā 'pi te bhavitā

bhaviṣyati

[1] °ddhitot MSS. [2] °vaṃ MSS. [3] See Saṃyutta-Nikāya I, 4, 7.

kāma-bhogī
dṛṣṭvâiva rūpāṇi manoramāṇi.

kāyenâpy upabhuṃjāno 'pi tān viṣayān iti prasaktaṃ. na câivam iṣyate. tasmāt

saṃkalpa-rāgaḥ puruṣasya kāma

iti siddhaṃ.

*kecanê*ti. kecid ity arthaḥ. *nêty āhê*ti. pratiṣedhayati. yasmād dhātv-antara-dharmā dhātv-antare *samudācaraṃty* a-dhātu-patitāś ca. kāma-dhātau hi traidhātukânāsravā dharmāḥ samudācaraṃti. evaṃ rūpa-dhātau kāmâvacaraṃ hi nirmāṇa-cittaṃ tatra samudācarati. ārūpya-dhātāv ārūpyâvacarā [Tib. 247ᵃ] anāsravāś ca. tasmāt pratiṣedhayati *nê*ti. *kiṃ tarhi. yeṣu kāma-rūp'ārūpya-rāgā anuśerate. yeṣu kāma-rāgo 'nuśete* ālaṃbanataḥ saṃprayogato vā yathāsaṃ-bhavaṃ. *te kāma-pratisaṃyuktāḥ. yeṣu* rūp'ārūpya-*rāgāv anuśayāte.* te yathāk-ramaṃ *rūp'ārūpya-pratisaṃyuktā* iti. *idam idānīṃ tad aśva-bandhīyam* iti. aśvaś câśva-bandhaś *câśva-bandhaṃ.* aśva-bandham iv*âśva-bandhīyaṃ.* atha vā 'śva-bandhasyêdam aśvabandhīyam *aśvabandhīyam* iti. *kasyâyam aśva-bandha iti kaścit pṛcchati.* tasyêtaraḥ kathayati. *yasyâyam aśva* iti. sa punaḥ pṛcchati. *kasyâyam aśva* iti. itaraḥ punaḥ kathayati. *yasyâyam aśva-bandha* iti. *ubhayam api na jñāyate.* aśva-bandho 'śva iti ca. yathêdam ubhayam asiddhenânyonyena na paricchidyate. tathêhâpi na rāgair dhātavaḥ sādhyaṃte. dhātubhiś ca rāgā ity ubhayam apy etan na sidhyati. *kṛta-nirdeśāni hi sthānāni kāma-dhātāv* iti.

naraka-preta-tiryañco manuṣyāḥ ṣaḍ divaukasaḥ
kāma-dhātuḥ sa naraka-dvīpa-bhedena viṃśatir

iti[1] kāma-dhātau kṛta-nirdeśāni sthānāni. *teṣu* sthāneṣv *avītarāgasya yo rāgaḥ. sa kāma-rāga* iti. *evaṃ rūp'ārūpya-rāgāv* iti. kṛta-nirdeśāni hi sthānāni. kāma-dhātor

ūrdhvam saptadaśa sthāno [Tib. 247ᵇ] rūpa-dhātur

iti.[2] teṣv avītarāgasya yo rāgaḥ. sa rūpa-rāgaḥ. tathā kṛta-nirdeśôpapattir ārūpya-dhātoḥ.

ārūpya-dhātur asthāna upapattyā catur-vidha

iti.[3] teṣv avītarāgasya yo rāgaḥ. sa ārūpya-rāga iti. *yathāyogam* iti. sthāna-nirdeśâpekṣaṃ. *dhyān'ārūpyeṣu rāga* iti. samāpatty-upapatti-dhyāneṣu rāgo *rūpa-rāgaḥ.* evam *ārūpya-rāgaḥ. nirmāṇa-citte kathaṃ kāma-rāga* iti. kāmâ-vacare nirmāṇa-citte dhyāna-phale kathaṃ kāma-vītarāgāṇāṃ kāma-rāgaḥ yatas tasya kāmâvacaratvaṃ. yadā hy asāv avītarāgaḥ. tadā nirmāṇa-cittaṃ na samu-dācarati. yadā nirmāṇa-cittaṃ samudācarati. tadā na tasya rāga utpadyate.

[1] Kārikā III, 1. [2] K. III, 2ᵃ. [3] K. III, 3ᵃᵇ.

katham asya kāma-rāgeṇa vinā kāmâvacaratvaṃ vyavasthāpyate ity arthaḥ· *śrutvā parihāya ca tad-āsvādanād* iti. *śrutvā* tat parato nirmāṇa-citte 'sya rāga utpadyate. *parihāya* vā ātmīyān nirmāṇa-cittāt. tasy' *āsvādanād* iti. evaṃ-dhyāyinaḥ kāmâvacareṇa nirmāṇa-cittena kāmâvacaraṃ nirmāṇaṃ nirmiṇvantîti śrutvā tad-ālambano rāga utpadyate. anusmṛtya c' ātmīyaṃ tatra rāga utpadyate. *nirmāṇa-vaśenê*ti. manoharaṃ nirmāṇaṃ dṛṣṭvā [Tib. 248ᵃ] nirmāpake *citte* nirmāpakasya vā *citte rāgaḥ* darśayatîttham[1] nirmāṇa-cittaṃ yasyêdṛśaṃ nirmāṇam iti. *gandha-rasa-nirmāṇād vê*ti. yat kāmâvacara-nirmāṇa-nirmāpakaṃ. kāmâvacaraṃ tac cittaṃ. kāmâvacara-dharma-hetutvāt. ghaṭa-hetu-cittavat. yat tu na kāmâvacaraṇ. na tat kāmâvacara-dharma-hetuḥ. tad-yathā rūpâvacaraṃ cittam. ata ev' āha. *rūpâvacareṇa tayor anirmāṇād* iti. kasmāt punaḥ rūpâvacareṇa cittena tayor gandha-rasayor anirmāṇaṃ. tayor gandha-rasayoḥ kavaḍīkār'āhāra-svabhāvatvāt. rūpa-dhātûpapannaṃ ca tad-vītarāgatvād iti.

īṣā-dhāra iti. īṣā-pramāṇa-varṣā-dhāraḥ. *nâsti vīcir vā antarikā vê*ti. nairantaryaṃ darśayati. *na tûktam ūrdhvam adhaś cê*ti. ato loka-dhātūnāṃ tiryag ev' āsthānam[2] iti darśayati.

(4) *paṃcamyāś ca pradeśa* iti. deva-gateḥ ṣaṭ kāmâvacarā devā uktāḥ. śeṣā rūp'ārūpyâvacarāḥ. *anyathā hi gati-saṃbhedaḥ syād* iti. gati-miśratā. yadi kuśala-kliṣṭā api syuḥ gati-saṃbhedaḥ syāt. manuṣyo naraka-samvartanīyaṃ karma karoti. yāvad devôpapatti-samvartanīyam. ity ato manuṣya-gatir naraka-gatir api syāt. yāvad deva-gatir api. teṣāṃ karmaṇāṃ tad-gati-paryāpannatvāt. kāma-dhātûpapannaś côrdhva-bhūmikaiḥ kleśaiḥ samanvāgataḥ kāmâvacareṇa ca [Tib. 248ᵇ] sārvagatikena kliṣṭena samanvāgata iti. sa eva manuṣyo nārako yāvad deva iti syāt. *sattv'ākhyā evê*ti. karmânurūpeṇ' ātma-bhāvatas tad-gamanāt. ata evôktaṃ.

yathā-karma gamiṣyaṃti puṇya-pāpa-phalôpagā

iti. na bhājana-svabhāvā iti. *na cântarābhava-svabhāvā* iti. asya pratipādanârthaṃ jñāpakam ānayaṃti *Prajñaptiṣûktam*[3] iti vistaraḥ. *sahetukāḥ sagamanā* iti. *hetuḥ* karma-bhavaḥ. *gamanam* antarā-bhavaḥ. gamyate 'nenêti kṛtvā. *gatis* tu gamyata iti gatiḥ. *tad-dhetoḥ karma-bhavasya tābhyo bahiṣkaraṇāt.* kuśalâkuśalasya *karma-bhavasya tābhyo* gatibhyo *bahiṣkaraṇāt.* Kaśmīre bhavāḥ *Kāśmīrakāś ca sūtraṃ paṭhantî*ti. muktakaṃ tat sūtraṃ te eva paṭhanti nânya ity abhiprāyaḥ. *nārakāṇām* iti vistaraḥ. narakânukūlā *nārakāḥ. teṣām* iti vistaraḥ. *kāya-vāṅ-mano-vaṃkānāṃ* śāṭhya-samutthitānāṃ *karmaṇāṃ doṣa-kaṣāyā-*

[1] sic N, °yatotth° C, °rśayetācchan T; bzaṅ-ño sñam-du. [2] eva sthānam P. [3] °jñāptyām ukt° P.

ṇāṃ dveṣa-rāga-samutthitānāṃ. *ato 'py anivṛtâvyākṛtā eva gataya* iti. yasmād uktaṃ nirvṛtte vipāke nāraka iti saṃkhyāṃ gacchatîti. *gatiṣu sarve 'nuśayā anuśerata iti Prakaraṇa-granthaḥ parihāryaḥ*. vaktavyaḥ parihāra ity arthaḥ. virodha-prasaṃgāt. yadi hi paṃca prakārā dharmā gati-svabhāvā bhaveyuḥ. evaṃ sarve 'nuśayā [Tib. 249ª] anuśayīran. yadi tv anivṛtâvyākṛtā eva gatayaḥ syuḥ. evaṃ vaktavyaṃ syāt. bhāvanā-prahātavyāḥ sarvatragāś cêti. anivṛtâvyākṛtā hi saṃskṛtā dharmā bhāvanā-prahātavyā eva. teṣu ca bhāvanā-prahātavyāḥ sarvatragāś cânuśayā anuśerate ālambanataḥ prayogato vā. nânye. tena jñāyate nânivṛtâvyākṛtā eva gataya iti. *saṃdhi-cittāni hi gatīnāṃ paṃca prakārāṇîti*. *saṃdhi-cittāni gatīnāṃ praveśāḥ*. teṣāṃ *paṃca-prakāratvāt*. duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyam iti. tatra sarve 'nuśayā anuśerata iti yuktaṃ. *grāmôpavicāra-grahaṇavad* iti. *grāma*-parisāmantaka-*grahaṇavad* ity arthaḥ. *paṃcasu kaṣāyeṣv* iti. *paṃca kaṣāyāḥ*. āyuḥ-kaṣāyaḥ kleśa-kaṣāyo dṛṣṭi-kaṣāyaḥ kalpa-kaṣāyaḥ sattva-kaṣāyaś ca. teṣu. *kleśa-dṛṣṭi-kaṣāyau pṛthag uktau*. *kleśa*-kaṣāyād *dṛṣṭi*-kaṣāyaḥ *pṛthag ukta* ity arthaḥ. anayoḥ pṛthag-vacanaṃ gṛhastha-pravrajita-pakṣâdhikārāt. *gati-hetu-jñāpanârtham* iti. gatīnāṃ karmôdbhavo hetur iti. *antarābhave 'py eṣa prasaṃga* iti. evam antarābhavo 'pi gatiś ca syāt. pṛthak câsya vacanaṃ syāt gati-gamana-jñāpanârtham iti. *gacchaṃti tām* iti. karma-sādhana [Tib. 249ᵇ]-parigrahaḥ. *na cântarābhava* evaṃ yujyata iti na gatiḥ. *ārūpyā apîti* vistaraḥ. ārūpyā na gatiḥ syuḥ. *cyuti-deśa evôtpādāt*. ārūpya-gā hi yatra cyavante vihāre vā vṛkṣa-mūle vā yāvac caturthyāṃ dhyāna-bhūmau. tatrâivôtpadyanta iti. antarābhavavan na gatis syāt. *evaṃ tarhîti*. pūrva-pakṣaṃ parityajya pakṣâṃtaram āśriyaṃte. *gatyor antarā aṃtarāle bhavatîti* aṃtarābhava ity anvartha-saṃjñā-karaṇān *nântarābhavo gatir* iti. Vaibhāṣikā āhuḥ. *yat tarhîti* vistaraḥ. *nirvṛtte vipāka* iti *vipāka*-śabda-vacanād vipāka-svabhāvā gatir iti tad-abhiprāyaḥ. *itara āha*. *nirvṛtte vipāke* nāraka iti nārako vyavasthāpyate. *na tûktaṃ vipāka evêti*. *na tûktaṃ vipāka-svabhāvâiva* gatir iti. kiṃ tarhi. vipākâvipāka-svabhāvā gatiḥ. tasmāt kuśala-kliṣṭā api gatayo bhavantîty abhiprāyaḥ. Vaibhāṣikaḥ punar āha. *yat tarhy uktaṃ tatrêti* vistaraḥ. *anyatra tebhyo dharmebhya* iti. vipāka-jebhya ity abhiprāyaḥ. *na tu skandhântara-pratiṣedhaṃ karotîty* adhikṛtaṃ. *tāś cêti* vistaraḥ. avyākṛtatva-pakṣe 'pi dvaividhyaṃ. *aupacayika-svabhāvā apîti*. *api*-śabdād vipāka-svabhāvā *apîti*. yathôktaṃ

vipāko jīvitaṃ [Tib. 250ª] dvedhā dvādaśêti.[1]

[1] Kārikā II, 10ᵃᶜᵈ.

naiṣyandikās tu na gṛhyante. vipāka-svabhāvā evêty ācārya-Saṃghabhadraḥ[1] pūrvam eva pakṣam icchati.

(5, 6ᵃᵇ) *kāmâvacarāḥ ṣaṭ prathama-dhyānikāś ca.* katame te. Bahirdeśaka-nayena Brahmakāyikāḥ Brahmapurohitā Mahābrahmāṇaś ca *prathamâbhinirvṛtta-varjyāḥ.* Kāśmīra-nayena punaḥ Brahmakāyikā Brahmapurohitāś ca prathamâbhinirvṛtta-varjyāḥ. Brahmapurohiteṣv eva hi teṣāṃ nayena Mahābrahmāṇo na sthānântara-nayāḥ.[2] *aneka-varṇa-liṃga-saṃsthānatvād* iti. *varṇo* nīlatv'ādiḥ. *liṃgaṃ* vastr'ābharaṇ'ādi. *saṃsthānaṃ* dairghy'ādi.

āroha unnatatā. *pariṇāhas* tiryak-pramāṇaṃ. *ākṛti-vigrahaḥ ākṛti*-lakṣaṇo *vigraha ākṛti-vigrahaḥ.* evaṃ viśeṣite vedān'ādīnāṃ vigrahaḥ paryudasto bhavati. nâsāv ākṛti-lakṣaṇa iti. vigrahaḥ punaḥ śarīraṃ. *vāg-bhāṣā* vāg-uccāraṇaṃ. *katham idānīm* iti vistaraḥ. prathama-dhyāna-pratyāgamanena tair dvitīyaṃ tyaktam. *tad-bhūmikaṃ* dvitīya-dhyāna-bhūmikaṃ. *pūrva-nivāsaṃ katham anvasmārṣuḥ.* na tāvat prathama-dhyāna-bhūmikena cittena tad-aviṣayatvāt. na dvitīya-dhyāna-bhūmikena tasyâlabdhatvāt. punar labdham iti cet. ata āha. *labdhāyāṃ cêti* vistaraḥ. *śīla-vrata-parāmarśa*-dṛṣṭir *Mahā-brahma'ālambanā* prathama-dhyāna-bhūmikâiva yujyate. sā ca dvitīya-dhyāna-lābhāt prahīṇā na samudācarati. dvtīya-dhyāna-bhūmikêti [Tib. 250ᵇ] cet. na. adhar'ālambanatvâyogāt. na hy adhara-bhūmy-ālambanaḥ kaścid api kleśa iṣyate. *antarābhava-sthā adrākṣur* iti. *antarābhava-sthās* te taṃ Mahā-brahmāṇaṃ dṛṣṭvâivam ūcuḥ. imaṃ vayaṃ sattvam adrākṣmêti. *ayam* api pakṣo *na ghaṭate.* tathā hi *tatrâpy antarābhave dīrgham adhvānam avasthātuṃ na saṃbhavaty upapatti-pratibandhâbhāvāt* śukla-śoṇitânapekṣatvāt. *teṣāṃ katham bhavatîyaṃ buddhir imaṃ vayaṃ sattvam adrākṣma dīrgh'āyuṣaṃ dīrgham adhvānaṃ tiṣṭhantam* iti. dīrghâdhvâvasthānâvabodho na prāpnotîty arthaḥ. *tasmāt tatra-sthā evêti* vistaraḥ. prathama-dhyāna-bhūmi-sthā eva *tasya* Mahā-brahmaṇaḥ *pūrva-vṛttântaṃ samanusmarantaḥ* utpadyamānâvasthāyām eva *taṃ* Mahā-brahmāṇaṃ *pūrvôtpannaṃ dīrgham adhvānaṃ tiṣṭhantaṃ dṛṣṭavantaḥ.* dṛṣṭvā ca *paścād* uttarakālam *adrākṣmêty eṣām babhūva.* buddhir iti vākya-śeṣaḥ. evaṃ tu satîdaṃ aparihṛtaṃ bhavet. asya ca sattvasyâivaṃ cetasaḥ praṇidhiḥ. vayaṃ côpapannā iti. upapatti-pratilambhikena prathama-dhyāna-bhūmikena tasya Mahā-brahmaṇa evaṃ cetasaḥ praṇidhim anvasmārṣuḥ. samānabhūmikatvāt. ity adoṣa eṣaḥ. tat-sakāśaṃ śravaṇād vā.

nanu ca śubhakṛtsneṣv apy eṣa prasaṅgaḥ. ekatva-kāyā nānātva-saṃjñina iti. kathaṃ. yathôktaṃ. te hi maulyāṃ bhūmau sukhêndriya-parikhinnāḥ

[1] 順正理論二十一 (冬四 4ᵃ¹³.) [2] °ram P.

sāmantakôpekṣêndriyaṃ saṃmukhī-kurvaṃtîti vistareṇa [Tib. 251ª] vaktavyaṃ syāt. te cêlkatva-kāyā ekatva-saṃjñiina iti paścād vakṣyate. *tena sukhenê*ti. tṛtīya-dhyāna-bhūmikena. *cetasa utplāvakatvād* iti. audbilya-karatvāt. (indra-sukhenêti dvitīya-dhyāna.)[1] *āgama-vyapagama-saṃjñitvāt.* acirôpapannānām *āgama-saṃjñitvāt.* cirôpapannānāṃ *vyapagama-saṃjñitvāt.* atha vā' cirôpapannānām *āgamasaṃjñitvāc* cirôpapannānām *āgama-vyapagama-saṃjñitvāt. bhītâbhīta-saṃjñitvāt.* yathākramam acira-cirôpapannatvāt *te nānātva-saṃjñinaḥ. na sukhâduḥkhâsukha-saṃjñitvāt* yathôktaṃ Vaibhāṣikair iti.

*prathame dhyāne kliṣṭayā saṃjñayê*ti. śīla-vrata-parāmarśa-samprayuktayā akāraṇe kāraṇâbhiniviṣṭatvāt. *dvitīye kuśalayā saṃjñayê*ti. sāmantaka-maula-saṃgṛhītatvāt. *tṛtīye vipāka-jayā saṃjñayê*ti. vipāka-ja-sukha-samprayogāt.

ārūpyās trayo yathāsūtram iti. arūpiṇaḥ santi sattvā ye sarvaśo rūpa-saṃjñānāṃ samatikramād anantam ākāśam ity ākāś'ānaṃty'āyatanam upasaṃpadya viharaṃti. tad-yathā devā ākāś'ānaṃty'āyatanôpagāḥ. iyaṃ paṃcamī vijñāna-sthitiḥ. arūpiṇaḥ santi sattvā ye sarvaśa ākāś'ānaṃty'āyatanaṃ samatikramy' ānaṃtyaṃ vijñānam iti vijñān'ānaṃty'āyatanam [Tib. 251ᵇ] upasaṃpadya viharaṃti. tad-yathā vijñān'ānaṃty'āyatanôpagā devāḥ. iyaṃ ṣaṣṭhī vijñāna-sthitiḥ. arūpiṇaḥ santi sattvā ye sarvaśo vijñān'ānaṃty'āyatanaṃ samatikramya nâsti kiṃcid ity ākiṃcany'āyatanam upasaṃpadya viharaṃti. tad-yath' ākiṃcany'āyatanôpagā devāḥ. iyaṃ saptamī vijñāna-sthitir iti.

paṃca skaṃdhāś catvāraś ca yathāyogam iti. ākāś'ānaṃty'āyatan'ādi-traya-pratisaṃyuktāś catuḥ-skandhāḥ. anya-pratisaṃyuktāḥ paṃca-skaṃdhāḥ.

śeṣaṃ tat-paribhedavad

iti. paribhidyate 'nênêti paribhedaḥ. tasya vijñānasya paribhedas tat-paribhedaḥ. so 'smin vidyata iti tat-paribhedavat. *śeṣaṃ* durgaty-ādi. *apāyeṣu côbhayaṃ nâstî*ti. nêha-sthānāṃ gaṃtu-kāmatā. na tatra-sthānāṃ vyuccalitu-kāmatā. apaṭu-*pracāratvād* iti. citta-caittānām atra manda-*pracāratvāt.* abalavad vijñānaṃ na tiṣṭhatîti yuktaṃ vaktuṃ.

(6ᶜᵈ, 7ᵃᵇ) *bhavâgr'āsaṃjñi-sattvāś ca sattv'āvāsā navê*ti.

sūtra uktaṃ. nava sattv'āvāsāḥ. katame nava. rūpiṇaḥ santi sattvā nānātva-kāyā nānātva-saṃjñinaḥ. tad-yathā manuṣyāḥ tad-ekatyāś ca devāḥ. ayaṃ pra-thamaḥ sattv'āvāsaḥ. dvitīya-tṛtīya-caturthā api yathā vijñāna-sthitiṣu. tathā vaktavyāḥ. ayaṃ tu viśeṣaḥ. [Tib. 252ª] rūpiṇaḥ saṃti sattvā asaṃjñiino 'pra-tisaṃjñinaḥ. tad-yathā devā asaṃjñi-sattvāḥ. ayaṃ paṃcamaḥ sattv'āvāsaḥ.

[1] Tib. has no equivalent.

ārūpyāṇāṃ ca sattv'āvāsānāṃ trayo vijñāna-sthitivad vaktavyāḥ. caturthas tv ārūpyaḥ arūpiṇaḥ saṃti sattvāḥ sarvaśa ākiṃcany'āyatanaṃ samatikramya nâivasaṃjñānâsaṃjñī'āyatanam upasaṃpadya viharaṃti. tad-yathā devā nâivasaṃjñānâsaṃjñī'āyatanôpagāḥ. ayaṃ navamaḥ sattv'āvāsa iti. asaṃjñi-sattvebhyo ye 'nye caturtha-dhyānôpagāḥ kiṃ te sattv'āvāsā uta nêti. nêty āhuḥ. kasmād evam uktam Ācāryeṇa. *ke punar anye. apāyā* iti. mukha-mātram etad uktaṃ. asaṃjñi-sattvâsaṃgṛhītāś caturtha-dhyānôpagā ity api vaktavyam. ihâpi tad eva kāraṇaṃ vaktavyaṃ yad vijñāna-sthitiṣûktaṃ. iha-sthānāṃ hy apāya-gamana-prārthanā nâsti. tatra-sthānāṃ ca na vastu-kāmatêti. nâpāyāḥ sattv'āvāsāḥ. asaṃjñi-sattvâsaṃgṛhīteṣu Bṛhatphaleṣu yady apîha-sthānāṃ gamana-prārthanā 'sti. tatra-sthānāṃ pṛthagjanānām āsaṃjñika-pravivikṣā bhavati. āryāṇāṃ tv Anabhraka-Puṇyaprasaveṣv api Śuddh'āvās'ārūpya-pravivikṣā. parinirvātu-kāmatā ca Śuddh'āvāsānām api. iti [Tib. 252ᵇ] na teṣāṃ tatrâvasthāne buddhiḥ. ato na te sattv'āvāsā ity ācārya-Saṃghabhadraḥ.[1] anye punar vyācakṣate. *ke punar anye. apāyā* iti apāyānām eva vacanād Anabhrak'ādayaḥ sattv'āvāsā iṣṭā Ācāryasyêti. tair yuktir anveṣṭavyā. *baṃdhana-sthānavad* iti. yathā *baṃdhana-sthānāni* na sattv'āvāsāḥ *an-icchā-vasanāt*. evam apāyā iti.

(7ᶜᵈ, 8ᵃᵇ) *rūpôpagā vijñāna-sthitir* iti. vijñānaṃ tiṣṭhaty asyām iti *vijñāna-sthitiḥ*. upagacchatîti *upagā*. vijñānasya samīpa-cāriṇī 'ty arthaḥ. rūpaṃ ca tad upagā ca sā *rūpôpagā*. evaṃ yāvat saṃskārāś ca te upagā ca saṃskārôpagêti. Bhagavadviśeṣas tu vyācaṣṭe. *rūpôpagā vijñāna-sthitir* yāvat *saṃskārôpagê* ti Sautrāntikānāṃ nayenôcyate. tatra *vijñāna-sthitir* bhava-saṃtaty-anucchedaḥ. *rūpam upagam* asyā vijñāna-sthiteḥ. sêyaṃ *rūpôpagā*. upagam iti upagamyate tad-ātmīyata iti. evaṃ yāvat *saṃskārā upagā* asyā vijñāna-sthiteḥ. sêyaṃ *saṃskārôpagā*. atha vā tṛṣṇā sthitiḥ. tiṣṭhaty anayā vijñānaṃ. punarbhava-saṃtaty-anucchedāt. iti kṛtvā vijñānasya sthitir *vijñāna-sthitiḥ*. sā rūpam upagacchati tad-abhiṣvaṅgata iti *rūpôpagā*. evaṃ yāvat *saṃskārôpagā*. Vaibhāṣikāṇāṃ punar nayena kārakârtho na śakyate yojayitum [Tib. 253ᵃ] iti dūṣayati. atra brūmaḥ. dvividhe 'py asmin vyākhyāne rūp'ādi-vyatiriktā vijñāna-sthitir uktā. tā hi

catvāraḥ s'āsravāḥ skandhā

iti

catuṣkoṭis tu saṃgraha

ity etat sarvaṃ nirastaṃ bhavatîti doṣâṃtaraṃ. tasmāt pūrvakam eva vyākhyā-

[1] 順正理論二二 (冬四 8ᵃ¹⁷).

naṃ sādhu. etad Vaibhāṣika-vyākhyānaṃ varṇayāmo na tair evaṃ vyākhyātaṃ. rūpam upagacchatîti rūpôpagā vijñāna-sthitir ity-ādi. apare punar vyācakṣate. *rūpôpagā vijñāna-sthitir* iti. rūpa-svabhāvêty arthaḥ. yathā 'nyatrôktaṃ. khakkhaṭa-khara-gatam iti. svabhāvârtho gaty-artha ity abhiprāyaḥ. *sthātuḥ parivarjanena.* anyo loke sthātā Devadatt'ādir anyā sthitiḥ sthānaṃ gṛh'ādikam ity arthaḥ. *vijñānaṃ vāhayati* pravartayatîty arthaḥ. *nau-nāvika-nyāyena.* yathā *nāviko nāvaṃ* vāhayati. tadvat. *na tu vijñānaṃ vijñānam evâbhirūhya vāhayatî*ty arthaḥ. eka-saṃtāne vijñāna-dvayâsamavadhānaṃ. para-saṃtāna-vijñānaṃ tu yady api yugapad bhavati. na tu tad-itarasya samīpe vartata iti na tat tasya sthitir bhavati.

nandī saumanasyaṃ. *sapta ca vijñāna-sthitayaḥ paṃca-skaṃdha-svabhāvāḥ tat katham* iti. saptasu vijñāna-sthitiṣu paṃca-skaṃdha-svabhāvatvenêṣṭāsu tat kathaṃ vijñānaṃ na vijñāna-sthitir [Tib. 253b] iṣṭam iti. *evaṃ tarhî* ti vistaraḥ. *abhedenâika-piṇḍa-rūpeṇa* rūp'ādīnāṃ skaṃdhānām *upapatty-āyatana-saṃgṛhīteṣu skaṃdheṣu* manuṣy'ādi-nikāya-sabhāga-saṃgṛhīteṣu. *sâbhirāmāyāṃ* sâbhiratyāṃ. *vijñāna-pravṛttau vijñānaṃ vijñāna-sthitiḥ* sapta-vijñāna-sthiti-deśanāyām abhiprīyate. *pratyekaṃ tv* ekaṃ-ekaṃ skaṃdhaṃ prati *yathā rūp'ādayo vijñānasya saṃkleśāya bhavaṃti.* āśraya-saṃprayoga-sahabhū-bhāvenôpagatatvāt. *nâivaṃ kevalaṃ* pṛthag *vijñānaṃ.* kiṃ. saṃkleśāya bhavatîty adhikṛtam. kasmāt. yugapad-āśrayatv'ādy-ayogāt. *tasmāc catur-vijñāna-sthiti-deśanāyāṃ kevalaṃ* pṛthag *vijñānaṃ na sthitiḥ proktam.* tathā vineya-janâpekṣayā hy ekatra sūtre 'nyathā vijñāna-sthitir uktā. anyatra cânyathêti. ata āha. *api ca kṣetra-bhāvenê* ti vistaraḥ. vijñānasya *kṣetra-bhāvena* catasro vijñāna-sthitayo rūpa-vedanā-saṃjñā-saṃskāra-svabhāvā deśitāḥ. *vijñānaṃ bīja-bhāvena* vapanīya-rūpeṇa *sôpādānaṃ* svabhūmikayā tṛṣṇayā satṛṣṇaṃ. kṛtsnam eva saṃtāna-gataṃ deśitam iti. na punar bījaṃ bījasya kṣetra-bhāvena vyavasthāpayāṃ babhūva *Bhagavān.* na hi loke bījaṃ kṣetra-bhāvena vyavasthāpyate. *ye ca dharmā* iti vistaraḥ. [Tib. 254a] *ye ca dharmā vijñānasya sahavartino* rūp'ādayaḥ. *ta eva kṣetra-bhāvena sādhutarā bhavaṃti.* sahavarti hi bījasya kṣetraṃ loke dṛśyate. vijñānaṃ tu vijñānena saha na vartate yugapad-abhāvāt. atītânāgatās tarhi rūp'ādayo na vijñāna-sthitayaḥ prāpnuvaṃti. te 'py atītânāgatā yathāsvam atītânāgatānāṃ vijñānānāṃ sthitayo bhavaṃti. tasmāt sva-bhūmau sarva eva s'āsravā rūp'ādayo vijñāna-sthitayo bhavantîty avagantavyaṃ.

prathamā koṭir iti vistaraḥ. *saptasu yad vijñānam* iti. paṃca-skaṃdha-svabhāvatvāt saptānāṃ vijñāna-sthitīnāṃ. tatra vijñānaṃ saṃgṛhītaṃ. na cata-

śṛṣu. vijñānasya tatrâgrahaṇāt. *vijñāna-varjyāḥ skaṃdhā* iti. apāy'ādiṣv api vijñānaṃ na catasṛṣu saṃgṛhītaṃ. na saptasu apāy'ādiṣu vijñāna-paribhedenâgrahaṇāt. *saptasu catvāraḥ skaṃdhā* iti. saptasu vijñāna-sthitiṣu ye vijñāna-varjyāś catvāraḥ skamdhā uktāḥ. te catasṛṣv api vijñāna-sthitiṣu saṃgṛhītāḥ. ubhayâtrâpi saṃgṛhītāḥ ity *tṛtīyā koṭiḥ. caturthy etān ākārān sthāpayitvê*ti. apāyeṣu caturthe dhyāne bhavâgre ca yad vijñānam anāsravāś ca dharmāḥ.

(8^{cd} 9) *yac cârtad gaty-ādi-bheda-bhinnam* iti. *ādi*-[Tib. 254^{b}] śabdena bhājanâṃtarābhava-bhūmy-ādir gṛhyate. *jarāyur* yena mātuḥ kukṣau garbho veṣṭitas tiṣṭhati. tasmāj *jātā jarāyu-jāḥ. bhūta-saṃsveda-jā* iti. *bhūtā*nāṃ pṛthivy-ādīnāṃ *saṃsvedād* dravatva-lakṣaṇāj *jātā bhūta-saṃsveda-jāḥ. avikalāś* cakṣur-indriy'ādy-avaikalyāt. *ahīnêndriyāḥ* kāṇa-vibhrānt'āder abhāvāt. *sarvâṅgair upetā* hasta-pād'ādibhiḥ. *sarvaiś ca pratyaṃgair* aṃguly-ādibhir upetāḥ. *sakṛd upajāyaṃte*. na kalal'ādy-anupūrvyā aṇḍāj'ādivat. *upapādane* upapattau sādhukāritvāt. śukla-śoṇit'ādy-anupādānena sakṛd upajātatvāt. *upapāduka ity ucyaṃte. krauṃcī-nir-jātāv* iti vistaraḥ. bhinna-yānapātrau kila vaṇijau samudra-tīre krauṃcīṃ samabhigatau. tato nirjātau *Śailôpaśailau sthavirāv* iti. *Paṃcāla-rājasyê*ti. tasya mahādevyāḥ paṃcâṇḍa-śatāni jātāni. tena rājñā maṃjūṣāyāṃ prakṣipya Gaṃgāyām avavāhitāni. Licchavi-rājena sâṃtaḥpureṇa snāyatā sā maṃjūṣôhyamānā dṛṣṭā udghāṭitā ca. tasyāṃ paṃcaśatāni dārakāṇāṃ dṛṣṭāni gṛhītāni cêti. *Māṃdhātṛ-prabhṛtayaḥ saṃsveda-jāḥ*. kathaṃ. Uposadhasya kila rājño mūrdhni piṭako jātaḥ. tasya vṛddher anvayāt paripākânvayāt paribhedânvayād dārako jātaḥ. sô 'yaṃ Māṃdhātêti saṃsveda-jo bhavati. rājñaḥ khalv api Māṃdhātur jānûpari piṭakau jātau [Tib. 255^{a}] tayor vṛddher anvayāt pūrvavad yāvad dārakau jātau. tāv imau *Cārûpacārau*. Brahmadattasya kila rājña urasi piṭako jātaḥ. tasya vṛddher anvayāt pūrvavad yāvad dārikā jātā. sêyaṃ. *Kapotamālinī* 'ti. *Āmrapālī* api kadalī-staṃbhāj jātêti śrūyate. *prāthamakalpikā* iti.

prāg āsan rūpivat sattvā

iti[1] vacanāt. *suparṇī* garuḍaḥ. pretānāṃ jarāyujatva-siddhy-artham ucyate. *āyuṣmata* iti vistaraḥ. kathaṃ gamyate jarāyujatva-siddhy-artham iti.

*rātrau paṃcatāṃ janitvê*ti

vacanāt. nanu ca sutarām upapāduka-siddhy-artham iti gamyate. paṃca rātrau

divā paṃca tathā 'parān. nâsti tṛptis tathā 'pi me

iti vacanāt. jarāyu-jair hi bhakṣitais tṛptir bhavet. jarāyu-ja-siddhy-artham eva. nôpapāduka-siddhy-artham. rātrau paṃcānāṃ sakṛj-janma divā câpareṣāṃ

[1] Kārikā III, 96^{a}.

paṃcānāṃ na virudhyate. tāvatkālena tad-ātmabhāva-paripūritaḥ. krameṇâpi ca rātrau paṃcānāṃ divā 'pareṣāṃ paṃcānāṃ janma na virudhyate. sattva-jātiḥ sā tādṛśī karmaṇāṃ câciṃtyo vipāka iti. abhipravṛddha-jighāṃsā-doṣatvāt tu nâpi tṛptir astîti.

*prāptôpapatti-vaśitvo 'pî*ty anena jarāyu-jôpapattau karma-balāt-kārâyogaṃ darśayati. *yathā 'nya-tīrthyā apabhāṣanta* iti. *anya-tīrthyā* Maskari-prabhṛtayaḥ. yathôktaṃ Nirgrantha-śāstre ṛddhiṃ bhadanta ko [Tib. 255ᵇ] darśayati. māyāvī Gautama iti. tathā Bhagavantam evôddiśyânyatrôktaṃ. *kalpa-śatasyâtyayād evaṃ-vidho loke māyāvī prādurbhūya māyayā lokaṃ bhakṣayatî*ti. upajīvatîty arthaḥ. *bāhya-bījâbhāvād* iti. bāhyasya śukla-śoṇita-kardam'āder abhāvād ity arthaḥ. *ādhiṣṭhānikīm* iti. yad adhitiṣṭhati idam evaṃ bhavatv iti tad adhiṣṭhānaṃ. tat prayojanam asyās tatra vā bhavā *ṛddhir ādhiṣṭhānikī*. *tām icchatāṃ* Bauddhānāṃ *na yukta eṣa parihāra* iti. katamaḥ. ya uktaḥ. śarīra-dhātūnām avasthāpanârtham iti.

praśnāt praśnântaram utpadyata iti. atha kim-arthaṃ caramabhaviko bodhisattva iti praśna ukto vistareṇa. tatra côktaṃ. śarīra-dhātūnām avasthāpanârtham iti vistaraḥ. tasmāt *praśnād* idaṃ *praśnântaram* upajāyate. *yady upapāḍukānām* iti vistaraḥ. *kāya-nidhanaṃ* kāya-nāśaḥ. *upapāḍukaḥ suparṇī upapāḍukaṃ nāgam* iti viśeṣaṇa-dvayaṃ[1] kim-arthaṃ. kim anupapāḍukā api suparṇino nāgāś ca santi. santîty āhuḥ. caturvidhā hi garuḍā nāgāś câṃḍaj'ādi-bhedāt. teṣām upapāḍukā uttamāḥ. saṃsveda-jā upôttamāḥ. jarāyu-jā madhyāḥ aṇḍa-jā jaghanyāḥ. tatrôpapāḍukaḥ suparṇī sarvān upapāḍuk'ādīn uddharati bhakṣârthaṃ. saṃsveda-jas trīn saṃsveda-j'ādīn. jarāyu-jo dvau jarāyu-jâṇḍa-jau. [Tib. 256ᵃ] aṇḍa-jo 'ṇḍa-jam evêti varṇayanti. *yāvan na mṛta* iti. yadā jīvati. tadā tan māṃs'ādi nântardhīyata iti nidarśitaṃ bhavati. *na punar mṛtasyâsya tṛpyatî*ti. *na punar* mṛtenânena *tṛpyatî*ty arthaḥ. tṛpi-pūrau vibhāṣêti vibhāṣā-ṣaṣṭhī 'ṣyate. tasya *mṛtasy'* ākāśasyêva bhakṣitasya mānsa-piṇḍântardhānān *na tṛpyatî*ty avagantavyaṃ.

sā hi dve gatī iti naraka-gatir deva-gatiś ca. *tisṛṇāṃ ca pradeśa* iti. tiryak-preta-manuṣya-gatīnāṃ.

(10) *gaty-antarālatvāt*. *gatyor antarālatvāt*. nanu câvyākṛtâiva gatir iṣyate. upapatti-bhavaś câlkâṃtena kliṣṭaḥ. maraṇa-bhavo 'pi kadācit kuśalaḥ kliṣṭo vā bhavati. na gatiḥ. kathaṃ tayor gati-śabdam adhyāropya gaty-antarālatvād ity ucyate. nâiṣa doṣaḥ. maraṇôpapatti-bhavayor anivṛtâvyākṛtānāṃ nikāya-sabhāga-

[1] °naṃ dvitīy° NCP. khyad-par gñis.

jīvitêndriya-jāty-ādīnāṃ gati-svabhāvānāṃ tat-kāle vidyamānatvāt. kāma-rūpa-dhātvoś ca kāyêndriyasyâpy avaśyaṃ bhāvāt. na côpapattivan maraṇabhavo 'vaśyaṃ kliṣṭo nâpy avaśyaṃ kuśalaḥ. [1]tasmāt teṣu[1] gati-śabdam āropya *gaty-aṃtarālatvād* ity uktaṃ. *pade gaty-arthatvād* iti. pada gatāv iti[2] paṭhyate. tenôpapanna-śabdasyôpagatârthaṃ darśayati.

nôpapanno 'ntarābhavaḥ.

kiṃ tarhi. upapadyamāna iti. *abhivyaktiḥ samāptiś cê*ti. ākṣepakeṇa karmaṇā nikāya-sabhāgasyâ*bhivyaktiḥ* paripūrakaiḥ pari*samāptiḥ*. [Tib. ā56[b]] sarvasmiṃ janmani karma-dvayasya vyāpārāt.

ekaṃ janm' ākṣipaty ekam anekaṃ paripūrakam

iti[3] vacanāt. atha vā yatra deśe ākṣiptasya karmaṇā nāma-rūpasya vipākasya prādurbhāvo *'bhivyaktiḥ*. ṣaḍ-āyatana-pūrtiś ca *samāptiḥ*. *sa deśo* 'vagantavyaḥ.

(11, 12) *vrīhi-saṃtāna-sādharmyād*

iti vistaraḥ. saṃbadhnaṃs tānaḥ *saṃtāno* vrīheḥ saṃtāno *vrīhi-saṃtānaḥ*. tena *sādharmyād* na vicchinnasya bhavasyôdbhavo bhavati. yato 'paiti. yatra côtpadyate. tad-antarāla-saṃtāna-varti-rūpa-pūrvakaṃ upapattibhava-rūpaṃ. svôpādāna-rūpa-saṃtāna-rūpa-svabhāvatvāt. vrīhi-saṃtāna-paścāttara-rūpavat. saṃtāna-vartināṃ hi dharmāṇāṃ avicchedena deśântarôtpattyā deśântareṣu prādurbhāvo dṛṣṭaḥ. tad-yathā vrīhi-saṃtānasya. vrīhi-saṃtāna-paścāttara-rūpaṃ hi yato deśântarād apaiti. yatra ca deśâṃtara utpadyate. tad-antarāla-saṃtāna-varti-rūpa-pūrvakam utpadyate. kṣaṇika-vādināṃ hy ayam asmākaṃ siddhântaḥ. yadā grāmād grāmâṃtaraṃ nīyate vrīhiḥ. na sa vrīhiḥ pūrvatra grāme nirudhya tad-grāmântarāle 'nutpadyamāno 'neka-yojanântarite 'pi grāmântara utpadyate. kiṃ tarhi. nirantar'ākāśa-deśôtpāda-nirodha-krameṇôtpadyate grāmântare. tac ca svôpādāna-rūpa-saṃtāna-rūpa-svabhāvaṃ. tathôpapattibhava-rūpam apy utpadyata iti. atr' ācārya-Guṇamatiḥ saha śiṣyeṇ' ācārya-Vasumitreṇa sva-nikāyânurāga-bhāvita-matir vyākhyāna-vyāpāram apāsya pratyavasthāna-para eva vartate. vayam iha śāstrârtha-vivaraṇaṃ praty [Tib. 257[a]] ādriyāmahe. na tad dūṣaṇaṃ. niḥsāratvāt bahu-vaktavya-bhayāc ca. *bhaviṣṇur* bhavana-śīlaḥ. *vicchinno 'pî*ti vistaraḥ. *ādarś'ādiṣu bimbāt pratibimbam* iti. *ādarśô*dak'ādiṣu *bimbān* mukhāt *pratibimbaṃ* mukha-cchāyā-rūpaṃ vicchinnam utpadyamānaṃ dṛṣṭam ity anenânaikāntikatām udgrāhayati. pratisādhanaṃ vā karoti. yato 'paiti. yatra côtpadyate. na tad-antarāla-saṃtāna-varti-rūpa-pūrvakam upapattibhava-rūpaṃ. svôpādāna-rūpa-

[1]....[1] grāmān teṣu C, simply teṣu N. de lta-bas-na de-dag-la. [2] Dhātu-pāṭha 4^{60}, 10^{350}.
[3] Kārikā IV, 96^{ab}.

saṃtāna-rūpa-svabhāvatvāt. pratibimba-rūpavad iti. pratibimbaṃ nāmânyad evôtpadyate dharmântaram ity asiddham etad iti. bimba-sāmarthyād eva tatr' ādarś'ādiṣu pratibimb'ākāraṃ bhrāntaṃ vijñānam utpadyata ity Ācāryasyâbhiprāyaḥ. *na tatra pratibiṃbaṃ nāma kiṃcid astî*ty anena dharmy-asiddhiṃ nāma dṛṣṭânta-doṣaṃ darśayati. tasmān nânaikāntatā 'sti. *na câtat pratisādhanaṃ sādhv* iti. *siddhāv api ca satyām*

asāmyād anidarśanam

iti. pratibimbasya dravya-sattvena *siddhāv api satyām asāmyād* dārṣṭântikenâ*nidarśanam* anudāharaṇaṃ pratibimbakam iti. *katham tāvad asiddham* iti. *tāvac*-chabdaḥ krame. asiddhatā-yuktiṃ tāvad darśayann āha.

sahâikatra dvayâbhāvād

iti vistaraḥ. tatrâiva hi ādarśa-deśe ādarśa-rūpaṃ dṛśyate pārśva-sthitena na pratibimbakaṃ. pratibiṃbakaṃ ca tatrâiva dṛśyate 'bhimukhâvasthitena n' ādarśa-rūpaṃ. *na câikatra-deśe* upādāya-[Tib. 257^{b}]*rūpa-dvayasyâsti saha-bhāvaḥ*. kiṃ kāraṇaṃ. *āśraya-bhūta-bhedāt. āśraya-bhūtāni* hi tayor bhinnānîti. nâsty ādarśa-rūp'āśraya-bhūtair avaṣṭabdhe deśe pratibimbaka-rūp'āśraya-bhūtānāṃ tatrâvakāśaḥ. ato nôpādāya-rūpa-dvayasyâsti saṃbhavaḥ. tad evaṃ yugapad vijñāna-dvayasyâbhāvāt. upādāya-rūpa-dvayasya câikatra saha-bhāvâbhāvāt. na tat kiṃcid astîti darśayati. yatrâiva hi deśe ādarśa-rūpaṃ dṛśyate. iti bimbakaṃ ca tatrâiva. na tv anyatra. ko doṣa ity āha. na câikatra rūpa-dvayasyâsti saha-bhāva iti. pūrvavad vācyaṃ. atha vā

sahâikatra dvayâbhāvād

ity asya sūtrasyâyam arthaḥ. ekatra rūpe puruṣa-dvayasya paśyata evâbhāvāt saha-darśanasya pratibimbam asiddham iti vākyâdhyāhāraḥ. katham ity āha. *dig-bheda-vyavasthitaiḥ* puruṣair ekair uttara-*dig-vyavasthitair* itarair dakṣiṇa-*dig-vyavasthitaiḥ*. *ekasmiṃ vāpy-ambu-deśe* ekasmiṃs taṭāka-jala-*deśe*. *svâbhimukha-deśa-sthitānāṃ rūpāṇāṃ* dakṣiṇa-taṭôrdhva-sthitāni rūpāṇy uttara-dig-vyavasthita-puruṣa-svâbhimukha-sthāni uttara-taṭôrdhva-sthitāny api rūpāṇi dakṣiṇa-dig-vyavasthita-puruṣa-svâbhimukha-sthāni. teṣām ubhayeṣāṃ. kiṃ. *pratibimbakaṃ anyonyam upalabhyate*. uttara-dig-vyavasthitair dakṣiṇa-taṭâdhaḥ *pratibimbakam upalabhyate*. dakṣiṇa-dig-vyavasthitair apy uttara-taṭâdhaḥ *pratibiṃbakam upalabhyate*. evam *anyonyam upalabhyate*. na tûbhayaṃ [Tib. 258^{a}] yugapad upalabhyate iti vākyârthaḥ. na hi sva-taṭâdhaḥ pratibiṃbakaṃ eka-taṭa-sthaiḥ samantato 'pi vāpī-jalaṃ paśyadbhir upalabhyate. tataḥ kim iti ced ata āha. *na tv ekatra rūpe* ghaṭe paṭe vā *dvayoḥ paśyatoḥ puruṣayoḥ saha-darśanaṃ*

na bhavati. bhavaty evêty arthaḥ. iha tu *na bhavati saha-darśanam* ity ato *na tatra rūpântarôtpattir yuktê* ti. atha vā 'syâyam arthaḥ. *chāy'ātapayoś ca dvayos sahâvasthā-bhāvo na dṛṣṭo loke.* yatra chāyā bhavati maṇḍape 'nyatra vā. na tatr' ātapaḥ. yatra v' ātapo bhavaty abhyavakāśe. na tatra chāyā. *upalabhyate ca chāyā-stha ādarśe sūryasya pratibimbakam* iti. katham. taṭāke sūrya-pratibiṃbakam utpadyate. tat-taṭāka-taṭa-sthe ca chāyāvati maṇḍape ādarśaḥ sthāpyate. tatr' ādarśake taṭāka-sthasya sūrya-pratibiṃbakasyâparaṃ pratibiṃbakam utpadyate. taṭāke ca yat sūrya-pratibimbakaṃ. tat sūrya-samuttham ity avaśyam. ātapa-svabhāvam ity abhyupagaṃtavyaṃ. yac câparam ādarśe pratibimbakaṃ. tad ātapa-svabhāva-pratibiṃbaka-samuttham ity etad apy avaśyam ātapa-svabhāvam abhyupagaṃtavyam. evaṃ sati chāy'ātapayoḥ saha-svabhāvaḥ syāt. na cânyatra loke chāy'ātapayoḥ saha-bhāva iti. *na yukto* 'sya pratibiṃbakasya *tatra prādurbhāvaḥ. kūpa ivôdakaṃ* iti. yathā *kūpe* dūrântargatam *udakam* [Tib. 258b] dṛśyate. tathā candra-pratibimbakam apy[1] atrâivântargataṃ dṛśyate. [2]na c' ādarśas tāvad-vastu-phalo 'sti.[2] *tac ca tatrôtpadyamānaṃ. tac ca* pratibiṃbakam ādarśa evôtpadyamānaṃ. *nânyatrâdhastād upalabhyeta.* upalabhyate ca. *ato nâsty eva tat kiṃcit. sāmagryās* tu bimb'ādarś'ādi-lakṣaṇāyāḥ. *sa tasyāḥ prabhāvo yat tathā darśanaṃ bhavati. acintyo hi dharmāṇāṃ śakti-bhedaḥ.* ayaso 'yaskāntâbhigamana-darśanāt. na kāṣṭh'ādīnāṃ yathā. candrakāntāc candrôdaye 'p-saṃbhava-prakṣaraṇa-darśanaṃ. nâṃgār'ādīnām.[3] ity evam-ādi vaktavyaṃ. *ādarśa-saṃtāna-sambaddhatvād* iti. *na biṃba-saṃtāna-bhūtaṃ pratibimbam. ādarśa-saṃbaddhatvāt.* ādarśa-rūpavat. *saha-bhāvāc* ca. bimba-samāna-kāla-rūpântaravat. tad evaṃ *yathā maraṇabhavasyôpapattibhavaḥ saṃtāna-bhūtaḥ. nâivaṃ bimbasya pratibimbakam* iti. sādhanânanvitaḥ pratibimbaka-dṛṣṭântaḥ. vrīhi-saṃtāna-paścāttara-rūpa-dṛṣṭântas tu sva-saṃtāna-pūrva-rūpa-saṃtāna-bhūta iti. *tasmād asāmyaṃ dṛṣṭântasya pratibiṃbasya cê* ti.

dvayôdayād

iti vistaraḥ. dvayenôdayo *dvayôdayaḥ.* tasmād *bimbāc c' ādarśāc cê* ty arthaḥ. *yat pradhānaṃ kāraṇam* ādarś'ādi. *tad āśrityôtpadyate pratibimbaṃ.* ādarś'ādi hi pratibimbasya pradhānaṃ kāraṇaṃ tad-anuvidhānāt. tad-yathā yady asis tiryag-avasthito bhavati. pratibimbam api tiryag āyataṃ ca dṛśyate. yady [Tib. 259a] ūrdhvam avasthito bhavati. pratibimbam api tathâiva dṛśyate. *na câivam upapattibhavasyâpi dvābhyāṃ kāraṇābhyāṃ saṃbhavaḥ maraṇabhavāc cânyataś*

[1] any MSS. yaṅ [2]....[2] mc-loṅ-la ni de-tsam-gyi rdam (or)ṛṇam (rdsas?) kyaṅ med-do.
[3] °ṃkur° NC, but P. & Tib.

ca pradhāna-bhūtād ādarśa-sthānīyāt. *bāhyaṃ śukla-śoṇitaṃ pradhāna-kāraṇam iti cet. na. acetanatvāt. upapādukānāṃ* ca tad-abhāvāt. *ato 'py ayam asamāno dṛṣṭântaḥ.* kim anena darśitaṃ bhavati. uktālita-viśeṣaṇe hetāv ayam atulyo dṛṣṭântaḥ iti. katham iti. yato 'paiti. yatra côtpadyate. tad-antarāla-saṃtāna-varti-rūpa-pūrvakam upapattibhava-rūpaṃ. a-dvayôtpanna-svôpādāna-rūpa-saṃtāna-rūpa-svabhâvatvāt. vrīhi-saṃtāna-paścāttara-rūpavad iti. tad evaṃ sati nâsya sādhanasyânaikāntikatā śakyam udgrāhayituṃ. nâpi pratisādhanaṃ kartum ity uktaṃ bhavati. Āgamenântarābhavasyâstitvaṃ sādhayann āha.

*kaṇṭhoktes câstî*ti

sva-śabdâbhidhānād ity arthaḥ. *nâtat sūtraṃ tair āmnāyata* iti. tair nikāyântarīyaiḥ. kasmān n' āmnāyate. tad-Āgameṣv abhāvāt. nikāyântar'Āgama-prasiddhaṃ kim iti na pramāṇaṃ kriyate. mūla-saṃgīti-bhraṃśena samāropita-sūtr'āśaṃkitatvāt. *trayāṇāṃ sthānānām* iti. *trayāṇāṃ* hetūnāṃ. *mātā kalyā* mātā nīrogā. *ṛtumatī* rajasvalā. tad etad ubhayaṃ prathamaṃ sthānaṃ bhavati. *raktau saṃnipatitāv* iti. maithuna-dharmaṃ kurvantau. idaṃ dvitīyaṃ sthānaṃ. *gandharvaś ca pratyupasthita* iti tṛtīyaṃ. *skaṃdha-bhedaś ca pratyupasthita* [Tib. 259^{b}] iti maraṇabhavaḥ. *paṃcânāgāminaḥ sapta satpuruṣa-gatayaḥ* Pudgala-nirdeśa-kośa-sthāne vakṣyaṃte. *upapady'ādayo 'pî*ti. upapadyā nāma te devā ity evam-ādayaḥ saṃprasajyante. *sapta satpuruṣa-gataya* iti. eta eva paṃcântarāparinirvāyiṇaṃ tridhā bhittvā *sapta* bhavaṃti. ten' āhâ*ntarā-parinirvāyiṇas traya uktāḥ kāla-deśa-prakarṣa-bhedenê*ti. *kāla-prakarṣa-bhedena deśa-prakarṣa-bhedena* ca yathāyogaṃ. sūtraṃ[1] câtra paṭhyate. Śrāvastyāṃ nidānaṃ. tatra Bhagavān bhikṣūn āmantrayate sma. sapta vo 'haṃ bhikṣavaḥ satpuruṣa-gatīr deśayiṣyāmy anupādāya ca parinirvāṇaṃ. tac chruṇuta sādhu ca suṣṭhu ca manasikuruta bhāṣiṣye. sapta satpuruṣa-gatayaḥ katamāḥ. iha bhikṣur evaṃ pratipanno bhavati. no ca syāṃ no ca me syāt na bhaviṣyāmi na me bhaviṣyati yad asti yad bhūtaṃ tat prajahāmîty upekṣāṃ pratilabhate. [2]sa bhave 'smin na rajyate[2]. sa bhave 'smin na sajyate. athôttaraṃ padaṃ śāntaṃ prajñayā pratividhyati. tac cânena padaṃ kāyena sākṣāt-kṛtaṃ bhavati. evaṃ pratipannasya bhikṣoḥ kā gatiḥ syāt. kôpapattiḥ. ko 'bhisaṃparāya iti syuḥ praṣṭāraḥ. *tad-yathā* bhikṣavaḥ *parīttaḥ śakalikā'gnir abhinivartamāna eva nirvāyāt. evam eva* tasya tāvan mānâvaśeṣam [Tib. 260^{a}] aprahīṇaṃ bhavaty aparijñātaṃ. tasya tāvan mānâvaśeṣasyâprahāṇād aparijñānāt paṃcānām avarabhāgīyānāṃ saṃyojanānāṃ prahāṇād antarā-parinirvāyī bhavati. iyaṃ *prathamā satpuruṣa*-gatir ākhyātā.

[1] 中阿含經二 (戾五 9^{a}) & aṅguttara-N. VII, 6, 2. [2]....[2] om. NP.

punar aparaṃ bhikṣur evaṃ pratipanno bhavati. no ca syām iti pūrvavat yāvat syuḥ praṣṭāra iti. *tad-yathā* 'yo-guḍānāṃ vā 'yas-phālānāṃ vā pradīptâgni-saṃ= prataptānāṃ ayo-ghanena hanyamānānām *ayas-prapāṭikā utpataṃty eva nirvāyāt. evam eva* tasya pūrvavat yāvat paṃcānām avarabhāgīyānāṃ saṃyojanānāṃ pra= hāṇād antarā-parinirvāyī bhavati. iyaṃ *dvitīyā satpuruṣa*-gatiḥ. punar aparaṃ bhikṣur evaṃ pratipanno bhavati. pūrvavad yāvad *ayas-prapāṭikā utplutyâpati= tvâiva pṛthivyāṃ nirvāyāt. evam eva* tasya pūrvavat yāvad antarā-parinirvāyī bhavati. iyaṃ *tṛtīyā satpuruṣa*-gatiḥ. puanr aparaṃ bhikṣur evaṃ pratipanno bha= vatîti pūrvavat yāvad ayas-prapāṭikā utplutya patita-mātrâiva pṛthivyāṃ nirvāyāt. evam eva tasya pūrvavad yāvat paṃcānām avarabhāgīyānāṃ saṃyojanānāṃ pra= hāṇād upapadya-parinirvāyī bhavati. iyaṃ caturthī satpuruṣa-gatiḥ. punar aparaṃ bhikṣur evaṃ pratipanna iti pūrvavad yāvad ayas-prapāṭikā utplutya parīttе tṛṇa-kāṣṭhe nipatet. sā tatra dhūmam api kuryāt. arcir api saṃjanayet. sā tatra dhūmam api [Tib. 260b] kṛtvā 'rcir api saṃjanayya tad eva parīttaṃ tṛṇa-kāṣṭhaṃ dagdhvā paryādāya nirupādānā nirvāyāt. evam eva tasya pūrvavad yāvat paṃ= cānām avarabhāgīyānāṃ saṃyojanānāṃ prahāṇād anabhisaṃskāra-parinirvāyī bhavati. iyaṃ paṃcamī satpuruṣa-gatiḥ. punar aparaṃ bhikṣur evaṃ pratipanna iti pūrvavad yāvad ayas-prapāṭikā utplutya mahati vipule tṛṇa-kāṣṭhe nipatet. sā tatra dhūmam api kuryāt. arcir api saṃjanayet. sā tatra dhūmam api kṛtvā 'rcir api saṃjanayya tad eva mahad vipulaṃ tṛṇa-kāṣṭhaṃ dagdhvā paryādāya nirupādānā nirvāyāt. evam eva tasya pūrvavad yāvat paṃcānām avarabhāgīyā= nāṃ saṃyojanānāṃ prahāṇāt sâbhisaṃskāra-parinirvāyī bhavati. iyaṃ ṣaṣṭhī satpuruṣa-gatiḥ. punar aparaṃ bhikṣur evaṃ pratipanna iti pūrvavad yāvad ayas-prapāṭikā utplutya mahati vipule tṛṇa-kāṣṭhe nipatet. sā tatra dhūmam api kuryāt arcir api saṃjanayet. sā tatra dhūmam api kṛtvā 'rcir api saṃ= janayya tad eva mahad vipulaṃ tṛṇa-kāṣṭhaṃ dagdhvā grāmam api dahed grāma-pradeśam api nagaram api nagara-pradeśam api janapadam api janapada-prade= śam api kakṣam api dāvam api dvīpam api ṣaṇḍam api dahet. grāmam api dagdhvā yāvad ṣaṇḍam api dagdhvā mārgântam āgamya udakântaṃ vā 'lpa-haritakaṃ vā pṛthivī-pradeśam āgamya paryādāya [Tib. 261a] nirupādānā nirvā= yāt. evam eva tasya pūrvavad yāvat paṃcānām avarabhāgīyānāṃ saṃyojanānāṃ prahāṇāt ūrdhvaṃ-srotā bhavati. iyaṃ saptamī satpuruṣa-gatir ākhyātā. anupā= dāya parinirvāṇaṃ katamat. iha bhikṣur evaṃ pratipanna iti pūrvavad yāvat syuḥ praṣṭāra iti. tasyâivaṃ pratipannasya bhikṣor na pūrvasyāṃ diśi gatiṃ vadāmi na dakṣiṇasyāṃ na paścimāyāṃ nôttarasyāṃ nôrdhvaṃ nâdho nânuvidi=

kṣu nânyatra. dṛṣṭa eva dharme niśchāyaṃ parinirvṛtaṃ śītī-bhūtaṃ brahmī-bhūtam iti. idam ucyate 'nupādāya parinirvāṇaṃ. sapta vo 'haṃ bhikṣavaḥ satpuruṣa-gatīr deśayiṣyāmy anupādāya ca parinirvāṇam iti yad uktam. idam etat-prayuktaṃ. *anye punar āhur* iti vistaraḥ. āyuṣaḥ pramāṇaṃ. tasyântaraṃ tasminn *āyuḥ-pramāṇântare* 'parisamāpta āyuṣîty arthaḥ. *deva-samīpântare vā.* devānām antikaṃ devānāṃ samīpam. deva-samīpaṃ gatasyântare *yaḥ kleśān prajahāti. so 'ntarā-parinirvāyī. sa punar dhātu-gato vā parinirvāti.* yaḥ kleśa-bījâvasthāyām upapanna-mātraḥ. asamudācāra-kleśa ity arthaḥ. *saṃjñā-gato* viṣaya-saṃjñā-samudācārâvasthāyāṃ yaḥ *parinirvāti.* dhātu-gatāc ciratare-ṇâyaṃ [Tib. 261b] parinirvāti. *vitarka-gato vā* vitarka-samudācārâvasthāyāṃ yaḥ *parinirvāti.* ayam api saṃjñā-gatāc ciratareṇa parinirvāti. *tena trividho bhavaty* antarā-parinirvāyī yathôktena dṛṣṭânta-trayeṇa. *prathamo vā nikāya-sabhāga-parigrahaṃ kṛtvā* jāta-mātra ity arthaḥ. yaṃ praty eṣa parīttaḥ śakalikā'gnir iti dṛṣṭântaḥ. *dvitīyo deva-samṛddhiṃ cânubhūya parinirvātî*ti. yaṃ praty eṣa dṛṣṭântaḥ. tad-yathā 'yas-prapāṭikêti. *tṛtīyo dharma-saṃgītim anupraviśya* dharma-sāṃkathyam anupraviśya *parinirvāti.* yaṃ praty eṣa dṛṣṭântaḥ. tad-yathā 'yas-prapāṭikā utplutya pṛthivyām apatitvâîva nirvāyāt. tad evaṃ vinā 'py antarābhavena yathā 'ntarā-parinirvāyī bhavati. yathā ca tasya dṛṣṭânta-trayeṇa trividho bhedaḥ. tathā sādhitaṃ nikāyântarīyaiḥ. tasmiṃ sādhite idaṃ codyeta *yadi* dharma-saṃgītim anupraviśya yaḥ parinirvāti. so 'ntarā-parinirvāyī 'ṣyate *kīdṛśa upapadya-parinirvāyī bhaviṣyatî*ty ata āha. *upapadya-parinirvāyī punaḥ prakarṣa-yuktāṃ saṃgītim anupraviśya parinirvātî*ti. prakarṣa-yogād utpatty-artho bhavatîty abhiprāyaḥ. saṃgīti-anupraveśa-[Tib. 262a] sāmānyān nâiṣa bhedo yujyata iti vacanâvakāśaṃ matvā punar āha. *bhūyasā v' āyur upahatyê*ti. āyuṣo bahu kṣayitvā parinirvātîty arthaḥ.

ta eta iti vistaraḥ. *ta ete sarve* 'pi dhātu-gat'ādayas trayaḥ śakālik'ādibhir *dṛṣṭântair na saṃbadhyaṃte.* kasmāt. *deśa-gati-viśeṣâbhāvāt. deśa-gater viśe-ṣasyâbhāvāt.* na hy eṣāṃ deśa-gati-viśeṣo 'sti. tatrâîva deśe parinirvāṇāt. sūtrô-ktānāṃ trayāṇāṃ dṛṣṭântānāṃ daśa-gati-viśeṣo 'stîti. *nâî*bhir ete *sambadhyaṃte.* *ārūpyeṣv api cê*ti vistaraḥ. yadi câîvam upapadya-parinirvāyiṇa evântarā-pari-nirvāyitvena vyavasthāpyeran. ārūpyeṣv api te tathâîva *paṭhyeran.* tatr' *āyuḥ-pramāṇântare parinirvāṇāt. na câî*vam. ato *nâîvaṃ* sūtrârthaḥ. āyuḥ-pramā-ṇântare vêty-ādiḥ. kathaṃ punar gamyate. n' ārūpyeṣv antarā-parinirvāyī pa-ṭhyata ity āha.

dhyānaiś catasro daśikā

iti vistaraḥ. *dhyānaiś* caturbhiś *catasro daśikā* sūtrârthānāṃ. prathamasya dhyānasyâîkā daśikā yāvac caturthasyâîkā daśikā. [1]tāḥ kṛtvā[1].

ārūpyais saptikā-trayaṃ

iti. ākāśa-vijñān'ākiṃcany'āyatanais tisraḥ *saptikāḥ*. tāsāṃ *trayam*. antarābhavâbhāvād upapatti-sthāna-trayâbhāvena ca dvayâbhāvāt. tat kṛtvā. nâîva saṃjñānâsaṃjñī'āyatanena [Tib. 262[b]]

ṣaṭkikā.

teṣām eva trayāṇāṃ ūrdhvaṃ srotasaś câbhāvāt. tāṃ ca kṛtvā vargo bhavati

samudito

baddha ity arthaḥ. katham. iha bhikṣur yair ākārair yair liṃgair yair nimittair viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savitarkaṃ savicāraṃ viveka-jaṃ prīti-sukhaṃ prathaṃ dhyānam upasaṃpadya viharati. sa na hâîva tān ākārān tāni liṃgāni tāni nimittāni manasikaroti. api tu yat tatrôpalabhate rūpa-gataṃ vā vedanā-gataṃ vā saṃjñā-gataṃ vā saṃskāra-gataṃ vā vijñāna-gataṃ vā. sa tāṃ dharmān rogato manasikaroti. gaṇḍataḥ śalyato 'ghato 'nityato duḥkhataḥ śūnyato 'nātmato manasikaroti. sa tān dharmān rogato manasikṛtya yāvad anātmato manasikṛtya tebhyo dharmebhyaś cittam udvejayati uttrāsayati prativārayati. sa tebhyo dharmebhyaś cittam udvejyôttrāsya prativārya amṛte dhātāv upasaṃharati. etac chāṇtam etat praṇītaṃ. yad uta sarvôpadhi-pratinisargas tṛṣṇā-kṣayo virāgo nirodho nirvāṇam iti. 1. etad eva ca sūtram uktvā 'yaṃ viśeṣaḥ. tasyâîvaṃ jānata evaṃ paśyataḥ kām'āsravāc cittaṃ vimucyate bhav'āsravād avidy'āsravāc cittaṃ vimucyate. vimuktasya vimukto 'smīti jñāna-darśanaṃ bhavati kṣīṇā me jātir uṣitaṃ brahma-caryaṃ kṛtaṃ karaṇīyaṃ nâparam asmād bhavaṃ prajānāmīti.[2] 2. etad eva ca sūtram uktvā no tu vimucyate. api tu tenâîva dharma-[Tib. 263[a]] cchandena tenâîva dharma-snehena tenâîva dharma-premnā tayâîva dharmâbhiratyā antarā-parinirvāyī bhavati. 3. na hâîvântarā-parinirvāyī bhavati. api tûpapadya-parinirvāyī bhavati. 4. na hâîvôpapadya-parinirvāyī bhavati. api tv anabhisaṃskāra-parinirvāyī bhavati. 5. na hâîvânabhisaṃskāra-parinirvāyī bhavati. api tu sâbhisaṃskāra-parinirvāyī bhavati. 6. na hâîva sâbhisaṃskāra-parinirvāyī bhavati. api t' ūrdhvaṃ-srotā bhavati. 7. na hâîvôrdhvaṃ-srotā bhavati. api tu tenâîva dharma-cchandena pūrvavat yāvat tayâîva dharmâbhiratyā Mahābrahmaṇāṃ devānāṃ sabhāgatāyām upapadyate. 8. na hâîva Mahābrahmaṇāṃ devānāṃ sabhāgatāyām upapadyate. api tu tenâîva dharma-cchandena pūrvavat yāvat tayâîva dharmâbhiratyā Brah-

[1]....[1] om. Tib. [2] jān° MSS. but P. cf P. 274, 11.

mapurohitānāṃ devānāṃ sabhāgatāyām upapadyate. 9. na hâîva Brahmapurohitāṇāṃ devānāṃ sabhāgatāyām upapadyate. api tu tenâîva dharma-cchandena pūrvavat yāvat tayâîva dharmâbhiratyā Brahmakāyikānāṃ devānāṃ sabhāgatāyām upapadyate. 10. iha bhikṣur yair ākārair yair liṃgair yair nimittair vitarka-vicārāṇāṃ vyupaśamād adhyātma-saṃprasādāc cetasa ekôtībhāvād avitarkam [Tib. 263b] avicāraṃ samādhi-jaṃ prīti-sukhaṃ dvitīyaṃ dhyānam upasaṃpadya viharati. sa na hâîva tān ākārān tāni liṃgāni tāni nimittāni manasikaroti. api tu tatrôpalabhate pūrvavad granthaḥ. yāvad virāgo nirodho nirvāṇaṃ. 1. etad eva sūtram uktvā tasyâîvaṃ jānata evaṃ paśyataḥ kām'āsravāc cittaṃ vimucyate. bhav'āsravād avidy'āsravāt pūrvavat yāvat kṛtaṃ karaṇīyaṃ nâparam asmād bhavaṃ prajānāmîti. 2. etad eva sūtram uktvā no tu vimucyate. api tu tenâîva dharma-cchandena pūrvavat. yāvat tayâîva dharmâbhiratyā antarā-parinirvāyī bhavati. 3. na hâîvântarā-parinirvāyī bhavati. api tûpapadya-parinirvāyī bhavati. 4. na hâîvôpapadya-parinirvāyī bhavati api tv anabhisaṃskāra-parinirvāyī bhavati. 5. na hâîvânabhisaṃskāra-parinirvāyī bhavati. api tu sâbhisaṃkāra-parinirvāyī bhavati. 6. na hâîva sâbhisaṃskāra-parinirvāyī bhavati. api t' ūrdhvaṃsrotā bhavati. 7. na hâîvôrdhvaṃ-srotā bhavati. api tu tenâîva dharma-cchandena pūrvavat yāvat tayâîva dharmâbhiratyā Ābhāsvarāṇāṃ devānāṃ sabhāgatāyām upapadyate. 8. na hâîv' Ābhāsvarāṇāṃ devānāṃ sabhāgatāyām upapadyate. api tu tenâîva dharma-cchandena yāvat tayâîva dharmâbhiratyā Apramāṇ'ābhānāṃ devānāṃ sabhāgatāyām upapadyate. 9. na hâîvÂpramāṇ'ābhānāṃ devānāṃ sabhāgatāyāṃ upapadyate. api tu tenâîva dharma-cchandena pūrvavad yāvat tayâîva dharmâbhiratyā Parītt'ābhānāṃ devānāṃ sabhāgatāyām upapadyate. 10. iha bhikṣur yair ākārair yair liṃgair yair nimittaiḥ prīti-virāgād upekṣako viharati. smṛtaḥ saṃprajānan sukhaṃ ca kāyena pratisaṃvedayate. yat tad āryā ācakṣate upekṣakaḥ smṛtimāṃ sukha-vihārī tṛtīyaṃ dhyānam upasaṃpadya viharati. sa na hâîva tān ākārāṃs tāni liṃgāni tāni nimittāni manasikaroti pūrvavat [Tib. 264a] sarvāṇi sūtrāṇi. kevalaṃ tu nikāya-sabhāgatāyāṃ viśeṣaḥ. na hâîvôrdhvaṃ-srotā bhavati. api tu tenâîva dharma-cchandena pūrvavad yāvac CHubhakṛtsnānāṃ devānāṃ sabhāgatāyām upapadyate. 8. na hâîva Śubhakṛtsnānāṃ devānāṃ sabhāgatāyām upapadyate. api tenâîva pūrvavat Apramāṇaśubhānāṃ devānāṃ sabhāgatāyām upapadyate. 9. na hâîvÂpramāṇaśubhānāṃ devānāṃ sabhāgatāyām upayadyate. api tu tenâîva pūrvavat Parīttaśubhānāṃ devānāṃ sabhāgatāyām upapadyate. 10. iha bhikṣur yair ākārair yāir liṃgair yair nimittaiḥ sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva saumanasya-

daurmanasyayor astaṃgamāt. aduḥkhâsukham upekṣā-smṛti-pariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharati. sa na hâîva tān ākārāṃs tāni liṃgāni vistareṇa sarvāṇi sūtrāṇi pūrvavad vaktavyāni. deva-nikāyôpapattayas tu viśeṣyante. yāvat tayâîva dharmâbhiratyā Bṛhatphalānāṃ devānāṃ sabhāgatāyām upapadyate. na hâîva pūrvavat Puṇyaprasavānāṃ devānāṃ sabhāgatāyām upapadyate. na hâîva pūrvavad Anabhrakāṇāṃ devānāṃ sabhāgatāyām upapadyate. 10. iha bhikṣur yair ākārair yair liṃgair yair nimittaiḥ sarvaśo rūpa-saṃjñānāṃ samatikramāt pratigha-saṃjñānāṃ astaṃgamāt [Tib. 264ᵇ] nānātva-saṃjñānām amanasikārāt anantam ākāśam ity ākāś'ānanty'āyatanam upasaṃpadya viharati. sa na hâîva tān ākārān iti pūrvavat. kevalaṃ tu rūpa-gatam iti na paṭhitavyaṃ. tatra rūpâbhāvāt. yāvan nirodho nirvāṇam iti. 1. etad eva sūtram uktvā 'yaṃ viśeṣaḥ. tasyâîvaṃ jānata iti pūrvavat yāvan nâparam asmād bhavaṃ prajānāmîti. 2. etad evôktvā no vimucyate. api tu tenâîva dharma-cchandena yāvat tayâîva dharmâbhiratyā upapadya-parinirvāyī bhavati. 3. na hâîvôpapadya-parinirvāyī bhavati. api tu tenâîva yāvad anabhisaṃskāra-parinirvāyī bhavati. 4. na hâîvânabhisaṃskāra-parinirvāyī bhavatîti sarvam uktvā yāvad ūrdhvaṃ-srotā na bhavati. api tu tenâîva pūrvavat. yāvat tayâîva dharmâbhiratyā Ākāś'ānaṃty'āyatanôpagānāṃ devānāṃ sabhāgatāyām upapadyate. 7. iha bhikṣur yair ākārair yair liṃgair yair nimittaiḥ sarvaśa ākāś'ānaṃty'āyatanaṃ samatikramyâînaṃtaṃ vijñānam iti vijñān'ānaṃty'āyatanam upasaṃpadya viharati. sa na hâîva tān ākārān ity ākāś'ānaṃty'āyatanavat sapta sūtrāṇi vaktavyāni. kevalaṃ tu Vijñān'ānaṃty'āyatanôpagānāṃ devānāṃ sabhāgatāyām upapadyata iti viśeṣaḥ. 7.[1] punar aparam iha bhikṣur yair ākārair [Tib. 265ᵃ] yair liṃgair yair nimittaiḥ sarvaśo vijñān'ānaṃty'āyatanaṃ samatikramya nâsti kiṃcid ity ākiṃcany'āyatanam upasaṃpadya viharati. sa na hâîva tān ākārān iti pūrvavat sapta sūtrāṇi. 7. punar aparam iha bhikṣur yair iti yāvat sarvaśaḥ ākiṃcany'āyatanaṃ samatikramya nâîvasaṃjñānâsaṃjñ'āyatanam upasaṃpadya viharati. pūrvavat sarvāṇi sūtrāṇi vaktavyāny ūrdhvaṃ-srotasaṃ tv ekam apanīya. 6. tad evaṃ caturbhir dhyānair amṛta-dhātu-cittôpasaṃhāra-citta-vimukty-antarôpapadyânabhisaṃskāra-sâbhisaṃskāra-parinirvāṇôrdhva-gamana-try-upapatti-sthānôpapatti-svabhāvāś catasraḥ sūtrârtha-daśikā uktāḥ. tribhis tv ādyair ārūpyair amṛta-dhātu-cittôpasaṃhāra-citta-vimukty-upapadyânabhisaṃskāra-sâbhisaṃskāra-parinirvāṇôrdhva-gamanôpapatti-sthānôpapatti-svabhāvās tisraḥ sūtrârtha-saptikāḥ. nâîvasaṃjñānâsaṃjñ'āyatanenôrdhva-gamanaṃ parihāya ṣaṭkikā côktā. ato yo 'sāv

[1] om. MSS.

antarā-parinirvāyī. nâsāv āyuṣ-pramāṇântarā-parinirvāyī 'ti yujyate vaktum. ārūpyeṣv api hy antarā-maraṇa-saṃbhavaḥ.

kuru-varjyo 'ntarā-mṛtyur

iti[1] vacanāt. tasmāt *Āgamato 'pi siddho 'ntarābhavo* na kevalaṃ yuktita ity *api-*
[Tib. 265[b]] śabdaḥ. *Dūṣī-Māra* iti. Krakucchandasya[2] tathāgatasya Viduraṃ nāma śrāvakaṃ Dūṣī nāma māras tadānīṃ śirasi muṣṭinā 'bhighnan tenâṃgīkṛtaḥ.[3] tat-kṣaṇa eva ca *sva-śarīreṇâivâvīcau mahā-narake prapatita* iti. *sva-śarīreṇâivê*ti vacanān nâsty antarābhava ity abhiprāyaḥ. *sa hi jīvann eva nārakībhir jvālā-bhir* iti. *jīvann evâ*sau māro narakôtthitābhir agni-*jvālābhir āliṃgitatvāt* sva-śarīrâvasthā-duḥkhôtpatteḥ. *sva-śarīreṇâiva prapatita* ity uktaḥ. na tu kālam akṛtvā 'ntarābhavâvasthānaṃ. narakôpapattibhavâvasthāṃ ca na gatavān ity abhiprāyaḥ. *atyudīrṇa-paripūrṇānî*ti. kṣetr'āśaya-viśeṣa-yogād *atyudīrṇāni. upacitatvāt paripūrṇāni. samanaṃtaraṃ narakeṣûpapadyata* iti. *samanantara-*vacanān nâsty antarābhava ity abhiprāyaḥ. *anyāṃ gatim agatvê*ti. upapatty-antara-pratiṣedha-paraṃ etad vākyaṃ. nântarābhava-pratiṣedha-paraṃ ity abhi-prāyaḥ. *paṃcâivê*ti. *yadi yathārutaṃ kalpyate.* paṃcabhir ev' ānantaryaiḥ kṛtaiḥ na tv ekena dvābhyāṃ vā naraka-gamanaṃ bhavatîty *etat prāpnoti.* paṃcêti rutāt kriyā'nantaraṃ c' ānantarya-*kriyā'nantaraṃ ca* narakeṣûpapanna iti prāpnoti. yāni kṛtvôpacitya samanantaraṃ narakeṣûpapadyata iti rutān na kālântaraṃ [Tib. 266[a]] jīvitvā. *ko vā 'ntarābhavasyôpapadyamānatvaṃ nêccha-tî*ti. viprakṛtâvasthā[4]-vacanāt. *upapatty-abhimukho* hy upapadyamāna ity abhi-prāyaḥ. *na tu brūma upapanno bhavatî*ti. *na tûpapadyata* ity etat padam *upa-pannârtham* iti brūmaḥ. tasmād adoṣa eṣaḥ.

upanīta-vayā

iti vistaraḥ. mṛtyu-samīpam upanītaṃ vayo yena. so 'yam *upanīta-vayāḥ.*

*dvijê*ty

āmantraṇaṃ. kaścij jīrṇo brāhmaṇa āmantritaḥ.

*vāso 'pi hi nâsti te 'ntarê*ti.

idam atra jñāpakam. antarābhavâbhāva ity abhiprāyaḥ.

pātheyaṃ

pathy-audanaṃ

ca na vidyate tava

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[1] kārikā. III, 84[b]. [2] ḥod-sruṅs=Kāśyapa. But cf. Majjhima, I, 332. Cf. 王遠=vidūra in 阿毘達磨大毘婆沙論一〇六 (收五 106[b6].) [3] so P, °nāṃgaṃ kṛtaḥ MSS.; ma-raṅs-paḥi skad byuṅ-ba. [4] sic MSS.; gnas-skabs tha-dad-pa.

pāralaukikaḥ kuśala-saṃbhāras tava *nâstîty* abhiprāyaḥ. *manuṣyeṣv antarā-vāso nâstî*ti. maraṇa-gatasya te sato *manuṣyeṣv* antarā-vāso *nâsti*. yathêha kasyacit pratiṣṭhamānasyêty abhiprāyaḥ. *gamanâviṣṭhānād* iti. *gamanâvirāmāt*. *ayam atrâbhiprāyo* yathā tvayā varṇyate. asty antarābhava iti. *nâyam abhiprāyo* yathā mayā varṇyate. nâsty antarābhava iti. *kuta etat*. kuto hetor etad bhavati. *tulya eṣa bhavato 'py anuyogaḥ*. samāna eṣa bhavato 'pi praśna ity arthaḥ. *yathôkta-sūtrâvirodhād* iti. Dūṣī-māra-sūtr'ādy-avirodhāt. *na bhavaty etat* sūtram *antarābhavasyâbhāve jñāpakaṃ. jñāpakaṃ hi nāmâgatikā gatir* [Tib. 266^{b}] iti. yasyā gater anyā gatir nâsti. asāv *agatikā gatiḥ*. etad uktaṃ bhavati. yadi yaj jñāpakaṃ sūtraṃ. gāthā vā. yasyârthasya dyotanârtham ucyate. yadi tam evârthaṃ dyotayati. nânyad apy arthântaraṃ tad-viruddhaṃ. taj jñāpakam ananyagatikam iti.

(13) *aiṣyat-pūrva-kāla-bhav'ākṛtir*

iti. ā eṣyad *aiṣyat*. aiṣyataḥ *pūrva-kāla-bhava*syêv' *ākṛtir* asyêti. *aiṣyat-pūrva-kāla-bhav'ākṛtiḥ*. kasmāt.

ek'ākṣepāt.

yasmād aiṣyantī gatis tat-prāpakaś cântarābhavas tenâivâikena karmaṇ' ākṣipyate. *śunī-prabhṛtīnām* iti. *śunī*-sūkarī-*prabhṛtī*nāṃ. *paṃcagatika* iti. paṃca-gatigāmī 'ty arthaḥ. *yadi* garbha-stho 'pi mriyeta tasya *nārako 'ntarābhavo mātuḥ kukṣiṃ nirdahet*. nārako hi pradīpto bhavati. tad-rūpaś cântarābhava iti. *pūrva-kāla-bhave 'pî*ti vistaraḥ. nāraka-*pūrva-kāla*-bhavâvasthā *api nārakā na nityaṃ prajvalitā bhavanty* utsadeṣu kukūl'ādiṣu bhramaṃtaḥ. kim aṃg' āntarābhavikāḥ. *astu vā prajvalita* iti. nārako 'ntarābhavaḥ. *kukṣāv asaṃśleṣād* iti. antarābhavānām acchatvād ātmabhāvasyânyonyaṃ asaṃśleṣāṃ na dāhaḥ. *karma-pratibandhāc ca*. tat-karma-*pratibandhān* na dāha iti kṛtvā. ata eva śunī-prabhṛtīnāṃ kukṣer adāhaḥ. *koṭī-śataṃ cāturdvīpakānām avabhāsitam* iti. *yataḥ pūrṇa-yūna iva Bodhisattvasyântarābhavaḥ* [Tib. 267^{a}] *sa-lakṣaṇânuvyaṃjanaś câto 'ṃtarābhava-sthena tena* mātuḥ *kukṣiṃ praveṣṭum icchatā* tri-sāhasra-mahāsāhasro loka-dhātuḥ sva-kṣetram iti kṛtvā 'vabhāsitaḥ.

pāṃṇḍaraṃ gaja-potam iti. yady

aiṣyat-pūrva-kāla-bhav'ākṛtir

antarābhavaḥ. *kasmād Bodhisattvasya mātā* gaja-potam evaṃ-rūpam *adrākṣīt. nimitta-mātraṃ tat*. tasya *Bodhisattvasya tiryag-yoneś cira-vyāvartitatvāt*. yataḥ prabhṛti lakṣaṇa-vipākāni karmāṇy ārabhate kartuṃ kalpa-śate śeṣe tataḥ prabhṛti tasya sarvā durgatayo vyāvṛttāḥ. *tad-yathā Kṛkī rājā daśa svapnān adrā-*

kṣīt. bhaviṣyato 'rthasya nimitta-mātram iti. daśa svapnā Vinaye paṭhyante. Kṛkiṇā kila rājñā daśa svapnā dṛṣṭāḥ. hastī vātāyanena nirgatya pucche saktaḥ. kūpas tṛṣitasya pṛṣṭhato 'nudhāvati. saktu-prasthena muktā-prastho labhyate. candanaṃ kāṣṭhârgheṇa vikrīyate. ārāmāḥ puṣpa-phala-saṃpannāḥ sarvaṃ ca puṣpa-phalam adatt'ādāyibhir hriyate. kalabhair gandha-hastinas trāsyante. aśuci-mrakṣito markaṭaḥ parān upaliṃpati. markaṭâbhiṣeko vartate. paṭako 'ṣṭādaśa-bhir janair ākṛṣyate. mahā-janakāya ekatra kalaha-bhaṇḍana-vigraha-vivādenâ-nyonya-vighātam āpanna iti. tena ca te bhagavate Kāśyapāya tathāgatāya nive-ditāḥ. [Tib. 267ᵇ] bhagavatā ca vyākṛtāḥ. bhaviṣyaty anāgate 'dhvani Śākya-munir nāma tathāgataḥ. tasya śrāvakā vistīrṇa-sva-jana-baṃdhu-vargaṃ pra-hāya pravrajitāḥ vihāreṣu gṛha-saṃjñām utpādya saṃgaṃ kariṣyanti hastino vātāyana-nirgamana-puccha-lagnavat. kūpa-svapnena tac-chrāvakā eva brāhmaṇa-gṛhapatīnām abhyupetya dharmaṃ deśayiṣyaṃti. teṣām[1] śrotukāmatā na saṃs-thāsyata ity etad darśayati. saktu-muktā-prastha-svapnena tac-chrāvakā eva saktu-bhikṣāyā apy arthāyêndriya-bala-bodhyaṃg'ādīni prakāśayiṣyaṃti. candana-svap-nena tac-chrāvakā evâbhāvita-kāya-śīla-prajñāḥ tīrthya-matāni gṛhītvā Buddha-vacanena samānīkariṣyantîty etad darśayati. ārāma-svapnena tac-chrāvakā ev' āvāsam āśrayaṃ kṛtvā yat tad bhaviṣyati saṃghasya puṣpaṃ vā phalaṃ vā 'dhi-kaṃ vā tad vikrīya vikrīya jīvikāṃ kalpayiṣyanti. tena ca gṛhiṇaḥ pratisaṃ-stariṣyantîty etad darśayati. kalabha-svapnena tac-chrāvakā eva duḥśīlaḥ pāpa-dharmāṇo bhaviṣyanti. ye te bhikṣavaḥ sthavirāḥ śīlavaṃtaḥ kalyāṇa-dharmā-ṇaḥ. tān āvāsebhyaḥ pravāsayiṣyaṃtîty etad darśayati. aśuci-mrakṣita-markaṭa-svapnena tac-chrāvakā eva duḥśīlāḥ pāpa-dharmāṇaḥ santo ye te bhikṣavaḥ kal-yāṇāḥ. tān asadbhir doṣaiś codayiṣyantîty etad darśayati. markaṭâbhiṣeka-sva-pnena tac-chrāvakā eva sāmantikâbhiṣekaṃ[2] vîhāreṣu [Tib. 268ᵃ] kariṣyanti. loke 'pi ca paṇḍakā adhirājyaṃ kārayiṣyantîty etad darśayati. paṭa-svapnena tac-chā-sanam evâṣṭādaśadhā-bhedaṃ gamiṣyati. na ca vimukti-paṭaḥ[3] khaṇḍayiṣyata[4] ity etad darśayati. kalaha-svapnena tac-chrāvakā eva nikāya-parigrahāt parasparaṃ vivādam āpatsyanta ity etad darśayatîti. saṃgraha-ślokaḥ.

kari-kūpa-saktu-candana-kalabh'ārāmās tathā *kapeṛ* abhiṣekaḥ
aśuci-*kapiḥ paṭa-kalahāv* iti daśa dṛṣṭā nṛpeṇa Kṛkiṇā svapnāḥ.[5]

apatrāpyôtsadavāt apatrāpyôtkaṭatvāt.

upapattibhavaḥ pratisandhi-kṣaṇa eva. tasmāt pareṇa pratisaṃdhi-kṣaṇād

[1] te MSS. but P. [2] bdag-ñid-kyi yin-par dbaṅ-skur-ba. [3] °ṭāḥ CN. [4] phāṭaya° CN.
[5] Meter seems to be a corrupted form of Āryā.

anyo bhavaḥ pūrvakālabhavaḥ.

rūpiṣu cet sattvcṣûpapadyata iti. ārūpya-dhātāv antarābhavâbhāvād idaṃ viśeṣa-vacanaṃ.

(14, 15) *samāna-jātīyair*

iti. nārako 'ntarābhavo nārakair evântarābhavair dṛśyate. evaṃ yāvad devântarābhavo devântarābhavair evêti. *suviśuddham* iti. ekādaśa-divya-cakṣur-apakṣāla-varjitaṃ. te punar apakṣālā vicikitsā amanasikāraḥ kāya-dauṣṭhulyaṃ styāna-middhaṃ auddhatyaṃ abhyārabhya-vīryam audbilyaṃ chaṃbhitatvaṃ nānātva-saṃjñā abhijalpaḥ abhidhyāyitatvaṃ jñeyeṣu yathāsūtraṃ. *abhijñā-mayam* [Tib. 268^{b}] iti. *abhijñā*-svabhāva-bhāvanā-*mayam* ity arthaḥ. *upapatti-pratilaṃbhikam* api dev'ādīnāṃ divyam iṣyate. *na* tu suviśuddhaṃ.

dev'āntarābhavika iti vistaraḥ. *apara āhuḥ.* na samāna-jātīyair evântarābhavo dṛśyate. kiṃ tarhi. dev'āntarābhavikaḥ *sarvān* dev'āntarābhavik'ādīn *paśyati. manuṣya-preta-tiryañ-nārak'āntarābhavikāḥ pūrvaṃ-pūrvam apāsya.* katham. manuṣy'āntarābhaviko dev'āntarābhavikaṃ pūrvam apāsya manuṣya-preta-tiryañ-nārak'āntarābhavikān paśyati. pret'āntarābhaviko deva-manuṣy'āntarābhavikau pūrvāv apāsya preta-tiryañ-nārak'āntarābhavikān paśyati. evaṃ yāvan nārak'āntarābhaviko dev'āntarābhavik'ādīn pūrvān apāsya nārak'āntarābhavikān eva paśyati. gatīnām uttarôttara-nikṛṣṭatvād iti.

ata eva gandharva iti. yato gandha-gato *gandharvaḥ.* gandham arvati bhakṣayati *gandharva* ity arthaḥ. *dhātūnām anekârthatvāt.* ayam arvati na kevalaṃ gaty-arthe vartate. kiṃ tarhi. bhojanârthe 'pîti gaty-artha-parigrahe 'py adoṣaḥ. gandham arvati gacchati bhoktum iti *gandharva* iti. *hrasvatvaṃ śakandhu-karkandhuvad* iti. kṛd-anta iti. pararūpa-nipātanāt. śakandhu-karkandhur iti pararūpa-siddhir yathā. tathêhâpi gandharva iti. *alpêś'ākhyo* 'nudāro hīna-jātīya ity arthaḥ. īṣṭa[1] it *īśaḥ.* alpa īśo *'lpêśaḥ.* alpêśa ity ākhyā yasya so *'lpêś'ākhyaḥ.* viparyayān *mahêś'ākhyaḥ.*

eka-nikāya-sabhāgatvād iti. yaś ca pūrvakālabhavo yaś cântarābhavas tat-prāpakaḥ. tayor eka eva nikāya-sabhāgaḥ ata *eka-nikāya-sabhāgatvāt.* [Tib. 269^{a}] yenâîva karmaṇ' āyuṣyeṇa pūrvakālabhavasy' āyur ākṣipyate. tenâîvântarābhavasya. *itarathā hi.* yadi tasyântarābhav'āyuṣaḥ pṛthag-ākṣepaḥ syāt. *tasyâpy āyuṣaḥ* āntarābhavikasya *kṣayān maraṇabhavaḥ prasajyet* pūrvakālabhavavat. tasmān *nâsti niyama iti Bhadantaḥ. te taṃ gandhaṃ ghrātvā gandha-rasâbhigṛddhā* iti vistaraḥ. te kṣudra-jantavas *taṃ gandhaṃ ghrātvā* tat-saha-

[1] iṣṭa MSS. but P.

caraṃ cânubhūtaṃ rasam anusmṛtya *gandha-rasâbhigṛddhāḥ kālaṃ kurvantaḥ krimi*-nikāya-sabhāgôtpādakaṃ *karma vibodhya. tayā* gaṃdha-rasa-*tṛṣṇayā* vipākâbhimukhaṃ kṛtvā 'ntarābhava-saṃtatyā *krimiṣûpajāyanta* iti. *tat-patyaya-pracura eva kāla* iti. krimi-*pratyaya-pracure kāle tat-samvartanīyāni karmāṇi* krimi-*samvartanīyāni vipākâbhinirvṛttau vṛttiṃ labhaṃte.* vipāka-dānāyâbhimukhī-bhavantîty arthaḥ.

sāmagrīṃ prāpya kālaṃ ca phalaṃti khalu dehinām

iti vacanāt. *nânyatra.* nâtat-pracure kāle. *nânyasyām* iti. nâlp'āyuṣi.

cakravarti-samutpattir nâdho 'śītisahasrakād

iti[1] vacanāt. *ata evê*ti. yasmād vidyamānāny api cakravarti-samvartanīyāni karmāṇi vipākâbhinirvṛttau kadācid eva vṛttiṃ labhante. bahu-pratyayâpekṣitvāt. *saṃbhavâiṣitvād* upapatty-abhilāṣitvāt. *karmāṇy eva pratyayānāṃ sāmagrīm āvahantî*ti. karm'ādhipatyenâśv'ādīnāṃ prasiddhaṃ kālam atikramya [Tib. 269ᵇ] kālântare 'pi maithunaṃ bhavatîti. *eka-karm'ākṣepād* iti. yenâiva karmaṇā gav'ādi-nikāya-sabhāga ākṣipyate. tenâiva karmaṇā tad-antarābhava ākṣipyate. ity ato vaktavyam etat. yad uktaṃ yenânyatra kāle goṣûpapattavyaḥ. sa gavayeṣûpapadyata iti vistareṇa. na nikāya-bhedād ek'ākṣepakatvaṃ hīyate. tat-karmaṇa ekajātīyatvāt. gavy-ākṛti-saṃsthānântarâparityāgāc ca. gati-niyatānāṃ hi karmaṇām upapatti-vaicitryaṃ dṛṣṭaṃ. Kalmāṣapād'ādivad iti nâsty eṣa doṣa ity[2] ācārya-Saṃghabhadraḥ.

viparyasta-matir

iti. anunaya-sahagatena vā pratigha-sahagatena vā cittena yathā viparyasta-matir bhavati. tad darśayann āha. *tatrâsya pitror* iti vistaraḥ. mātā-pitros tāṃ *vipratipattiṃ* dvîndriya-samāpatti-lakṣaṇāṃ. puṃsaḥ sataḥ puruṣasyântarābhavasya *puṃsā* 'yaṃ *pauṃsno rāga utpadyate mātari* bhāryāyām iva. *striyā* ayaṃ *straiṇo rāga utpadyate pitari* bhartarîva. *viparyayāt pratigha* iti. puṃsaḥ sataḥ pauṃsnaḥ pratigha īrṣyôtthāna-bhūta utpadyate pitari pratisapatna-puruṣa iva. striyās satyāḥ straiṇaḥ pratigha utpadyate mātari pratisapatnyām iva. sa *tābhyām eva* viparyastābhyāṃ cittābhyāṃ *viparyasto raṃtu-kāmanatayā*[3] maithuna-karma-kāmanatayā[4] *taṃ deśaṃ* indriya-dvaya-sthānam *āśliṣya tām avasthāṃ* vipratipatty-*avasthām ātmany adhimucyate.* mayâitat karma kriyata iti. *tasmiṃś câśucau* śukla-śoṇite *garbha-sthāna-saṃprāpte* ām'āśaya-pakv'āśayântarā-[Tib. 270ᵃ] *sthāna-saṃprāpte abhiniviśate* pratitiṣṭhatîty arthaḥ. *pṛṣṭhâbhimukha utkuṭuka* iti. maithuna-kriy'ātmâbhimāna-kriyā-yogāt. *āpyāyamāno* vardhamānaḥ. *etāny*

[1] Kārikā. III, 94ᵃ. [2] 冬四 19ᵃ 3. [3] Kāmatayā MSS. but P. [4] °matayā C.

evêti. śukla-śoṇita-mahābhūtāni. *bhūtântarāṇy evê*ti. śukla-śoṇita-vyatiriktāni. *bījâṃkura-nirodhôtpāda-nyāyen*âikasminn eva kṣaṇe bījaṃ nirudhyate 'ṃkuraś côtpadyate. tulā-daṇḍa-nāmônnāmavan nāśôtpādayoḥ sama-kālatvāt. *yat tat kalalam ity ākhyāyata* iti.

kalalaṃ prathamaṃ bhavati. kalalāj jāyate 'rbudam

ity[1]-ādi-vacanāt. *evaṃ ca kṛtvā sūtra-padam*[2] iti. valmīka iti bhikṣo asya kāyasyâitad adhivacanaṃ rūpiṇaḥ audārikasya cāturmahābhūtasya odana-kulmāṣôpacitasya *mātā-pitr-aśuci*-kalala-*saṃbhūtasyê*ti vistaraḥ. mātā-pitr-aśucy eva kalalaṃ. tataḥ saṃbhūtasyêty arthaḥ. *kaṭasir*[3] iti. śmaśānaṃ. *rudhira-bindur upātta* iti. idam udāharaṇaṃ. asya kāyêndriya-bhāv'āpattitaḥ. *bhūtântarāṇy eva* śukla-śoṇita-vyatiriktāni. *tad-yathā parṇa-krimer* iti. yathā parṇa-krimeḥ parṇa-mahābhūtāny upaniśritya bhūtântarāṇi karmabhir jāyante. yānîndriya-svabhāvam āpadyaṃte.. na parṇa-mahābhūtāni. bahutvāt tat-krimīṇāṃ. khaṇḍaśaḥ pattrasyâdarśanāc ca. sūtra-padaṃ kathaṃ tarhi nīyate mātā-pitr-aśuci-kalala-saṃbhūtasyêty ata āha. *aśuci-saṃniśrayôtpatty-abhisaṃdhi-vacanāt tu kalalasya sūtrâvirodha* [Tib. 270b] iti. aśuci-saṃniśrayeṇôtpattir bhūtântarāṇāṃ. tatrâbhisaṃdhir abhiprāyaḥ. tena vacanaṃ kalalasya. tasmān mātā-pitr-aśuci-kalala-saṃbhūtasyêty asya sūtrasyâvirodhaḥ. etad uktaṃ bhavati. śukla-śoṇita-saṃniśrayeṇa kalal'ākhyāni bhūtâṃtarāṇi śukla-śoṇita-sama-kālāny utpadyante sêndriyāṇi. yathā parṇa-saṃniśrayeṇa parṇa-samāna-kālāni sêndriyāṇi krimi-mahābhūtāny utpadyanta iti.

anyatra tu yathāyogaṃ vaktavyam ity āhur iti. *anyatra* saṃsvedajâupapādukayor yonyor *yathāyogaṃ* vyākhyeyam *ity āhur* Abhidharm'ācāryāḥ. *tatra câyaṃ yogo dṛśyeta* iti. Ācāryo bravīti.

śaityaṃ ca narakeṣv iti śīta-narakôpapatti-kāle. *yad-avastha* iti. aurabhrik'ādy-*avasthaḥ*. [4]yathā bhūtena *tad-vedyaṃ kṛtaṃ* prāk *karma* tādṛśān *sattvān* svapna iva *prekṣya* narake *sa dhāvati*[4] *Pūrv'ācāryāḥ* Yog'ācārā āryÂsaṃga-prabhṛtayaḥ.

āsanād ivôttiṣṭhann iti. ūrdhvôpapatti-sthāna-gamanāt. *manuṣy'ādivad* iti. yathā manuṣyas tiryak pretaś ca gacchati. tadvat.

ṛṣīṇām ativaktāra

iti. adhikṣeptāro 'pavaditāra ity arthaḥ.

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[1] 論九 8b2. [2] Majjhima, I, 144. vammīko. [3] Kaṭasīr P. but Saṃyutta II, 178 reads kaṭasir.
[4]....[4] om. MSS. & Tib. Supplied from P. This passage might have been originally a marginal gloss.

(16, 17) *nityam aṇḍa-ja*
iti *nitya*-grahaṇāt
sarvāṇi mūḍha
ity atra nâsti niyamaḥ. bhavati tu *saṃprajānann* api. *pratilomaṃ nirdiṣṭā* iti. sūtre hi yaḥ sarvāṇy asaṃprajānan karoti. eṣā prathamā garbhâvakrāntir uktā. tisras tu yathā nirdiṣṭ'ānupūrvikā evêti. yo 'pi janiṣyate. so 'py aṇḍa-[Tib. 271ª] ja iti. aṇḍāj janiṣyate '*ṇḍa-ja* ity abhiprāyaḥ. āvaśyako hy abhūtârtho[1] bhūtavad ucyate. tad-yathā vartamāna-sāmīpye vartamānavad vā. āśaṃsāyāṃ bhūtavac cêti.[2] [yathābhūtena tad-vedyaṃ kṛtaṃ prāk karma tādṛśān sattvān svapna iva prekṣya narake sa dhāvati.][3] kaścit kasmaicid vaktā bhavet. 'āgacchaṃtam ev' āgatam māṃ viddhîti.[4] *tasmād adoṣa eṣaḥ*. aṇḍāj jāto janiṣyate jāyate cêty aṇḍa-jaḥ. anyebhyo 'pi dṛśyata iti[5] vacanāt. tasmād aduṣṭam etad ity ācārya-Saṃghabhadraḥ.[6] *atha vā bhāvinyā 'pi saṃjñayê*ti. bhaviṣyaṃtyā 'pi saṃjñāyā nirdeśaḥ kriyate. *tad-yathā saṃskṛtam abhisaṃskarotîti*. janitâvasthāyāṃ saṃskṛtaṃ bhavati. na janyamānâvasthāyāṃ. na hi saṃskṛtasya punaḥ saṃskāro yujyate. bhaviṣyantyā tu saṃjñāyā tathā nirdeśaḥ kriyate. evam *odanaṃ pacatî*ty-ādi-yojyaṃ. *kathaṃ punar asaṃprajānan mātuḥ kukṣiṃ praviśatî*ti vistaraḥ saṃnikṛṣṭâvasthā upapatti-deśasya
viparyasta-matir yātîti.[7]
viprakṛṣṭâvasthā *adhimokṣo* 'dhimuktiḥ tathā *tiṣṭhāmi niryāmî*ti. kathaṃ. tathā tiṣṭhato 'py eṣu tiṣṭhāmîti. niṣkrāmato 'py ebhyo niryāmîti. ayam anayor viparyāsayor viśeṣa iti. apare punar āhuḥ. na kevalaṃ rāga-dveṣābhyām [Tib. 271ᵇ] eva viparyasta-matir utpatti-deśaṃ gacchati. kiṃ tarhi. anyathā 'pi. katham iti. *vāto vāti devo varṣatî*ty-adi. tath' ārāmaṃ *praviśāmy udyānaṃ cê*ty-ādi. *saṃprajānaṃs tu samyak prajānāti. mātuḥ kukṣiṃ praviśāmî*ty evam-ādi. yadi samyak prajānāti kathaṃ kliṣṭenâiva cittena pratisaṃdhi-bandho vyavasthāpyate. mātṛ-sneh'ādi-yogāt kliṣṭaṃ cittaṃ bhavati. apara āha. *mātuḥ kukṣiṃ praviśata evaṃ viparītau saṃjñā'dhimokṣāv* iti. upapanna-mātrâvasthāyām etad bhavati *vāto vāti* yāvad *vṛkṣa-mūlaṃ côpasarpāmi kuḍya-mūlaṃ cê*ti. *tiṣṭhato 'py eṣu tiṣṭhāmîti. niṣkrāmato 'py ebhyo niryāmî*ty evam-ādi. *tatra prathamê*ti vistaraḥ. *prathamā cakravartinaḥ*. yêyaṃ.
saṃprajānan viśaty eka

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[1] gdon-mi-za-bar ḥbyuṅ-bar ḥgyur-baḥi don kyan. [2] Pāṇini III, 3, 131 & 132. [3] om. Tib. This is out of place. v. abore 1....1. [4]....[4] P. & Tib.; MSS. read:....eva tath' āgatam eva..... [5] Pāṇini III, 3, 130. [6] 冬四 20ª⁶. [7] Kārikā III, 15ª.

iti.[1] *dvitīyā pratyekabuddhasya.* yêyaṃ
tiṣṭhaty apy[2] apara
iti.[3] *tṛtīyā buddhasya.* yêyam
aparaḥ niṣkrāmaty[4] apîti.[5]

*atrâpi bhāvinyê*ti. te na cakravarty-ādayas tadānīm iti kṛtvā. ta evaṃ tv ete cakravarty-ādaya iti paryāya-mātram etad uktam. arthas tu sa evêty abhiprāyaḥ.

(18, 19) *saṃketā* hetu-phala-sambandha-vyavasthāḥ.

[Tib. 272[a]] *kleśa-karmâbhisaṃskṛtam*

iti. kleśa-karma-paribhāvitam ity arthaḥ.

pradīpavad

iti. saṃtati-nyāya-saṃcāri skaṃdha-paṃcakaṃ. kṣaṇikatvāt. pradīpavad iti darśayati.

yath' ākṣepam

iti. ākṣepas tāvatkāla-prabandhaḥ. etac ca viśeṣaṇam *āyuṣyasy'* āyuḥ-samvartanīyasya *karmaṇo bhedāt.*

vyaṃjanāny anupūrvaśa

iti. vyaṃjanāni cakṣur-ādy-adhiṣṭhānāni. tair hi cakṣur-ādīny abhivyajyante. *tasmin varcaḥ-kūpa ivê*ti. [6]*mahā-kāya-nāḍī-vraṇa* iti.[6] nindā-vacanam etat. nāḍī vraṇa iva nāḍī-vraṇa iti. ugro durgandha *ugra-durgandhiḥ. andhakāraś câsāv āloka-rahitatvāt. samalānāṃ ca palvalo* 'sau *palvala* ivêti kṛtvā. tasmin *satata-pratikriye* nitya-kartavya-śauce. *śukreṇa* pauṃsnena. *śoṇitena* straiṇena. *lasīkayā* drava-viśeṣa-lakṣaṇayā. *malena ca saṃklinne samantāt klinne. viklinne* viśeṣeṇa *klinne. kvathite pūtau picchile ca. tasmiṃ hastau saṃpraveśyâṃgam aṅgaṃ* hasta-pād'ādikaṃ *nikṛtya* cchittvā *pratyāharanti* pratyākarṣayaṃti. *taruṇaṃ vraṇaṃ* sarujaṃ. taruṇa-vraṇam iv' ātmānam ācaraṃs *taruṇa-vraṇāyamāṇaṃ.* taruṇa-vraṇāyamāna ātmā 'syêti *taruṇa-vraṇāyamān'ātmānaṃ bālakaṃ. śastraṃ* ca *kṣāraṃ* ca *śastra-kṣāraṃ.* tad iv' ātmānam ācaraṃ *śastra-kṣārāyamāṇaḥ.* śastra-kṣārāyamāṇaḥ [Tib. 272[b]] saṃsparśo 'nayor iti *śastra- kṣārāyamāṇa-saṃsparśaṃ* pāṇī. tābhyāṃ *parigṛhya snāpayaṃti. tasya vṛddher anvayād* anugamāt.

tasyâhetukatvam iti. āder *ahetukatvaṃ. sati câsyâhetukatve.* tadvad eva *sarvam ahetukaṃ prāduḥ syāt. dṛṣṭaṃ câṃkura'ādiṣu bīj'ādīnāṃ sāmarthyaṃ.*

[1] kārikā. III, 16[a]. [2] om. MSS. & P. Supplied from Fragments de la kārikā III, 16 (L' abhidharmakośa du Vasubandhu par La Vallee Poussin). [3] kārikā. III, 16[b]. [4] °matîty MSS. & P. corrected by ibid. [5] kārikā. III, 16[b]. [6]....[6] tasmin kāya-nāḍī-vraṇe MSS. & P.; lus-kyi rma-ḥkhyim-pa chen-po der ṣes bya-ba.

aṃkura-nāla-kāṇḍa-pattr'*ādiṣu bīj*âṃkura-nāla-kāṇḍ'*ādīnāṃ sāmarthyam* utpādanāya. kasmāt. *deśa-kāla-pratiniyamāt. deśa-kālayos* tu *pratiniyamāt.* tatra deśa-pratiniyamo bīj'ādi-saṃbaddha eva deśa utpatteḥ. kāla-pratiniyamo bījânantaram utpatteḥ. *agny-ādīnāṃ vā 'gni-*śītôṣṇâbhighāta-cakṣur-*ādīnāṃ pāka-j'ādiṣu pāka-ja-*sukha-duḥkha-śabda-cakṣur-vijñān'ādiṣu dṛṣṭam sāmarthyaṃ deśa-kāla-pratiniyamāt. yadi hi nirhetukaḥ prādurbhāvaḥ syāt. bīj'ādīnām aṃkur'ādiṣu agny-ādīnāṃ ca pāka-j'ādiṣu deśa-kāla-pratiniyamenôtpattiṃ prati sāmarthyaṃ na syāt. sarvaṃ sarvatra sarvadôtpadyeta. na câivaṃ dṛṣṭam ity *ato nâsti nirhetukaḥ prādurbhāvaḥ. nitya-kāraṇâstitva-vādaḥ prāg eva paryudastaḥ.*

nêśvar'ādeḥ kram'ādibhir

iti[1] vacanāt.

(20) *śeṣāṇy aṣṭau madhya* iti. vijñāna-nāmarūpa-ṣaḍāyatana-sparśa-vedanā-tṛṣṇôpādāna-bhavâṃgāni. [Tib. 273ª] *nâpi rūp'ārūpyâvacara* iti. *rūpâvacarasya* vijñānâṃga-kāla eva nāmarūpa-ṣaḍāyatanâṃgayoḥ sadbhāvāt. *na* madhye 'ṣṭāv aṃgāni. *ārūpyâvacarasya* ca nāmarūpa-ṣaḍāyatanâṃgayor abhāvāt. *Mahānidānaparyāya-sūtre.*[2] *vijñānaṃ ced Ānanda mātuḥ kukṣiṃ nâvakrāmed api tu*[3] *tan* nāmarūpaṃ *kalalatvāyâbhisaṃmūrchet. no bhadantêty*[4]*-ādi* tat *sūtraṃ paṭhyate.* mātuḥ kukṣy-avakramaṇaṃ hi *kāma-dhātāv evê* ti. *sa-phala-hetukayoḥ pūrvâparântayor grahaṇād* iti. yathākramam etat. *pūrvântasya saphalasya grahaṇād aparântasya* ca *sahetukasya grahaṇād* iti. tatra *pūrvânte* hetur avidyā saṃskārāś ca. tasya *phalaṃ* paṃcâṃgāni. vijñānaṃ yāvad vedanêti. *aparânte* jātir jarā-maraṇaṃ cêti phalaṃ. tasya trīṇy aṃgāni hetavas tṛṣṇôpādāna-bhavāḥ. tad evaṃ saptâṃgāni paurvântikaḥ paṃcâṃgāny aparâṃtika iti vyākhyātaṃ bhavati.

(21–24) *atha ka ime 'vidy'ādaya* iti. kim avidyâiva kevalā ut' āho sarva-kleśāḥ āho-svit kleśâvasthêti saṃdehe pṛcchati. *sāhacaryād* iti. yasmād avidyā-sahacāriṇaḥ kleśāḥ. *tad-vaśena teṣāṃ samudācārāc ca.* yasmāc câvidyā-*vaśena teṣāṃ* kleśānāṃ *samudācāraḥ.* sa punas [Tib. 273ᵇ] tad-anuvṛttiḥ. mūḍhasya hi kleśa-samudācāro nâmūḍhasya. *rāj'āgamana-vacana* iti vistaraḥ. yathā rāj' āgacchatîty ukte. *tad-anuyātṛkāṇāṃ* bhṛtyānām āgamana-siddhiḥ. sāhacaryāt tad-vaśena teṣāṃ samudācārāt. tadvad etat. tad evam avidyā-vaśād avidyā'ṃgaḥ kleśa-daśêty arthaḥ. tasmād uktaṃ

pūrva-kleśa-daśā 'vidyêti.[5]

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[1] Kārikā. II, 65ᵈ. [2] 中阿含第二四大因緣經(民六 15ᵇ)=Dīgha-N. No. 15 mahānidāna-sutta. [3] nu Dīgha, but ḥon kyaṅ. [4] 民六 16ᵇ¹⁰=ibid. (Siam. ed.) mahāvaggo p. 74⁶. [5] Kārikā. III, 21ᵃ.

na tûktaṃ pūrvâvidyā-daśâvidyêti. *puṇy'ādi-karmâvasthê*ti. *puṇyâ*puṇyā *karmâvasthê*ty arthaḥ. *prāk catur-āyatanôtpādād iti vaktavya* iti. manaḥ-kāy'āyatanayor upapattibhava evôtpādāt. *tadā tad-vyavasthāpanād* iti. cakṣur-ādy-āyatanôtpatti-kāle kāya-mana-āyatanayor vyavasthāpanād ity arthaḥ.

tat pūrvaṃ trika-saṃgamād

iti. *tat* ṣaḍāyatanâṃgaṃ prāk *trika-saṃgamāt*. prāg indriya-viṣaya-vijñāna-*trika*-saṃnipātād ity arthaḥ.

sparśaḥ prāg

iti. ṣaḍ-indriya-viṣaya-vijñāna-saṃnipātaḥ *sparśo* jātâvasthāyāṃ vyavasthāpyate. paripūrṇa-ṣaḍāyatana-saṃnipāta-sadbhāvāt. ā kutaḥ. prāk sukha-duḥkhâduḥkhâsukha-*vedanā-kāraṇeṣu* jñāna-śaktitaḥ. sa bālo yāvat sukhāyā vedanāyā etat kāraṇaṃ duḥkhāyā etat kāraṇaṃ aduḥkhâsukhāyāś [Tib. 274ᵃ] câtat kāraṇam iti paricchede na śakto bhavati. *sā 'vasthā sparśa ity ucyate. tathā* hi bālako 'gnim api spṛśed duḥkhasyâtat kāraṇam ity aparicchindan. *paricchede sāmarthye sati*

vittir

vedanêty arthaḥ. ā kutaḥ.

prāṅ maithunād

yāvan maithuna-rāgo na samudācarati. sā *'vasthā vedanê*ty ucyate. vedanā-prakarṣiṇī hi sā 'vasthā. vedanā-kāraṇa-vedanāt.

tṛṣṇā bhoga-maithuna-rāgiṇa

iti. *bhogeṣu* rūp'ādi-kāma-guṇa-lakṣaṇeṣu. *maithune ca* loka-pratīte *rāgiṇaḥ* pudgalasya. tad-*rāga-samudācārâvasthā tṛṣṇêty ucyate. paryeṣṭim āpanna* iti. eṣa ity[1] etasya dhātor etad rūpaṃ. upādīyate viṣaya ātmabhāvo 'nenêty upādānaṃ caturvidhaḥ kleśaḥ. *sā 'vasthôpādānam ity ucyate.*

sa bhaviṣyad-bhava-phalam

iti. *sa* iti paridhāvato nirdeśaḥ. *bhaviṣyad-bhavaḥ phalam* asyêti *bhaviṣyad-bhava-phalaṃ.*

karma

paunarbhavikam ity arthaḥ.

tad bhava

iti. bhavaty anenêti *bhavaḥ* karma-paryāyaḥ.

jarā-maraṇam ā vida

ity *ā vidaḥ ā* vedanā'ṃgāt. *jarā-maraṇaṃ* nāmarūp'ādi-catur-aṃga-svabhāvaṃ. vineya-janôdvejanârthaṃ Bhagavatā jarā-maraṇa-śabdena catvāry aṃgāny uktāni.

[1] Dhātupāṭha I, 649.

yo bhikṣavo rūpasyôtpādaḥ. sa jarā-maraṇasyôtpādaḥ. evaṃ yāvad vijñānasyêti.

kṣaṇikaḥ kṣaṇe bhavaḥ. kṣaṇo 'syâstîti vā [Tib. 274ᵇ] *kṣaṇikaḥ*. prakarṣeṇa dīvyati carati vā *prākarṣikaḥ*. prabandha-yukta ity arthaḥ. evaṃ *sāṃbaṃdhikaḥ* hetu-phala-sambandha-yukta ity arthaḥ. evam *āvasthikaḥ*. dvādaśa paṃca-skaṃdhikā avasthā ity arthaḥ. *vijñāna-sahabhuva* iti vistaraḥ. *rūpam* atra sahabhū[1]-vijñapty-avijñapty-ādi. saṃjñ'ādi[2]-skaṃdha-trayaṃ *nāma*. *nāmarūpa-vyavasthitānîndriyāṇi*. tat-pratibaddha-vṛttitvād indriyāṇām. āśrayatvena vā tāni nāmni vyavasthitānîti. *ṣaḍāyatanâbhinipātaḥ sparśa* iti. cakṣur-ādīnāṃ svasmiṃ viṣaye pravṛttir *abhinipātaḥ*. sa tu saṃbhavataḥ. yasya tadānīm abhi-nipātaḥ saṃbhavati. sa tasya sparśa iti veditavyaḥ. *tat-saṃprayuktāni paryavasthānāny upādānaṃ*. tayā tṛṣṇayā *saṃprayuktāny* āhrīkyânapatrāpy'ādīni *paryavasthānāni* tad *upādānaṃ*. *tat-samuttham* iti. tṛṣṇā-*samuttham*. cetanā-samuttham ity apare. *unmajjanam utpādaḥ paripāko jarê*ti. phal'ākṣepa-sāmarthyôpaghātaḥ. pūrva-kṣaṇâpekṣayā vā. *bhaṅgo maraṇam* iti. tat-kṣaṇa-vināśaḥ. *bhaṃg*'ābhimukhyaṃ *bhaṃga* ity apare. *kṣaṇikaḥ sāṃbandhikaś ca yathā Prakaraṇeṣv* iti. katham. Prakaraṇeṣu pratītyasamutpādaḥ katamaḥ. sarve saṃskṛtā dharmā [Tib. 275ᵃ] iti.[3] tatra saṃskṛtānāṃ dharmāṇāṃ pratikṣaṇaṃ vināśa-yogāt kṣaṇikaḥ pratītyasamutpādaḥ. hetu-phala-bhūtôbhaya-kṣaṇa-saṃbandhāt sāṃbandhikaḥ. *nirantara-janma-traya*[4]*-saṃbaddhā* iti. *dvādaśa paṃca-skaṃdhikā avasthā* atītânāgata-pratyutpanna-*janma-saṃbaddhāḥ āvasthikaḥ* pratītyasamutpādaḥ. *niraṃtara*-grahaṇaṃ tri-kāṇḍa-prasiddhy-artham. *sa eva prākarṣika* iti. sa ev' āvasthikaḥ prakarṣa-yogāt prākarṣikaḥ. aneka-kṣaṇikatvād aneka-janmikatvād vā.

(25ᵃᵇ) *ābhiprāyika* iti. abhiprāye bhava *ābhiprāyikaḥ*. vineyâbhiprāya-vaśāt tathā *deśita* ity arthaḥ. *lākṣaṇiko 'bhidharme* lakṣaṇa-pradhānatvāt. Prakaraṇeṣu hi sarva-saṃskṛta-grahaṇāt sattvâsattv'ākhyaḥ pratītyasamutpāda uktaḥ. sarva-saṃskṛta-hetutva-yogāt. vineya-sammoha-vinivṛtti-hetuḥ sattv'ākhya eva dvādaśâṃgaḥ pratītyasamutpādo deśitaḥ.

(25ᶜᵈ) ata āha.

pūrvâparânta-madhyeṣu sammoha-vinivṛttaya

iti. *ata eva ca tri-kāṇḍa* iti. kāṇḍa iti bhāgaḥ. *ko nv aham abhūvam* iti. devo manuṣya iti vā. *katham nv aham abhūvam* iti. kena prakāreṇa kayā yuktyêty arthaḥ. *kiṃ nu bhaviṣyāmy anāgate 'dhvanî*ti vistaraḥ. *kiṃ nu bhaviṣyāmy*

[1] sahabhūr N. [2] vedan'ādi MSS.; ḥdu-śes la-sogs-pa. [3] 品類足論第六 (冬卜 33ᵃ¹²) [4] 眞諦 & 玄奘 do not render this word.

anāgate [Tib. 275ᵇ]' *dhvani. āho svin na bhaviṣyāmi.* ko nu bhaviṣyāmi. katham nu bhaviṣyāmîti. kena prakāreṇa kayā yuktyêty arthaḥ. *kiṃ svid idam* iti. ātmabhāva-dravyam anveṣate. *kathaṃ svid idam* iti. kena prakāreṇa kayā yuktyêti. tad ev' ātmabhāva-dravyaṃ nâvadhārayati. *ke santa* iti. ke vayam idānīṃ vidyamānāḥ. *ke bhaviṣyāma* ity evaṃ nâvadhārayati. *sūtre yathākramam* iti. *avidyā saṃskārāś* ca pūrvânta-sammoha-vyāvartanârthaṃ. *jātir jarā-maraṇaṃ* câparânta-sammoha-vyāvartanârthaṃ. vijñānaṃ yāvad bhavaś ca madhya-saṃmoha-vyāvartanârtham iti. *tathā hi sūtre evôktam* iti vistaraḥ. sūtre 'py evam-evaṃ darśitam iti. sūtreṇa sva-vyākhyānaṃ samarthayati. *sa na pūrvântaṃ pratisarati. kiṃ nv aham abhūvam atīte 'dhvanîti vistaraḥ.* sa na pūrvântaṃ pratidhāvati. kiṃ nv aham abhūvam atīte 'dhvanîti. pratītyasamutpāda-yathābhūta-darśanena nâivam atīte 'dhvani saṃmuhyate ity arthaḥ. *vistara*-śabdena sa nâparântaṃ pratisarati. kiṃ nu bhaviṣyāmy anāgate 'dhvanîti vistaraḥ. tathā na sa madhyântaṃ pratisarati. kiṃ svid idam iti vistaraḥ.

tṛṣṇôpādāna-bhavā apîti. sarve tṛṣnôpādāna-bhavā *aparânta-saṃmoha-vyāvartanârthaṃ.* na madhya-saṃmoha-vyāvartanârthaṃ. yathā pūrvam upadiṣṭaṃ vijñānaṃ yāvad bhavaś cêti. [Tib. 276ᵃ] kā punar atra yuktir ity āha. *tasyâiva hy etc hetava* iti. yasmād aparântasyâivâite *hetava* iti.

(26) *kleśa-karm'āśrayatvād* iti. vijñān'ādīni saptâṃgāni vastūny adhiṣṭhānāni *kleśa-karmaṇām* ity arthaḥ. *phalaṃ tathê*ti. saptâivâṃgāni vijñāna-nāmarūpa-ṣaḍāyatana-sparśa-vedanā'ṃgāni avidyā-saṃskārāṇāṃ phalāni. jātir jarā-maraṇaṃ ca tṛṣṇôpādāna-bhavānāṃ phalāni. *paṃca hetu-bhūtānî*ti. avidyā-saṃskāra-tṛṣṇôpādāna-bhavāḥ. *karma-kleśa-svabhāvatvād* iti. avidyā-tṛṣnôpādānāni *kleśa-svabhāvāni.* saṃskārā bhavaś ca *karma-svabhāvāḥ.*

vastunaḥ paṃcadhā-bhedād iti. vijñāna-nāmarūpa-ṣaḍāyatana-sparśa-vedanā iti. *kleśasya ca dvidhê*ti. tṛṣṇôpādānam iti. *anāgate 'dhvani phalaṃ saṃkṣiptaṃ dvidhā-bhedād* iti. jātir jarā-maraṇam iti. *atīte 'dhvani hetuḥ saṃkṣiptaḥ eka-mukha-kleśôpadeśāt.* avidyā-mukha-kleśôpadeśād ity arthaḥ. *na punar anāgate 'dhvani* phalam evaṃ paṃcadhā *viśālitaṃ. atīte câdhvani* naivaṃ dvidhā hetur viśālita iti.

(27) *yasmād upadarśito 'tra Bhagavatê*ti. kaḥ.

kleśāt kleśa

ity evam-ādiko [Tib. 276ᵃ]

bhavâṃgānām ayaṃ nayaḥ.

tato vastv

iti. tataḥ kriyāyāḥ.

tataḥ punar

vastv

iti. *tato* vastunaḥ *vastu.*

kleśāś ca jāyanta

iti. vastuna ity adhikṛtaṃ. *jāyanta* ity atrêti-karaṇo 'dhyāhāryaḥ. *vastunaḥ kleśād vêti jñāpitam* iti. iti[1] kleśo vastuna utpadyamāno dṛṣṭo vedanāyās tṛṣṇêti. kleśād api tathā kleśo[2] dṛṣṭas tṛṣṇāyā upādānam iti. avidyā ca pūrvânta-sarva-kleśa-svabhāv'ākhyātā. tad yady upādānaṃ tṛṣṇāyās tad utpadyate iti gamyate. atha tṛṣṇā tad-vastuna utpadyata iti gamyate. tasmād avidyā kleśa-svabhāvā satī *vastunaḥ kleśād vêti jñāpitaṃ* bhavati. jarā-maraṇaṃ catur-aṃga-svabhāvaṃ vastv iti[3] vyākhyātaṃ. vastunaś cêha kleśa utpadyamāno dṛṣṭo vedanā-pratyayā tṛṣṇêti. *tasmāt* tataḥ *kleśo bhāvī* bhaviṣyatîti jñāpitaṃ bhavati. *nâtra punaḥ kiṃcid upasaṃkhyeyam* evaṃ jñāpitatvāt. kathaṃ punar evaṃ nayo darśita iti gamyata ity āha. *evam asya kevalasya mahato duḥkha-skaṃdhasya samudayo bhavatîti*[4] *vacanāt. anyathā hi kim asya sāmarthyam syād* iti. yady ayaṃ yathôkto nayo na syāt.

kleśāt kleśaḥ kriyā câiva tato vastu tataḥ punaḥ

vastu kleśāś ca jāyanta

ity etāvad eva brūyāt. avidyā-pratyayāḥ saṃskārā yāvaj jāti-pratyayā jarā-maraṇa-śoka-parideva-[Tib. 277ᵃ] duḥkha-daurmanasyôpāyāsāḥ saṃbhavantîti[5] idaṃ na brūyāt. *evam asya kevalasya mahato duḥkha-skaṃdhasya samudayo bhavatî*ti. *samudaya* utpāda ity anarthâṃtaraṃ. tasmād yathôkta-prakārâbhidyotakam asya sāmarthyam iti gamyate.

ayoniśo-manaskāra-hetukā 'vidyôktā sūtrâṃtara iti. Sahetusapratyayasanidāna-sūtre.[6] katham. avidyā bhikṣavaḥ sahetukā sapratyayā sanidānā. kaś ca bhikṣavo 'vidyāyā hetuḥ kaḥ pratyayaḥ kiṃ nidānaṃ. avidyāyā bhikṣavo 'yoniśo-manaskāro hetur ayoniśo-manaskāraḥ pratyayo 'yoniśo-manaskāro nidānam iti sūtre vacanāt. *avidyā-hetukaś câyoniśo-manaskāra* iti. sūtrântara ukta ity adhikṛtam. cakṣuḥ pratītya rūpāṇi côtpadyate āvilo manaskāro moha-ja iti sūtre vacanāt. kim arthaṃ tasyêhâvacanaṃ. kathaṃ [7]na bhavâṃgântaraṃ[7] bhavatîty ata āha. *sa cêhâpy upādānântar-bhūtatvād ukto bhavatî*ti. *sa* ity āvilo manaskāraḥ.

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[1] ḥdi-na = iha? om. P. [2] om. MSS. & P.; supplied from Tib. [3] v. P. 285[33]. [4] 雜阿含第十二 (辰二 67[b20]), 中阿第二四 (辰六 15[b15].) = Dīgha-N. 15 (Siam. ed.), mahāvaggo p. 67[2]. [5] 雜阿 loc. cit. [6] 雜阿第十三 (辰二 75[a6].) [7]....[7] vacanâṁg° CN. v. P. P. 159, 21. bhava is wanting in Tib.

*ihê*ti Pratītyasamutpāda-sūtre. katham [Tib. 277ᵇ] uktaḥ. *upādānântarbhūtatvāt.* tathā hy upādānaṃ bhogānāṃ prāptaye kleśa-samudācārâvasthā. tatra câyoniśo-manaskāro viparīta-cetasa ābhogo *'ntarbhūta* ity ukto bhavati. ato nâsty ahetukatvam avidyāyāḥ. na câṃgântaram upasaṃkhyātavyaṃ dvādaśebhyo 'vidy'ādibhyaḥ. na cânavasthā-prasaṃgo 'vidyā-hetukatvād ayoniśo-manaskārasya. ity *apara* iti. sthaviro Vasubandhur ācārya-Manorathôpādhyāya evam āha. Ācārya āha. *katham iti* vistaraḥ. *katham ayoniśo-manaskārasyôpādāne 'ntarbhāvaḥ.* na hy ayoniśo-manaskāra upādāna-svabhāvaḥ. *yadi saṃprayogataḥ. yady* ayoniśo-manaskāra upādānena saṃprayujyate ity ato bhavatā[1] 'syôpādāne 'ntarbhāva iṣyate. *tṛṣṇā'vidyayor api* pratītyasamutpādâṃgayos tasyâyoniśo-manaskārasyâ*ntarbhāvaḥ prāpnoti.* tṛṣṇā'vidyābhyām *api hy asau saṃprayujyata* iti. tataś câlvaṃ vaktavyaṃ syāt. sa cêhâpy avidyā-tṛṣṇôpādānântarbhūtatvād ukto bhavatîti. na tv evaṃ vaktavyaṃ. sa cêhâpy upādānântarbhūtatvād ukto bhavatîti. nâlvam upādānântarbhāvâvadhāraṇaṃ kartavyam ity abhiprāyaḥ. *saty api cântarbhāva* iti. asaṃbhavaṃtam apy[2] antarbhāvam abhyupetya brūmaḥ. *katham ayoniśo-manaskāro hetur avidyāyā iti* [3]*vijñāpitaṃ bhavati.*[3] [Tib. 278ᵃ] na hi tathā sūtre vacanam asti. *yadi hy antarbhāvenê*ti vistaraḥ. *yadi* yasmād upādāne 'ntarbhavaty ayoniśo-manaskāraḥ. tasmād ayoniśo-manaskāro hetur avidyāyā iti *vijñāpitaṃ bhavati.* na ca tad-aṃgântaraṃ vaktavyaṃ. upādāna-vacanād eva tat-siddheḥ. *tṛṣṇā'vidye api* tarhy *upādāne 'ntarbhavataḥ. atas* tayor api tatrântarbhāvād *aṃgântaratvaṃ śakyam akartum.* upādāna-vacanād eva tat-siddheḥ. ukte ca pṛthak-tṛṣṇā'vidyâṃge. tasmād aparihāra eṣaḥ.

*anyaḥ punar āhê*ti bhadanta-Śrīlātaḥ.[4] *ayoniśo-manaskāro hetur avidyāyā uktaḥ sūtrântara* iti. Sahetusapratyayasanidāna-sūtre. avidyā 'pi bhikṣavaḥ sahetukā sapratyayā sanidānêti vistareṇa. *sa câpî*ti vistaraḥ. *sa câpy ayoniśo-manaskāraḥ sparśa-kāle nirdiṣṭaḥ.* katham ity āha. *cakṣuḥ pratîtya rūpāṇi côtpadyate āvilo manaskāro moha-ja* iti. *sparśa-kālo* yo 'yaṃ cakṣur-vijñānôtpatti-kālaḥ. *āvilo manaskāraḥ ayoniśaḥ* pravṛttatvān *mohaja*tvād vā. mohāj jāto *moha-ja* iti. *avidyā-saṃsparśa-jaṃ veditam* iti. *avidyā-saṃ*prayuktāt *sparśāj* jātam *avidyā-saṃsparśa-jaṃ veditaṃ.* yatra veditam avidyā-saṃsparśa-jam. [Tib. 278ᵇ] avaśyaṃ tatrâvidyā saṃprayujyate. na hi veditam asaṃprayuktam avidyayā tṛṣṇā-hetur bhavatîti. *tad evaṃ sparśa-kāle bhavann ayoniśo-manaskāro vedanā-sahavartinyā avidyāyāḥ pratyaya-bhāvena siddha* iti. jñāpitam idaṃ bhavaty

[1] Bhagavâtto MSS. but P. om. Tib. [2] om. Tib. [3]....[3] ukta iti CT & Tib., but 眞諦 & 玄奘 read: 能證=vijñāpitaṃ bhavati as N & P. [4] °lābhaḥ here and in the sequel MSS.

ayoniśo-manaskāra-hetukā 'vidyêti. *ato nâsty ahetukatvam avidyāyāḥ.* ayoniśo-manaskāra-hetukatvāt. *na câṃgântaram upasaṃkhyeyaṃ* dvādaśabhyo 'nyat. yasmāt sparśa-kāle bhavann ayoniśo-manaskāro vedanā-sahavartinyā avidyāyāḥ pratyaya-bhāvena siddha iti. *na câpy anavasthā-prasaṃgaḥ. tasyâpy ayoniśo-manaskārasya punar moha-ja-vacanāt. āvilo manaskāro moha-ja* iti. tad etac cakrakam uktaṃ bhavati. ayoniśo-manaskārād avidyā. avidyāyāś câyoniśo-manaskāra iti.

evaṃ punaḥ parihāram Ācāryaḥ sadoṣaṃ paśyaṃs tasya doṣasyâbhivyaktyartha prasaṃgam ārabhate. *tat tarhî*ti vistaraḥ. *tad* yathôktam ayoniśo-manaskāro hetur avidyāyā iti vistareṇa sūtrato yuktyā vā. *tarhî*ti arthântara-vivakṣāyāṃ. idānīm-artha iti Bhagavadviśeṣaḥ. *etad* anyatra sūtra uktam *iha punaḥ* Pratītyasamutpāda-sūtre *vaktavyaṃ. na vaktavyam* iti [Tib. 279ᵃ] bhadanta-Śrīlātaḥ. *kayā yuktyê*ti pṛṣṭaḥ. bhadanta-Śrīlāta āha. *na hî*ti vistaraḥ. *arhatām* asti vedanā. na ca sā tṛṣṇāyāḥ pratyayībhavatîti. sâvidyâiva vedanā tṛṣṇā-pratyaya iti gamyate. *na câviparītaḥ sparśaḥ kliṣṭāyā vedanāyāḥ pratyayībhavatî*ti prakṛtaṃ. *na ca punar niravidyasyârhato viparītaḥ sparśa* iti. sparśo 'pi sâvidya evêti gamyate. yo vedanāyāḥ pratyaya uktaḥ Pratītyasamutpāda-sūtre. avidyā câsya sparśasya hetur iti gamyate. ity anayā yuktyā Pratītyasamutpāda-sūtre sâvidya-sparśa-pratyayā vedanā. sâvidya-vedanā-pratyayā ca tṛṣṇêti gamyate. *ato yuktyā* yathôktayā. sa câpi sparśa-kāle nirdiṣṭa iti vistareṇâtra pratītyasamutpāde siddhaṃ bhavaty ayoniśo-manaskāro hetur avidyāyā iti. atra codyate. yadi tarhi niravidyā vedanā tṛṣṇāyāḥ pratyayo na bhavatîty-ādi-vacanena sva-gatayâiva yuktyā ayoniśo-manaskāro hetur avidyāyā avidyā câyoniśo-manaskārasya hetur iti gamyate. kim [1]sūtrântarâpāśrayeṇâvidyā'yoniśo-manaskārayor anyonya-hetukatva-pradarśanena prayojanam iti. atrôcyate. satyam asty etat. kiṃ tu yuktimātram idaṃ Pratītyasamutpāda-sūtre. na kaṇṭhôktiḥ. ataḥ sūtrântare kaṇṭhôktyêyaṃ [Tib. 279ᵇ] yuktir vyavasthāpyata iti tat sūtrântarôpanyāsa-prayojanam avagaṃtavyaṃ. *atiprasaṃga evaṃ prāpnotî*ti Śāstra-kāraḥ. katham atiprasaṃga ity āha. avidyā-sparśa-jaṃ veditaṃ pratītyôtpannā tṛṣṇêti sūtrântare nirdiṣṭaṃ. na ca niravidya-veditasyârhato vedanā tṛṣṇāyāḥ pratyayo bhavati. na câviparītaḥ sparśaḥ kliṣṭāyā vedanāyāḥ. na ca niravidyasyârhato viparītaḥ sparśa ity anayā *yuktyā* etad apy aṃga-dvayaṃ sparśa-vedan'ākhyaṃ iha Pratītyasamutpāda-sūtre 'nucyamānam apy anyatrôpadiṣṭatvād gamyate ity etasyâpy aṃga-dvayasyâvacanaṃ prāptaṃ. tathā sūtrântara upadiṣṭaṃ. sa puṇyāṃś cet saṃskārān abhisaṃska-

[1] sūtrântarāyāśra° MSS. °r'āśra° P.

roti puṇyôpagam asya vijñānaṃ bhavati. evam apuṇyôpagam āniṃjyôpagaṃ ca. na ca niravidya-saṃskārasyârhataḥ puṇyôpagaṃ vijñānaṃ yāvad āniṃjyôpagaṃ vijñānam iti. etad api saṃskārâṃgaṃ yuktyā siddhaṃ. na vaktavyam atrêti prāptaṃ. tathā jātim antareṇa jarā-maraṇaṃ na bhavatîti yuktyā gamyata iti. jāty-aṃgaṃ na vaktavyaṃ syāt. ity-ādi-*prasaṃgaḥ prāpnoti.*

acodyam eva tv etad iti vistareṇ' Ācāryaḥ sva-matam āha. *kathaṃ para-lokād iha-loka* iti vistaraḥ. tatrâvidyā-[Tib. 280ª] saṃskārābhyām *iha-lokaḥ* sambadhyate. sa *cêha-loko* vijñāna-nāmarūpa-ṣaḍāyatana-sparśa-vedanā'ṃgāni. tṛṣṇôpādāna-bhavaiḥ *para-lokaḥ* saṃbadhyate. sa ca *para-loko* jātir jarā-maraṇaṃ ca. *ity etāvato 'rthasyâtra* Pratītyasamutpāda-sūtre vineyebhyo *vivakṣitatvāt. etasya cârthasya pūrvam evôktatvāt.*

pūrvâparânta-madhyeṣu saṃmoha-vinivartaya

ity[1] anena uktatvāt. *acodyam eva tv etat* vistareṇa yāvan *na câparipūrṇo nirdeśa* ity abhisambandhaḥ.

ubhayaṃ hi sarve saṃskṛtā dharmā iti. traiyadhvikāḥ sarve saṃskṛtā dharmāḥ pratītyasamutpādaḥ. ata eva ca pratītyasamutpannā iti na kaścid viśeṣaḥ. *kathaṃ tāvad akṛtā* iti. bhāvinyā saṃjñāyā yathā 'nāgatāḥ saṃskṛtā ucyante. tathā pratītyasamutpannā ity abhiprāyaḥ. *ābhisaṃskārikayā cetanayê*ti. sarva-cetanānāṃ sva-lakṣaṇam abhidyotayann ābhisaṃskārikayêty āha. sā hi vipākâbhisaṃskaraṇād ābhisaṃskārikā. tayā *cetitatvāt* praṇihitatvāt. devo bhaviṣyāmi manuṣyo bhaviṣyāmîty evam-ādi. ato 'nāgatāḥ *saṃskṛtā ucyante.* na tu bhāvinyā saṃjñāyêti tam abhiprāyaṃ vihanti. *anāsravāḥ katham* iti. ye s'āsravā anāgatā evaṃ cetayituṃ yujyante. [Tib. 280ᵇ] ye tv *anāsravā* anāgatāḥ. te *kathaṃ* cetayituṃ yujyaṃte. codaka āha. *te 'pi cetitāḥ kuśalayā cetanayā. prāptiṃ prati* anāravā dharmāḥ prāpyerann iti. *nirvāṇe 'pi prasaṃga* iti. nirvāṇam api saṃskṛtatvaṃ prasajyate. prāptiṃ prati cetitatvān nirvāṇaṃ prāpyetêti. tad evam anenârthenânāgatānāṃ saṃskṛtatva-vyavasthāpane doṣa iti vidhy-aṃtaram upanyasyate. *taj-jātīyatvād* iti vistaraḥ. *yathā na ca tāvad rūpyate* yad anāgataṃ rūpaṃ *rūpyamāṇa*-rūpa-*jātīyatvād rūpam ity atideśaḥ.* tathā pratītyasamutpanna-dharma-jātīyatvād *anāgatā api* dharmāḥ *pratītyasamutpannā ity atideśa* eṣām anāgatānāṃ bhavatîti.

(28ᵃᵇ) *hetu-phala-bhāvād* iti. yasmāt tad evâṃgaṃ *hetus* tad eva *phalaṃ. na câivaṃ saty avyavasthānaṃ bhavatî*ti. pārâpāravat. hetu-phalavad iti. nâvyavasthitaḥ pratītyasamutpādaḥ pratītyasamutpannaś ca *bhinnâpekṣatvāt. hetu-phala-*

[1] Kārikā III, 25ᶜᵈ.

vat pitṛ-putravad vā. tatra *hetu-phalaṃ.* tad-yathā bījâṃkur'ādi. yathā yad apekṣya hetur vyavasthāpyate. na tad apekṣya phalaṃ. yad apekṣya phalaṃ vyavasthāpyate. na tad apekṣya hetuḥ. kiṃ tarhi. phalam [Tib. 281ª] apekṣya hetur vyavasthāpyate. hetuṃ câpekṣya phalam iti. yathā ca yam apekṣya pitā. na tam apekṣya putraḥ. yam apekṣya putraḥ. na tam apekṣya pitā. kiṃ tarhi. tat-putram apekṣya pitêti. *pitaraṃ* câpekṣya *putra* iti. na ca tad avyavasthitaṃ. tadvad etat.

*kilê*ty asaṃbhāvanāyāṃ. *prathamā koṭir anāgatā dharmā* iti. anya[1]-dharma-hetutvāt pratītyasamutpādaḥ samutpadyate 'smād iti kṛtvā. na pratītyasamutpannāḥ anutpannatvāt. *dvitīyā 'rhataś caramā* iti. utpannatvāt. tataḥ phalânutpatteś ca. *tṛtīyā tad-anya* iti. arhataś caramebhyo 'nye *'tīta-pratyutpannā dharmāḥ. caturthy asaṃskṛtā* iti. tat-phalâbhāvād anutpattimattvāc ca.

kiṃ khalv etā iṣṭaya ucyanta iti. āvasthikaḥ pratītyasamutpādaḥ syāt pratītyasamutpādo na pratītyasamutpannā ity evam-ādyāḥ. *pūrvânte 'jñānam* iti. yasmād avidyâlvôktā nânye skandhāḥ. tasmād avidyâlvâṃgam iti. nītârtham etad iti darśayati. *nītârtham* iti vibhaktârthaṃ. *Hastipadôpamā* sūtraṃ.[2] *saṃti ca tatrânye 'pi rūp'ādaya* iti. teṣu *keśa-rom'ādiṣu.* na pṛthivī-dhātu-mātram evêti. [Tib. 281ᵇ] *evam atrâpi yathāpradhānaṃ nirdeśaḥ syād* iti. *evam atrâpi* pratītyasamutpāda-sūtre. dvādaśasu paṃcaskaṃdhikāsv avasthāsu yatra yasya[3] prādhānyaṃ. tatra tasya-tasya nirdeśaḥ syāt. avidyā-pradhānāyām avidyêti nirdeśaḥ syāt. saṃskār'ādi-pradhānāsu avasthāsu saṃskār'ādīnāṃ nirdeśaḥ syāt. saṃti ca tatrânye 'pi rūpa-vedan'ādayo dharmā iti. *na hi tatrê*ti vistaraḥ. *na hi tatra* sūtre *keś'ādayaḥ pṛthivī-dhātunā nirdiśyante.* keś'ādayaḥ katame pṛthivī-dhātur iti. yata eṣāṃ keś'ādīnāṃ *aparipūrṇo nirdeśaḥ syāt.* santi hi tatrânye 'pi rūp'ādaya iti. rūp'ādi-svabhāvā api keś'ādayo na kevalaṃ pṛthivī-dhātu-svabhāvā iti. api tu *keś'ādibhir eva pṛthivī-dhātur nirdiśyate.* pṛthivī-dhātuḥ katamaḥ. keśa-romāṇîti. *na ca keś'ādīn abhyatītyâpy* atikramyâpy[4] *asti pṛthivī-dhātur* ādhyātmika iti. *saṃpūrṇa evâsya* pṛthivī-dhātor *nirdeśaḥ. evam ihâpy avidy'ādīnāṃ evam ihâpi* sūtre *'vidyā-saṃskāra-vijñān'ādīnāṃ paripūrṇa eva nirdeśo na sâvaśeṣaḥ. aśru-siṃghāṇak'ādiṣv* iti. *aśru-siṃghāṇak'ādīni* na[5] tatra sūtre *paṭhyante.* tasmān na tad-gataḥ pṛthivī-dhātur ukta iti sâvaśeṣaḥ evêty [Tib. 282ª] darśayati. *bhavatu vā tathâivê*ti vistaraḥ. yathā pṛthivī-dhātor aśru-siṃghāṇak'ādiṣv avaśeṣam anuktatvāt. *tathâivâvidyā'vaśeṣam* astu *yadi śakyate*

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[1] enya N, eṣya P, gṣan. [2] °mā-sūtre C & P, °me sūtre N; glaṅ-po cheḥi rjes-lta-bu ni mdo ṣig-go. [3] gaṅ ṣig, qu. yasya-yasya? [4] atyākram °P. [5] om. MSS., but P & Tib.

darśayitum. na śakyate darśayitum iti manyamāno *yadi*-śabdaṃ prayuṃkte. pūrvânte 'jñānam aparânte 'jñānaṃ madhyânte 'jñānaṃ buddhe 'jñānaṃ dharme 'jñānaṃ saṃghe 'jñānam ity evam-ādīnāṃ sarveṣām ajñāna-sthānānām uktatvāt. *jāty-aṃtarasya* tu vedan'āder *avidyāyāṃ kiṃ kṛtaḥ prakṣepaḥ* paṃcaskaṃdhikâvasthā 'vidyêti. na hi vedan'ādīnāṃ avidyātvaṃ yujyata iti. *bhāvâbhāva-niyama* iti. yasya bhāvâbhāvayor *yasya bhāvâbhāvau* yathāsaṃkhyena niyatau *tad* evâṃgaṃ. avidyā-bhāve saṃskārāṇāṃ bhāvas tad-abhāve teṣām abhāva ity avidyâṃgaṃ. na vedan'ādi. na hi vedan'ādi-sadbhāve 'rhatāṃ saṃskārā bhavaṃti. ye vijñānâṃga-janakā ity arthaḥ. tasmād āha. *saty api ca paṃcaskaṃdhake saṃskārā na bhavaṃtî*ti vistaraḥ. saty api ca paṃcaskaṃdhake 'rhattvâvasthāyāṃ. *puṇyôpagaṃ* yāvad *āniṃjyôpagaṃ ca vijñānaṃ na bhavati.* pratisaṃdhi-vijñānaṃ na bhavatîty arthaḥ. tāṃ-tām upapattiṃ gacchatîty *upagaṃ.* puṇyôpagaṃ vijñānaṃ *puṇyôpagaṃ.* [Tib. 282ᵇ] evaṃ yāvad *āniṃjyôpagaṃ.* tathā saty api paṃcaskaṃdhake niravidyâvasthāyāṃ *tṛṣṇôpādān'ādayaś ca* na bhavantîti. *yathānirdeśa eva sūtrârthaḥ.* yathā-saṃkīrtitānām evâvidy'ādīnāṃ grahaṇam ity arthaḥ. ato vidyamānā apy anye skaṃdhā na pratyayāḥ saṃskār'ādīnām iti na te 'ṃgaṃ. [evaṃ mayā śrutam ity-ādi.[1] Bhagavān Rājagṛhe viharati Gṛdhrakūṭe parvate bhikṣu-saṃghena sârdham ardha-trayodaśabhir bhikṣu-śataiḥ. saṃbahulaiś ca bodhisattvair iti. āyuṣmāṃ Cchāriputro Maitreyaṃ bodhisattvam etad avocat. śāli-stambham avalokya bhikṣubhyaḥ sūtram idam uktaṃ. yo bhikṣavaḥ pratītyasamutpādaṃ paśyati. sa dharmaṃ paśyati. yo dharmaṃ paśyati. sa buddhaṃ paśyatîty uktvā Bhagavāṃs tūṣṇīṃbabhūva. tad asya Bhagavatā bhāṣitasya sūtrasya ko 'rthaḥ. pratītyasamutpādaḥ katamaḥ. dharmaḥ katamaḥ. buddhaḥ katamaḥ. kathaṃ ca pratītyasamutpādaṃ paśyan dharmaṃ paśyatîty-ādi. tatra pratītyasamutpādo nāma yad idam avidyêty-ādi. idaṃ câbhisaṃdhāyêdam uktaṃ tatra sūtre. *utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ sthitâvêyaṃ dharmatā* dharma-sthititā dharma-niyāmatā[2] [Tib. 283ᵃ] tathatā avitathatā ananyatathatā bhūtatā satyatā tattvam aviparītatā 'viparyastatêty evam-ādi bhagavan-Maitreya-vacanaṃ.][3] *yady anāgatā na pratītyasamutpannā* iti. yad uktaṃ prathamā koṭir anāgatā dharmā iti. *sūtraṃ virudhyata* iti. jāti-jarā-maraṇayoḥ pratītyasamutpannatvaṃ na syāt. uktaṃ ca *avidyā yāvaj jāti-jarā-maraṇam* iti. *atha vê*ti vistaraḥ. atha *jāti-jarā-maraṇâṃge* 'pi pratītyasamutpanne iṣṭe. tayor

[1] 稻芊經 (宙七 55ᵃ.) [2] Tib. adds: rten-ciṅ ḥbrel-par ḥbyuṅ-ba ñid = pratītyasamutpādatā.
[3] This passage is placed correctly by Poussin between ārya-Mahīśāsaka and utpādasya below. But. Tib. as the present.

anāgatâdhva-vyavasthānaṃ nâṣṭavyam iti kṛtvā. *tri-kāṇḍa-vyavasthā bhidyate.*

pūrvâparântayor dve dve madhye 'ṣṭāv

iti.[1]

nikāyântarīyā ity ārya-Mahīśāsakāḥ.[2] *utpādasya saṃskṛta-lakṣaṇatvād* iti. yo 'yam utpādaḥ pratītyasamutpāda iti nikāyântarīyair nityaḥ parikalpyate. sa saṃskṛta-lakṣaṇam uktaṃ. trīṇîmāni saṃskṛtasya saṃskṛta-lakṣaṇāni. saṃskṛtasyôtpādo 'pi prajñāyate vyayo 'pi sthity-anyathātvam apîti.[3] saṃskṛta-lakṣaṇatvāc cânityam ity abhiprāyaḥ. brūyās tvaṃ lakṣaṇam api nityaṃ bhavatîti. ata āha. *na ca nityaṃ bhāvântaram anityasya lakṣaṇaṃ yujyata* iti. na hi nirvāṇam [Tib. 283ᵇ] ākāśaṃ vā kasyacid anityasya lakṣaṇaṃ bhavati. prāg utpatter hi lakṣyasya tad astîti kasya laskṣaṇaṃ. vinaṣṭe ca lakṣye kasyêti na yujyate. *utpādaś cê*ti vistaraḥ. *utpādaś ca nāmâbhūtvā-bhāva-lakṣaṇaḥ.* Sautrāntika-nayenôtpattir dharmasya tadānīṃtanâiva bhavatîti. *ko 'syôtpādasyâsaṃskṛtasya tvan*[4]*-matenâvidy'ādibhir abhisaṃbandhaḥ.* yathâ͡ûdanena pākasyâsti sambandhaḥ kartṛkriyā-lakṣaṇa ity odanasya pāka ity ucyate. na hy ākāśa-rūpayor abhisambandha utpatty-utpattṛ[5]-lakṣaṇo 'sti. yena rūpasy' ākāśam ity ucyate. evaṃ ko 'syâvidy'ādibhir abhisaṃbandhaḥ. *yatas teṣām* avidy'ādīnāṃ *pratītyasamutpāda ity ucyate. padârthaś câsambandho bhavatî*ti. pratyayaṃ prāpya samudbhavaḥ pratītyasamutpādaḥ iti padârthaḥ. *sa* katham *nityaś ca* nāma *pratītyasamutpādaś cê*ti.

pratiḥ prāpty-artha iti. prāpti-dyotaka ity arthaḥ. [6]*itir gatāv*[6] iti. dhātv-arthaḥ. *pariṇāmād* iti. anekârthā hi dhātavaḥ. pratiś côpasargaḥ prāpti-dyotaka ity ayam itir gaty-artham ujjhitvā prāpty-artham āpadyate. *padiḥ sattā'rtha* iti. padiḥ sattāyām iti. *tenê*ti kāraṇena. *pūrva-kālāyāṃ kriyāyāṃ ktvā*[7]*-vidher* iti. samāna-kartṛkayoḥ pūrva-kāla iti[8] vacanāt. *na câsau pūrvam utpādāt* [Tib. 284ᵃ] *kaścid astî*ti Sautrāṃtika-matena. *na cāpy akartṛkā 'sti kriyê*ti. kartari sati kriyāyā vyavasthāpanāt. *āha câtrê*ti. etad Vaiyākaraṇa-codyaṃ ślokenôpanibadhnāty Ācāryaḥ.

yadi pūrvam utpādāt pratyeti

prāpnoty

asattvān na yujyate.

na hy avidyamānaḥ kartā snān'ādi-kriyāṃ kurvan dṛṣṭa iti.

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[1] Kārikā III, 20[cd]. [2] Here comes above passage [. .]³. [3] 論五 14[a2, 4, 5]. [4] tan MSS., but P & Tib. [5] anutpattṛ MSS. & P, om. Tib. [6]....[6] so P, Tib. & 玄奘 (醫底). i śrutāv CT, om. N. [7] Suffix of gerund. [8] Pāṇini 3, 4, 21.

saha ced

atha manyase pratītya-kriyāṃ samutpāda-kriyāṃ ca saha karotîty evaṃ.

ktvā na siddho 'tra

ktvā-pratyayaḥ. kasmāt.

pūrva-kāla-vidhānataḥ

pūrvasmiṃ kāle vidhānaṃ ktvā-pratyayasya. samāna-kartṛkayoḥ pūrva-kāla iti vacanāt *ktvā*-pratyayo *na siddho* bhavet. *punar utpattāv* iti. *utpannasya punar utpattau* kalpyamānāyām *anavasthā-prasaṃgaḥ*. dvitīye tṛtīye kṣaṇe punaḥ-punar utpadyata ity aniṣṭhā-prasaṃgaḥ. *athânāgata* iti vistaraḥ. alabdh'ātmako 'nāgata iti *katham asato* 'labdh'ātma-bhāvasya *kartṛtvaṃ sidhyati*. *akartṛkā vā kriyā kathaṃ sidhyati*. *yata evam ato yad-avastha utpadyate* Śābdikasya śabda-vidaḥ. *tad-avastha eva* mama *pratyeti*. *kim-avasthaś cê*ti. kā 'vasthā 'syêti *kim-avasthaḥ*. *utpādâbhimukho 'nāgata* iti. na sarvo 'nāgata utpadyate. kiṃ tarhi. *utpādâbhimukhaḥ*. utpāde 'bhimukhaḥ. utpitsur ity arthaḥ. *tad-avastha eva* [Tib. 284ᵇ] utpādâbhimukhâvastha eva. *pratyetîty ucyate*. *aniṣpannaṃ cê-dam* iti vistaraḥ. *Śābdikānām idaṃ* śābdakīyaṃ *kartuḥ kriyāyāś ca vyavasthā-naṃ*. kasmāt. *bhavituḥ* kartṛ-rūpa-kalpitād *arthāt* kriyā-rūpa-kalpitāyā *bhāter anyatvâdarśanāt*. *tasmād acchalaṃ bhavaty* utpadyate pratyetîty evam-ādiṣu.

*āha câtre*ti. tat-siddhântena prakriyāṃ darśayati.

asann utpadyate yadvad

iti vistaraḥ. *asann* abhāvaḥ alabdh'ātmakaḥ *utpadyate* yathā.

pratyety api tathā.

asann ity arthaḥ.

atha san

atha labdh'ātmaka utpadyata iti kalpyate.

utpanna utpadyata ity aniṣṭhā.

utpanno 'pi punar *utpadyate ity* anavasthānād anyad-aniṣṭhā prāpnoti. tathā hi Sāṃkhya-matânusāreṇa sata evôtpādā nâsata iti tad etad adhikṛtya bravīti.

*san purā 'pi vê*ti.

vā-śabdo mata-vikalpârthaḥ. yadi bhavatāṃ sann utpadyata iti pakṣaḥ. asmā-kam api sann utpadyate. Vaibhāṣika-nayenânāgatānām astitvāt. Sautrāntika-nayena ca janaka-dharma-bīja-sadbhāvāt. tataḥ kim idam ucyate. na câsau pūrvam utpādāt kaścid asti. yaḥ pratītyôttara-kālam utpadyata iti.[1] atha vā yadi tarhi sann evôtpadyate. pūrvam eva ghaṭo mṛt-piṇḍ'ādīn anapekṣya svataḥ

[1] 論九 17ᵇ⁹,¹⁰.

prasiddho 'stîti prāpnoti. apare punar vyācakṣate.

aniṣṭhā [Tib. 285ª] *san purā 'pi vê*ti.

atha mā bhūd aniṣṭhêti. asann utpadyate iti pratipadyate. punas tad evôpatiṣṭhate.

asann utpadyate yadvat pratyety api tathêti

siddho naḥ pakṣa iti pūrvavad vācyaṃ. yad apy uktam ekasya hi kartur dvayoḥ kriyayoḥ pūrva-kālāyāṃ kriyāyāṃ ktvā-vidhir bhavatîti[1] tad vyabhicārayann āha.

*saha-bhāve 'pi ca ktvā 'stî*ti

vistaraḥ. samāna-kālāyām api kriyāyāṃ ktvā-vidhir *dṛṣṭaḥ*. *tad-yathā*

dīpaṃ prāpya tamo gatam

iti. atra na pūrvaṃ tamo dīpaṃ prāpnoti paścād gacchati vinaśyati ity arthaḥ. kiṃ tarhi. tasminn eva kāle tamo dīpaṃ prāpnuvad vinaśyati. atha mataṃ. samanaṃtaram eva tan na yugapad iti. ataḥ punar idam ucyate.

*āsyaṃ vyādāya śete vê*ti.

na hy asau pūrvaṃ mukhaṃ vyādadāti vidārayati paścāc chete. kiṃ tarhi. yo mukhaṃ vyādadac chete. sa mukhaṃ vyādāya śeta ity ucyate. atha mataṃ. pūrvam asau mukhaṃ vyādadāti paścāc chete iti. ata āha.

paścāc cet kiṃ na samvṛte.

yaḥ kaścin mukhaṃ vyādāpânaṃtaraṃ ca saṃvṛtya śete. sa mukhaṃ vyādāya śeta ity ucyeta.[2] na côcyate. tena jñāyate. yo mukhaṃ vyādadac chete. sa mukhaṃ vyādāya śete ity ucyate iti.

anye punar iti. bhadanta-Śrīlātaḥ *pratir vīpsā'rtha* iti. nānā-vācinām adhikaraṇānāṃ sarveṣāṃ kriyā-guṇābhyāṃ vyāptum icchā vīpsā. tām ayaṃ pratir dyotayati. [Tib. 285ᵇ] itau gatau sādhava *ityāḥ*. tatra sādhur iti[4] yat[5]-pratyayaḥ. itau vinaṣṭau sādhavaḥ. *anavasthāyina* ity arthaḥ. *sam*-upasargaḥ *samavāyârthaṃ* dyotayati. *ut-pūrvaḥ padiḥ prādurbhāvârthaḥ*. dhātv-artha-pariṇāmāt. *tāṃ tāṃ sāmagrīṃ pratī*ti. prater vīpsā'rthatāṃ darśayati. *ityānāṃ* vinaśvarāṇāṃ *samavāyenôtpādaḥ pratītyasamutpādaḥ*. na kaścid dharma eka utpadyate sahôtpāda-niyamāt. rūp'ādīnāṃ

kāme 'ṣṭa-dravyako 'śabdaḥ paramâṇuḥ[6]

yāvac

citta-caittāḥ sahâvaśyam[7]

iti niyamāt. *eṣā tu kalpanê*ti vistaraḥ. *pratir vīpsā'rtha* ity evam-ādikā *kalpanā*

[1] 論九 17ᵇ⁸,⁹. [2] ucyate MSS. but P. [3] it denotes an i. [4] Paṇini, 4, 4, 98. [5] yat denotes a suffix ya. [6] Kārikā II. 23ᵃᵇ. [7] Kārikā II. 24ª.

'traiva Pratītyasamutpāda-sutre *yujyate. iha katham bhaviṣyati cakṣuḥ pratītya rūpāṇi côtpadyate cakṣur-vijñānam* iti. na hi pratītyānāṃ cakṣūṃṣi pratītyacakṣūṃṣîti samāsaḥ saṃbhavaty arthâyogāt. *cākṣur* hi *pratītya* prāpya *rūpāṇi côtpadyate cakṣur-vijñānam* ity ayam artho gamyate. tena tad-avastham eva tac codyaṃ na yukta eṣa padârtha iti vistareṇa yad uktaṃ. katham. ekasya hi kartur dvayoḥ kriyayoḥ pūrva-kālāyāṃ kriyāyāṃ ktvā-vidhir bhavati. snātvā bhuṃkte iti.[1] na ca pūrvam utpādāc cakṣur-vijñānam asti. yac cakṣuḥ pūrvaṃ pratītya rūpāṇi côttarakālam utpadyate. na câpy akartṛkā kriyêti.

avadhāraṇârthaṃ paryāya-dvayam āha. asmin satîty etāvaty [Tib. 286ª] ucyamāne. na kevalam avidyāyāṃ satyāṃ saṃskārā bhavaṃti. anyasminn api satîti gamyeta. yathā cakṣuṣi sati cakṣur-vijñānaṃ bhavatîti. na cakṣuṣy eva satîty avadhāryate. tena rūpe 'pi satîti gamyate. dvitīyena tu paryāyeṇâ*syôtpādād idam utpadyate* ity anena pūrva-paryāyam evâvadhārayati. asyâivôtpādād idam utpadyate. nânyasmād iti. *aṃga-paraṃparāṃ vā darśayitum* iti. *asminn aṃge sati.* avidyā'ṃge satî*daṃ* saṃskārâṃga*ṃ bhavati. asya* punar *aṃgasya* saṃskārâṃgasyô*tpādād idaṃ* vijñānâṃ*gam utpadyata* iti. evam itareṣām apy aṃgānāṃ paraṃparā vaktavyā. *janma-paraṃparāṃ vā.* kiṃ. darśayituṃ paryāya-dvayam āhêti vartate. *sākṣād* iti vistaraḥ. *sākṣāt pāraṃparyeṇa ca* saṃtatyā 'vidy'ādīnāṃ pratyaya-bhāvaṃ *darśayituṃ paryāya-dvayam āha.* asmin satîdaṃ bhavatîti sākṣāt pratyaya-bhāvaṃ darśayati. asyôtpādād idam utpadyata iti pāraṃparyeṇa. tatra sākṣād *yadā 'vidyāyāḥ* samanaṃtaraṃ kliṣṭāḥ saṃskārā utpadyante. pāraṃparyeṇa tu yadā kuśalā utpadyaṃte. kuśalâvasthāyām avidyāyā abhāvāt. kiṃ ca. avidyā saṃskārāṇāṃ sākṣāt pratyayo vijñān'ādīnāṃ pāraṃparyeṇa. tad uktaṃ bhavati. avidyā'ṃge sati saṃskārâṃgaṃ bhavaty asya saṃskārâṃgasyôtpādād idam utpadyate vijñānâṃgaṃ sākṣād avidyā-pratyayaṃ pāraṃparyeṇêti. [Tib. 286ᵇ] etat sarvam Ācārya-mataṃ. *pratiṣedhârtham ity apara* iti sthavira-Vasuvarmā. *nâsati hetau bhāvo bhavatî*ty *ahetu-vāda-pratiṣedhârthaṃ* prathamena paryāyeṇa. *nitya-hetu-vāda-pratiṣedhârthaṃ na cânutpattimato nityāt prakṛti-puruṣ'ādikāt kiṃcid utpadyata* iti dvitīyena. Ācārya āha. *asyāṃ tu kalpanāyām* iti vistaraḥ. *pūrva-padasya grahaṇam anarthakam* iti. asmin satîdaṃ bhavatîty asya. *ubhaya-vāda-pratiṣedha-siddher* iti. asyôtpādād idam utpadyate ity anenâiva paryāyeṇa. hetor astitvam utpattimataś ca hetutvam ity *ubhayasyâ*hetutva-nitya-hetutva-lakṣaṇasya *vādasya pratiṣedha-siddhitaḥ* pūrva-paryāyasy' ānarthakyaṃ prāpnoti. *saṃti tarhi kecid* iti vistaraḥ. *saṃti kecid*

[1] 論九 17ᵇ⁸, ⁹.

vādinaḥ. *ya ātmani saty āśraya-bhūte* avidyāyā *āśraya-bhūte saṃskār'ādīnāṃ saṃskāra*-vijñāna-nāmarūp'*ādīnāṃ bhāvam* utpādaṃ *kalpayaṃti. avidy'ādīnāṃ câvidyā*-saṃskār'*ādīnāṃ utpādāt tad-utpattiṃ* saṃskār'ādy-*utpattiṃ* kalpayantîty adhikṛtaṃ. *ataḥ* kāraṇāt *teṣāṃ* vādināṃ *kalpanāṃ paryudāsayituṃ* pratiṣeddhum *idaṃ nirdhārayāṃ babhūv*'āmredayāṃ babhūva. kim ity āha. *yasyâivôtpādāt* yāvat *skaṃdhasya samudayo bhavatî*ti. *yasyâivôtpādād yad utpadyate. tasminn eva sati tad bhavati. nânyasminn* ātmani. *yad utâvidyā-pratyayāḥ saṃskārāḥ.* [Tib. 287[a]] avidyāyām eva satyāṃ saṃskārā bhavaṃti. nânyasmin *yāvad evam asya kevalasya mahato duḥkha-skaṃdhasya samudayo bhavati.* kathaṃ. jāti-pratyayā jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsāḥ saṃbhavaṃti. evam asya kevalasya mahato duḥkha-skandhasya samudayo bhavati. jātyām eva satyāṃ jarā-maraṇ'ādayaḥ saṃbhavaṃti. nânyasminn ātmani. anyathā hy asmin satîdaṃ bhavatîty ucyamāne vaktāras syuḥ. ātmani saty āśraya-bhūte avidy'ādiṣu satsu saṃskār'ādayo bhavantîti. atha punar dvitīyam eva paryāyaṃ brūyād asyôtpādād idam utpadyata iti. evam api tathâiva kalpeyuḥ. satyam avidy'ādīnām utpādāt saṃskār'ādaya utpadyante. ātmani tu saty āśraya-bhūta iti. ataḥ paryāya-dvayena nirdhārayati. yasyôtpādād yad utpadyate. tasminn eva sati tad bhavati. nânyasmin ātmani saty āśraya-bhūta iti. *ācāryā* iti Pūrv'ācāryāḥ. *aprahīṇa-jñāpanârtham utpatti-jñāpanârthaṃ ca. avidyāyāṃ* satyām *aprahīṇāyāṃ saṃskārā bhavaṃti. na prahīyanta* iti prathamena paryāyeṇa darśayati. *tasyā evôtpādād utpadyanta* iti dvitīyena darśayati. evaṃ yāvaj jātyāṃ satyāṃ aprahīṇāyāṃ jarā-maraṇ'ādayo bhavaṃti. na prahīyaṃte. tasyā evôtpādād utpadyanta iti. *sthity-utpatti-saṃdarśanârtham ity apara* [Tib. 287[b]] iti bhadanta-Śrīlātaḥ. tad-*arthaṃ paryāya-dvayam āhê*ti. *yāvat kāraṇa-srotas tāvat kārya-sroto bhavatî*ti prathamena paryāyeṇa. *kāraṇasyâivôtpādāt kāryam utpadyata* iti dvitīyena. *utpāde tv adhikṛta* iti. pratītyasamutpādaṃ vo bhikṣavo deśayiṣyāmîty adhikṛte. *kaḥ prasaṃgaḥ* kaḥ prastāvaḥ *sthiti-vacanasya.* asmin satîdaṃ bhavatîty anena yāvat kāraṇa-srotas tiṣṭhati tāvat kārya-srotas tiṣṭhatîti evam asya sthity-artho varṇyata iti. *bhinnakramaṃ ca Bhagavān kim arthaṃ ācakṣīt.* utpattir hi prathamaṃ bhavati. paścāt sthitiḥ. utpatti-pratibaddhā sthitir iti kṛtvā. asyôtpādād idam utpadyata iti pūrvaṃ vaktavyaṃ syāt. paścād idam asmin satîdaṃ bhavati. na tv evam. ato nâyam artha iti. *punar āhê*ti. sa eva bhadanta-Śrīlātaḥ. Ācāryaḥ pratyāha. *eṣa ced* iti vistaraḥ. *asmin satîdaṃ na bhavatîty evâvakṣyad* iti. nañâivâbhāva-nirdeśo yukta-rūpa iti darśayati. *pūrvaṃ ca kāryasyôtpādam* iti. asyôtpādād idam utpadyata iti pūrvam *avakṣyat.* utpāda-

pūrvakatvād vināśasya.

sūtra uktaṃ *jāti-pratyayā jarā-maraṇa*-śoka-parideva-duḥkha-daurmanasyôpāyāsāḥ saṃbhavantîti jarā-maraṇa-saṃgṛhītā evaṃ te. nâṃgâṃtaram ity avagantavyaṃ. [Tib. 288ª] tatra sattvâsattva-saṃkhyātasya viṣayasya pariṇāmād ātmabhāva-pariṇāmāc câîte bhavaṃti. daurmanasya-saṃprayukto vitarkaḥ śokaḥ. śoka-samutthita-pralāpaḥ paridevaḥ. duḥkha-daurmanasye vyākhyāte. vicchinna-vegaṃ daurmanasyam upāyāsaḥ. śoka-parideva-pūrvakaḥ śrama upāyāsa ity apare. *bālo hî*ti vistaraḥ. *bālaḥ pṛthagjanaḥ saṃskāra-mātram* iti. *mātra*-grahaṇam ātma-pratiṣedhârtham. *aprajānann* ity āveṇikīm avidyāṃ darśayati. *ātma-dṛṣṭy asmimānâbhiniviṣṭaḥ* pratiṣṭhitaḥ *kāy'ādibhiḥ* kāya-vāṅ-manobhis *trividhaṃ karma* puṇyâpuṇy'āniṃjya-lakṣaṇam *ārabhate*. āniṃjyam iti. igiḥ prakṛty-antaraṃ tasyâîvâîtad rūpaṃ. ejater etat rūpam āneṃjyam iti vā pāṭhaḥ. *āyati-sukhârthaṃ puṇyam* iti. anāgata-janma-*sukhârthaṃ*. kiṃ. kāmâvacaraṃ kuśalaṃ karma. *sukhâduḥkhâsukhârtham āniṃjyam* iti. rūp'ārūpyâvacaraṃ kuśalaṃ. sukhârtham ā tṛtīyād dhyānāt. tasmād ūrdhvam aduḥkâsukhârthaṃ. *aihika-sukhârtham apuṇyam* iti. iha-sukhâpekṣayā tat kṛtaṃ n' āyati-sukhâpekṣayêty arthaḥ. *karm'ākṣepa-vaśād* yathôktaṃ karm'āvedha-vaśāt. *tāṃ-tāṃ gatiṃ* naraka'ādikāṃ *gacchati*. *jvālā-gamana-yogena*. yathā dīrghā tṛṇânusaktā jvālā [Tib. 288ᵇ] gacchatîty ucyate. tathā *vijñāna-saṃtatibhir antarābhava-sambandhād* antarābhava-saṃbandhenâtiviprakṛṣṭa-deśām api tāṃ-tāṃ gatiṃ gacchati. *evaṃ ca kṛtvê*ti. yadi saṃskāra-pratyayaṃ antarābhava-pratisaṃdhi-cittam upādāya yāvad upapatti-kṣaṇaḥ sarvā 'sau vijñāna-saṃtatiḥ ṣaṇṇāṃ vijñāna-kāyānāṃ saṃskāra-pratyayaṃ vijñānam abhipretaṃ *tad upapannaṃ bhavati*. *vijñānâṃga-nirdeśe* vijñānâṃgasya tṛtīyasya nirdeśe. *vijñānaṃ katamat. ṣat vijñāna-kāyā* iti. anyathā hi yadi ṣaṇṇāṃ vijñāna-kāyānāṃ saṃtatir nâbhipretā syāt. saṃskāra-pratyayaṃ vijñānaṃ pratisaṃdhi-cittam evâbhipretaṃ syāt. atra ṣaḍ vijñāna-kāyā iti nôktaṃ syāt. evaṃ tu vaktavyaṃ syāt. vijñānaṃ katmat. mano-vijñānam iti. na hi pratisaṃdhi-kṣaṇe paṃca-vijñāna-kāya-saṃbhavo 'sti. mano-vijñānenâîva pratisaṃdhi-bandhāt.

cheda-saṃdhāna-vairāgya-hāni-cyuty-upapattayaḥ
mano-vijñāna evêṣṭā

iti[1] vacanāt. *vibhaṃga evaṃ nirdeśād* iti. Pratītyasmutpāda-sūtre nāmarūpa-vibhaṃga evaṃ nirdeśāt. nāma katamat. catvāro 'rūpiṇaḥ skandhā iti. rūpaṃ katamat. yatkiṃcid rūpam iti vistareṇa. yāvad yac cêdaṃ rūpaṃ yac ca nāma.

[1] Kārikā III, 42ᵃᵇᶜ.

tad-ubhayaṃ nāma-rūpam ity ucyata [Tib. 289ª] iti. *kāma-tṛṣṇê*ti. kāmâvacarī tṛṣṇā. *rūpa-tṛṣṇê*ti. yā *sukhāyāṃ* triṣu dhyāneṣu. *aduḥkhâsukhāyāṃ* caturthe. *aduḥkhâsukhāyām ārūpya-tṛṣṇê*ti. ārūpyâvacarī. *kām'ādīnām upādānam* iti. kāma-dṛṣti-śīlavrat'ātmavādānām upādānam ity arthaḥ. *paṃca kāma-guṇā* iti. kāmyanta iti kāmāḥ. guṇyanta[1] iti guṇāḥ. kāmā eva guṇāḥ kāma-guṇāḥ. ke punas te. rūpa-śabda-gandha-rasa-spraṣṭavyāni. *dṛṣṭayo dvāṣaṣṭi yathā Brahmajāla* iti. Brahmajāla-sūtra-darśanena tā dṛṣṭayo boddhavyāḥ. *kukkura-go-vrat'ādînâ*ti. *ādi*-śabdena mṛga-vrat'ādīni gṛhyante. *Nirgranth'ādīnām* iti. *ādi*-śabdena Pāṇḍara-bhikṣv-ādīnāṃ grahaṇaṃ. *Brāhmaṇe*ty-ādi-vistaraḥ. Brāhmaṇānāṃ *daṇḍâjinaṃ Pāśupatānāṃ jaṭā-bhasma. Parivrājakānāṃ tridaṇḍa-maunḍyaṃ. ādi*-śabda-dvayena Kāpālik'ādīnāṃ kapāla-dhāraṇ'ādīni[2] gṛhyante. *tat-samādānaṃ* śīlavratôpādānaṃ. *ātmêti vādo 'sminn ity ātma-vādaḥ*. yathôktaṃ. ye kecic chramaṇā brāhmaṇā vā ātmêti samanupaśyantaḥ. [Tib. 289ᵇ] samanupaśyaṃti sarve ta imān eva paṃcôpādāna-skandhān iti vistaraḥ. *ātmadṛṣṭy-asmimānāv ity apara ātma-vādam āhuḥ. ātmano hy asattvād ātma-vādôpādānām* iti *vāda*-śabdôpanyāse prayojanaṃ darśayati. *bālo 'śrutavān pṛthagjana* iti. yasya pūrvâbhyāsa-vāsanā-nirjātôpapattilābhikā prajñā nâsti. sa *bālaḥ*. yasy' Āgama-jā nâsti. so *'śrutavān*. yasyâdhigama-jā satyâbhisamaya-jā nâsti. sa *pṛthagjanaḥ. prajñaptim anupatita* iti. yathā saṃjñā yathā ca vyavahāraḥ. tathā 'nugata ity arthaḥ. *teṣām* iti kām'ādīnāṃ. *chanda-rāga* iti. aprāpteṣu viṣayeṣu prārthanā *chandaḥ*. prāpteṣu *rāgaḥ*. teṣu kām'ādiṣu yaḥ chanda-rāgaḥ. tad *upādānaṃ*. na tu

yathôktā eva sâvidyā dvidhā-dṛṣṭi-vivecanād
upādānānîty[3]

abhiprāyaḥ. *paunarbhavikam* iti punar-bhava-phalaṃ. *idam atra bhavasyê*ti. *idam atra bhavasya* sva-lakṣaṇaṃ svabhāva ity arthaḥ. *vijñānâvakrānti-yogenê*ti. jvālā-gamana-yogenântarābhava-saṃbandhād *anāgataṃ janma jātiḥ paṃca-skaṃdhikā* nāmarūpa-svabhāvatvāt. *jarā-maraṇaṃ yathā nirdiṣṭaṃ sūtra* iti. jarā katamā. yat tat khālityaṃ [Tib. 290ª] pālityaṃ iti vistaraḥ. maraṇaṃ katamat. yā teṣāṃ-teṣāṃ sattvānāṃ tasmāt-tasmāc cyutiś cyavanam iti vistaraḥ. *'kevalasy' ātma-rahitasyê*ty[4] arthaṃ darśayati. *mahata ity an-ādy-antasya. duḥkha-skandhasyê*ti duḥkha-samūhasya. *sa eva tu Vaibhāṣika-nyāyo yaḥ pūrvam ukta*

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[1] goms-par bya-ba. gaṇyanta P. [2] °ṇādi MSS. & P. [3] Kārikā V, 38ᵃᵇ=眞諦 V, 40ᵇᶜᵈ.
[4]....[4] ḥbaḥ-śig ces-bya-ba ni bdag daṅ bdag-gi daṅ bral-ba śes-bya-ba=kevalasyêty ātm'ātmīya-rahitasyêty.

iti. dvādaśa paṃca-skaṃdhikā avasthā dvādaśâṃgānîti.

(28^{cd}) *yā na vidyā. cakṣur-ādiṣv api prasaṃga* iti. *cakṣuḥ*-śrotr'ādīny avidyā prasajyante. tāny api hi *na vidyê*ti kṛtvā. *na kiṃcid syād* iti. yadi vidyāyā abhāvo 'vidyā adravyaṃ syād ity arthaḥ. *na câitad yuktam* iti. pratyaya-bhāvenôpadeśāt. *tad-vipakṣa* iti. virodhe naña[1] iti darśayati. *na tu yaḥ kaścid anyo mitrād* iti. na paryudāsa-mātra iti darśayati. *nâpi mitrâbhāva* iti. nâbhāvârtha iti darśayati. *adharmânarthâkāry'ādayaś cê*ti. *ādi*-śabdenâyukty-avyavahārâmanuṣy'ādayo gṛhyaṃte. *dharm'ādi-prati-dvandva-bhūtā* iti. dharmârtha-kārya-yukti-vyavahāra-manuṣy'ādi-*prati-dvandva-bhūtāḥ*. *na tu ye kecid anye* dharm'ādibhyaś [Tib. 290^{b}] cakṣur-ādayaḥ. *nâpi* dharm'ādy-*abhāvaḥ*. *evam avidyā 'pî*ti vistaraḥ. *kuta etat. pratyaya-bhāvenôpadeśāt.* avidyā-pratyayāḥ saṃskārā iti. na câvidyāyā anyeṣāṃ cakṣur-ādīnāṃ pratyaya-bhāvenôpadeśo yuktaḥ. arhatāṃ saṃskārâsaṃbhavāt. na câbhāvasya. śaśa-viṣāṇ'ādīnāṃ apratyayatvāt.

(29) *saṃyojanaṃ* yāvad *yogaś câvidyôcyata* iti. avidyā-*saṃyojanaṃ* yāvad avidyā-*yoga* iti *sūtreṣûcyate. na câbhāva-mātraṃ tathā bhavitum arhatî*ti. *na* saṃyojan'ādi *bhavitum arhatî*ty arthaḥ. *na câpi cakṣur-ādayas* tathā *bhavitum arhaṃtî*ty adhikṛtaṃ. *sā ca dṛṣṭi-svabhāvêti nâvidyā yujyata* iti. dṛṣṭy-avidyayoḥ saṃyojan'āditvena pṛthak-pāṭhāt. *yā tarhi na dṛṣṭir* iti. *yā* kliṣṭā *prajñā* rāg'ādi-saṃprayuktā.

dṛṣṭes tat-saṃprayuktatvād

iti. avidyā-*saṃprayuktatvād* ity arthaḥ. kathaṃ ca dṛṣṭir avidyayā saṃprayuktā. yasmād avidyā-lakṣaṇo mohaḥ kleśa-mahābhūmau paṭhyate. kleśa-mahābhūmikāś ca sarve 'pi mahābhūmikaiḥ saha saṃprayujyanta iti. dṛṣṭyā satkāya-dṛṣṭy-ādikayā prajñā-svabhāvayā avidyā saṃprayujyata iti gamyate. tasmān *nâ*vidyā prajñā. *dvayoḥ prajñā-dravyayor* [Tib. 291^{a}] *asaṃprayogāt. avidyôpakliṣṭā prajñā na viśudhyatî*ti. etad udāharaṇaṃ. yenâvidyā prajñāyā arthântara-bhūtêti. *na ca sâiva prajñā tasyāḥ prajñāyā upakleśo yukta* iti. prajñôpakleśa-deśanāyāṃ prajñāyā arthântara-bhūtā avidyā. upakleśatvena nirdiṣṭatvāt. rāgavat. ata āha. *yathā cittasyânya* iti vistaraḥ. *vyavakīryamāṇā na viśudhyatî*ti. antarā-antarôtpadyamānayā kliṣṭayā prajñayā *vyavakīryamāṇā* kṣaṇântarôtpannā kuśalā prajñā *na viśudhyatî*ty arthaḥ. *kiṃ tad avaśyaṃ rāga-paryavasthitam* iti. rāga-saṃprayuktam ity arthaḥ. *upahataṃ tu tat tathā rāgeṇê*ti. na[2] samudācaratā rāgeṇa. vāsan'ādhānena tad upahataṃ bhavati. *tāṃ vāsanāṃ* tad dauṣṭhulyaṃ *vyāvartayato* yoginaḥ tac cittaṃ *vimucyate. evam avidyôpahatā kliṣṭā prajñā na śudhyatî*ti. ataḥ prajñā câvidyā [3]ca na[3] doṣa iti darśayati. *ko hi parikalpayan*

[1] naña denotes negation na. [2] Supplied from P. & Tib. [3]....[3] na ca MSS. and P.

vāryata iti. parikalpanā-mātram etad Āgama-nirapekṣam iti kathayati.

*yo 'pi manyate sarva-kleśā avidyê*ti. bhadanta-Śrīlātaḥ. evaṃ manyate. avidyêti sarva-kleśānām iyaṃ sāmānya-saṃjñā. [Tib. 291[b]] na rāg'ādi-kleśa-vyatiriktā 'vidyā nāmâstîti. kasmāt sa evaṃ manyate. buddha-sūtrāt. na ca[1] prajānāti na ca prajānātîty āyuṣman Mahākauṣṭhila tasmād avidyôcyata iti. satkāya-dṛṣṭy-ādayo 'pi kleśā ajñāna-svarūpā viparīta-grahaṇata iti. *tasyâpy ata evê*ti vistaraḥ. *tasya* bhadantasyâ*ta eva* pratiṣedha-vacanād *vyudāsaḥ*. pratiṣedhas tanmatasyêty adhyāhāryaṃ. katham ity āhā. *sarva-kleśa-svabhāvā hi satī saṃyojan'ādiṣu pṛthaṅ nôcyeta*. anunaya-*saṃyojan'ādiṣv* avidyā-saṃyojanam iti *pṛthaṅ nôcyeta*. śeṣa-saṃyojanâvyatirekāt. rāgo baṃdhanaṃ dveṣo bandhanam ity uktvā moho bandhanam iti. kāma--rāgânuśaya ity-ādi uktvā avidyā'nuśaya iti. ogheṣv avidyaûgha iti. yogeṣv avidyā-yoga iti pṛthaṅ nâivôcyeta. kasmāt. paraspa-râsaṃprayogāt. *na hi dṛṣṭir dṛṣṭyā saṃprayujyate*. rāgo vā rāgeṇa. dṛṣṭy-ādi-saṃprayuktā câvidyôktā. kleśa-mahābhūmikatvena mahābhūmika-saṃprayoga-niyamāt. *cittam api câvidyôpakliṣṭam evôktaṃ bhavet*. [Tib. 292[a]] rāgôpakliṣṭaṃ cittaṃ na vimucyata iti[2] nôktaṃ bhavet. avidyôpakliṣṭatva-vacanenâiva rāg'ādy-upakliṣṭatva-siddheḥ. *atha mataṃ viśeṣaṇârthaṃ tathôktam* iti. rāga-lakṣaṇayā 'vidyayôpakliṣṭa-cittaṃ na vimucyata iti. *prajñāyām api viśeṣaṇaṃ kartavyaṃ syāt*. rāgeṇa pratighena mānena vêti mā bhūt sarva-kleśa-grahaṇa-prasaṃga iti. iṣṭa iti cet. citte 'pi na viśeṣaṇaṃ kartavyaṃ syāt. avidyôpakliṣṭaṃ cittaṃ na vimucyata ity evam eva tu vaktavyaṃ syāt.

saṃprakhyānaṃ prajñā jñānam ity eko 'rthaḥ. *tathâiva doṣo yathā 'vidyāyām* iti. athâ*saṃprakhyānam* iti ko 'rthaḥ. yan *na saṃprakhyānaṃ*. cakṣur-ādiṣv api prasaṃgaḥ. saṃprakhyānâbhāvas tarhi. evaṃ sati na kiṃ cit syāt. na câitad yuktam iti. *atha saṃprakhyāna-vipakṣa-bhūtaṃ dharmântaraṃ*. *tad idaṃ tathâiva na jñāyate*. yathâivâvidyā. *kiṃ tad* iti. *evaṃ-jātīyako 'pî*ti vistaraḥ. *evaṃ-jātīyakaḥ* karma-prabhāvita ity arthaḥ. tasmād avidyāyāḥ [3]karmaṇaḥ kāritreṇa[3] svabhāvo vijñātavyaḥ. asty asau kaścid dharma yo vidyā-vipakṣa iti vidyā-vipakṣatvaṃ tasyāḥ karmêti. [Tib. 292[b]] *tad-yathā cakṣuḥ katamat*. *yo rūpa-prasādaś cakṣur-vijñānasy' āśraya* iti. nanu ca rūpa-prasāda iti svabhāva-prabhāvito 'sya nirdeśa iti. na. apratyakṣatvāt. nityaṃ cakṣur-vijñānânumeyatvāc ca. *asmîti sattva-mayatê*ti. a-vijñātârtham etat. na tena sthavireṇâsyâbhidheyam avadhāritaṃ. mayatā punaḥ Sautrāṃtikair avidyā prakāra-bhinnā varṇyate. māno vā. *yā 'sau sūtra uktê*ti vistaraḥ. *mayatānām* ity avidyānāṃ pra-

[1] na MSS. [2] 2 論十 2[a2]. [3]....[3] karmaṇā kāritreṇa MSS. & P; las-kyi byed-pa-las

kāra-bhinnānāṃ nāmêti grahaṇaṃ. tṛṣṇ'ādīnāṃ pṛthag-upadeśād iti bhadanta-Dharmatrātasyâbhiprāyaḥ. Ācārya āha. *asty eṣā mayatā.* asti sūtre uktā mayatā. tatra jāti-nirdeśād eka-vacanaṃ. sā tv avidyêti. *kutaḥ kāraṇād etat paricchidyate. sā 'vidyê*ti. bhadanta-Dharmatrātaḥ svâbhiprāyaṃ vivṛṇoti. *yata eṣā nânyaḥ kleśaḥ śakyate vaktum* iti. kasmān na śakyate. tṛṣṇā-dṛṣṭy-asmimānānāṃ pṛthag-ukteḥ. Ācārya āha. *nanu cânyo māna eva syād iti.* asmimānād anyaḥ saṃnāṃ anyatamaḥ sa[1] ca mayatā. nâvidyêty abhiprāyaḥ. *atra tu punar vicāryamāṇe bahu vaktavyaṃ jāyata* iti. *atra punar vicāryamāṇe* 'vidyā'ṃge [Tib. 293[a]] *bahur* ayaṃ grantho *jāyate.* yathôktam iti. *tasmāt tiṣṭhatv etad* etāvad evâstv iti. atha vā 'nyo māna eva syāt. na punar avidyêti. kuta etad ity evam-ādike punar vicāre kriyamāṇe. uttara-pratyuttara-vacanena bahu vaktavyaṃ jāyate. tasmāt tiṣṭhatv etad alaṃ vicārântareṇêty arthaḥ.

(30[a]) *atha nāmarūpam* iti. avidyā'ṃga-nirdeśânantaraṃ saṃskārâṃgaṃ nirdeṣṭavyaṃ. tad-anu vijñānâṃgaṃ. kim ity etad atikramyôpanyaste. etad artham atra vakṣyaty Ācāryaḥ.

uktaṃ ca vakṣyate cânyad

iti.[2] *rūpaṃ vistareṇôktam* iti.

rupaṃ paṃcêndriyāṇy arthāḥ paṃcâvijñaptir eva cêty[3]

atra. *nāmêndriyârtha-vaśenê*ti vistaraḥ. nāma-vaśena indriya-vaśena artha-vaśena câr*theṣu* rūp'ādiṣu *namatîti nāma. katamasya nāmno vaśenê*ti. nāma-dvaividhyāt pṛcchati. Ācāryas tv ācaṣṭe. *yad idaṃ loke pratītim* iti vistaraḥ. *gaur aśva* iti. samudāya-pratyāyakam. *rūpaṃ rasa* iti. ekârtha-pratyāyakaṃ. tad etad vedan'ādi-skaṃdha-catuṣkaṃ nāma-śabdenôcyate. yasmāt tan-nāma-vaśena saṃjñā-karaṇa-vaśenârtheṣv apratyakṣeṣv api vā namati pravartate. asya nāmno 'yam artha iti. indriyârtha-vaśena tu pratyakṣeṣu rup'ādiṣu namati utpadyate ity arthaḥ. [Tib. 293[b]] nāmni câpy artha-vaśena namati. asyârthasyêdaṃ nāmêti. *etasya punaḥ kena nāmatvam* iti. *etasya* saṃjñā-karaṇa-lakṣaṇasya nāmnaḥ *kena* kāraṇena *nāmatvaṃ. teṣu teṣv artheṣu tasya nāmno namanād* iti. yasmāt[4] *teṣv artheṣu* catuḥ-skandha-lakṣaṇaṃ nāma tan nāma namayati pravartayati. tasmād *etasya nāmatvaṃ.* namayatîti nāmêti kṛtvā. *iha nikṣipta* iti vistaraḥ. maraṇa-kāle *nikṣipte kāye upapatty-antare namanād* gamanād *arūpiṇo* vedan'ādayaḥ *skandhā nāmêty ucyante.* yathôktaṃ. mṛtasya khalu kālaṃ gatasya jñātaya imaṃ pūti-kāyaṃ agninā vā dahaṃti udake vā plāvayanti bhūmau vā nikhananti vāt'ātapābhyāṃ vā pariśoṣaṃ parikṣayaṃ paryādānāṃ gacchati. yat punar idam ucyate. cittam iti

[1] sā MSS. [2] Kārikā III, 35[d]. [3] Kārikā I, 9[ab]. [4] °smāt teṣu P.

vā mana iti vā vijñānam iti vā śraddhā-paribhāvitaṃ śīla-tyāga-śruta-prajñā-paribhāvitaṃ. tad ūrdhva-gāmi bhavati viśeṣa-gāmy āyatyāṃ svargôpagam iti.

(30^{b}) *ṣaḍāyatanam uktam* iti.

tad-vijñān'āśrayā rupa-prasādāś cakṣur-ādayaḥ.[1]
vijñānaṃ prativijñaptir mana-āyatanaṃ ca tad

ity[2] atra. *mana-indriyasya punar niruddhasya anāgatena dharmeṇa* rūp'ādinā *utpatsyamānena* vartamānena *mano-vijñānena kathaṃ saṃnipātaḥ*. yaḥ *kārya-kāraṇa*-bhāvaḥ. *kāryaṃ* mano-vijñānaṃ. *kāraṇaṃ* mana-indriyaṃ. dharmaś ca rūp'ādiḥ. [Tib. 294^{a}] *eka-kāryârtho vê*ti. *eka-kāryam* evârtha *eka-kāryârthaḥ*. ekakāryatvam ity arthaḥ. katham *eka-kāryârtha* ity āha. *sarve ca te trayo 'pi* mana-indriy'ādayaḥ *sparśôtpattau praguṇā* anukūlā *bhavantî*ti.

ṣaṭ-ṣaṭko dharma-paryāya iti. ṣaṭ-ṣaṭkāny asminn iti *ṣaṭ-ṣatkaḥ*. *ādhyātmika-bāhya-vijñāna-sparśa-vedanā-tṛṣṇā-ṣaṭka-saṃbhavāt*. *ṣaṭ sparśa-kāyā* iti jñāpakaṃ. ananyatve hi satî*ndriyârtha-vijñāneṣû*kteṣu sparśa-kāya-vacanaṃ punar uktaṃ syāt. tataś ca ṣaṭ-ṣaṭkatvaṃ hīyate. *mā bhūd dharm'āyatanād vedanā-tṛṣṇayoḥ pṛthag-bhāva* iti. yadi pṛthaṅ-nirdeśāt pṛthag-bhāvo bhavet. vedanā-tṛṣṇe api dharm'āyatanāt pṛthaṅ nirdiṣṭe. tayor api *vedanā-tṛṣṇayor* dharm'āyatanāt *pṛthag-bhāvaḥ* syāt. na ca tayoḥ pṛthag-bhāva iṣyate. dharm'āyatanântarbhāvāt. nâiṣa doṣa iti vistaraḥ. *nâiṣa doṣa* iti yathôktas *tad-vyatiriktasyâpi* vedanā-tṛṣṇā-vyatiriktasyâpi *dharm'āyatanasya* saṃjñ'ādi-svabhāvasya *bhāvād* astitvāt. *na câivam* iti vistaraḥ. *na câivaṃ* bhavatas trayāṇāṃ saṃnipātaḥ sparśa ity evaṃ bruvāṇasya [Tib. 294^{b}] sparśa-bhūtād indriyârtha-vijñāna-trayād *anyad* asparśa-bhūtaṃ *trayam* indriyârtha-vijñāna-trayam *asti*. *yasya śeṣasyâtra* sūtre *grahaṇaṃ syāt*. ṣaṭ sparśa-kāyā iti prayojana-vaśād apṛthag-bhāve 'pi sparśa[3]-bhūtāt trayāt. tasmād apṛthag-bhāve 'pi vedanā-tṛṣṇayoḥ pṛthaṅ-nirdeśo yukto vineya-kārya-vaśāt. na tu bhavataḥ saṃnipāta-mātra-sparśa-vādinaḥ kenacid api prayojanena ṣaṭ sparśa-kāyā iti pṛthaṅ-nirdeśo yuktaḥ. yasmāt ṣat sparśa-kāyā iti vacanenêndriyârtha-vijñāna-trayam uktam iti tad-avacanaṃ prāptam ity ataḥ ṣaṭ-ṣaṭko dharma-paryāyā iti na sidhyet. mama tu sidhyati. spaśra-vedanā-tṛṣṇā-ṣaṭka-vacane 'pi tad-vyatirikta-dharm'āyatan'ādy-arthêndriya-vijñāna-ṣaṭka-saṃbhavāt. tasmāt ṣaṭ sparśa-kāyā iti pṛthaṅ-nirdeśād asti citta-saṃprayuktaṃ sparś'ākhyaṃ dharmântaram iti siddhaṃ. atha brūyād asau. indriyârthāv avijñānakau nirdiṣṭāv asmin sūtre. ṣaḍ ādhyātmikāni ṣaṭ bāhyānîti vacanāt. ata indriya-viṣaya-vijñāna-trayaṃ sparśa-bhūtam ity asya śeṣasya jñāpanârtham atra grahaṇaṃ syāt. ṣaṭ

[1] Kārikā I, 9^{cd}. [2] Kārikā I, 16^{ab} [3] tathā P.

sparśa-kāyā iti. asya samādheḥ pratiṣedhârtham idam ārabhyate. *yady apîndriyârthau syātām avijñānakau.* tat-sabhāgāv ity arthaḥ. *na tu punar vijñānam anindriyârthakaṃ.* avaśyaṃ hi vijñānaṃ sêndriyârthakaṃ bhavati. tac ca vijñānam apadiṣṭam atra ṣaḍ vijñāna-kāyā iti. [Tib. 295ª] *tasmāt triṣu nirdiṣṭeṣu* indriyârtha-vijñāneṣu ṣaḍ-vijñāna-kāya-vacanena *punaḥ sparśa-grahaṇam anarthakaṃ prāpnoti.* ṣaṭ sparśa-kāyā iti. ataḥ saṃnipātād anyaḥ sparśa iti siddhaṃ. atra bhadanta-Śrīlāta āha. *na khalv* iti vistaraḥ. pūrvôtpanne *cakṣū-rūpe kāraṇaṃ.* na tu vijñāna-sahôtpanne. *nâpi sarva-cakṣur-vijñānam* iti. paścād utpannaṃ pūrvayoś cakṣū-rūpayoḥ. na sahôtpannayoḥ. *ato yeṣāṃ kārya-kāraṇa-bhāvaḥ. te* vijñānêndriya-viṣayāḥ *sparśa-bhāvena vyavasthitāḥ.* ṣaṭ sparśa-kāyā ity asmin sūtre. tad idam anyathā na jñāpitaṃ syāt.

na vā evaṃ pathanti. vai iti nipātaḥ. *na vai evaṃ paṭhantî*ty arthaḥ. kathaṃ punaḥ paṭhanti. ya eṣāṃ dharmāṇāṃ saṃgateḥ saṃnipātāt samavāyād utpannaḥ. sa sparśa iti paṭhanti. *kāraṇe vā kāryôpacāro 'yam* iti. saṃgatau saṃnipāte samavāye kāraṇe kāryôpacāraḥ sparśa iti. *yathā*

sukho buddhānām utpāda

iti. ati-bahu-vistareṇa prakāreṇa visartuṃ śīlam asyā iti *ati-bahu-vistara-prakāra-visāriṇī.*

(30ᶜᵈ) *adhivacanam ucyate nāmê*ti. adhyucyate 'nenêty adhivacanaṃ. vāṅ nāmni pravartate. nāmârthaṃ [Tib. 295ᵇ] dyotayatîty[1] *adhivacanaṃ nāma. tat kila nāmâsya mano-vijñana*-saṃprayuktasyâ*dhikaṃ* bāhulyen' *ālambanam. ato 'dhivacana-saṃsparśa* iti. sparśaḥ saṃsparśa ity eko 'rthaḥ. *mano-vijñānena nīlaṃ vijānātî*ti. abhidheyaṃ vijānātîty arthaḥ. *nīlam iti ca vijānātî*ti. asyârthasyêdaṃ nāmêti vijānāti. *eka āśraya-prabhāvita* iti. prathama āśrayeṇa prabhāvitaḥ pratigh'āśrayaḥ saṃsparśaḥ pratighasya vā saṃsparśaḥ *pratigha-saṃsparśaḥ. ālaṃbana-prabhāvita* iti. adhivacanād ālambana-saṃsparśaḥ adhivacane vā saṃsparśaḥ *adhivacana-saṃsparśa* iti.

vacanam adhikṛtya vacanam avadhāryâ*rtheṣu* rūp'ādiṣu *mano-vijñānasya pravṛttiḥ. na paṃcānāṃ* cakṣur-vijñān'ādīnāṃ vacanam adhikṛtyârtheṣu pravṛttiḥ. *atas tad evâdhivacanaṃ* mano-vijñānaṃ vacane pravartate *'dhivacanam* iti. [2]*tena saṃprayuktas* tasya vā saṃsparśasyâ*dhivacana-saṃsparśaḥ.*[2] *tena câyaṃ dvitīyaḥ* saṃsparśaḥ *saṃprayoga-prabhāvita ity ucyate.*

(31) [1]*vidyā'vidyêtara-sparśā*

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[1] 論五 19ᵇ⁸. [2]....[2] de daṅ mtshuṅs-par ldan-paḥi reg-pa ni tshig-bla-dags-kyi reg-pa-ste = tena saṃprayuktaḥ saṃsparśo 'dhivacana-saṃsparśaḥ.

iti. vidyā 'vidyêtaraś ca vidyā'vidyêtare. [2]te eva sparśā

vidyā'vidyêtara-sparśāḥ.[1]

vidy'āhvaḥ avidy'āhvaḥ[2] tābhyām itaraś cêty arthaḥ. *vidyê*ty *anāsravā* prajñā. *avidyā* [3]kliṣṭam ajñānam.[3] *nâiva-vidyā-nâvidyā* [4]*yā kuśala-sāsravā* yā *cânivṛtâvyākṛtā* prajñā[4]. [Tib. 296ª] tat-saṃprayuktā ete yathākramaṃ saṃsparśā veditavyāḥ. *punar avidyā-saṃsparśasyê*ti. vistaraḥ. *avidyā-saṃsparśasya* sarva-kleśa-saṃprayuktasyâ*bhīkṣṇa-samudācārī* nitya-samudācārī *eka-deśaḥ. tasya grahaṇād dvau sparśau bhavato*

vyāpādânunaya-sparśau. sukha-vedy'ādayas traya

iti. sukhasya vedaḥ sukha-vedaḥ. sukha-vede sādhuḥ *sukha-vedyaḥ*. sukhaṃ vā vedyam asminn iti *sukha-vedyaḥ*. sa ādir eṣām iti *sukha-vedy'ādayaḥ. sukha-vedan'ādi-hitatvād* iti. sukha-vedanāyai hitaḥ sukha-vedanīyaḥ. prāk krītāc chaḥ.[5] *vedyate tad vedayituṃ vā śakyam* iti. *vedyata* iti karma-mātre kṛtya[6]iti darśayati. *vedayituṃ śakyam* ity arhe kṛtya-tṛcaś cêty[7] asminn arthe kṛtya iti darśayati. *ta ete ṣoḍaśê*ti. cakṣuḥ-saṃsparśo yāvan manaḥ-saṃsparśa iti[8] ṣaṭ. punaḥ pratigha-saṃsparśo 'dhivacana-saṃsparśo vidyā-saṃsparśo 'vidyā-saṃsparśo nâiva-vidyā-nâvidyā-saṃsparśo vyāpāda-saṃsparśo 'nunaya-saṃsparśaḥ sukha-vedanīyo duḥkha-vedanīyo 'duḥkhâsukha-vedanīyaś ca sparśa iti *ṣoḍaśa.*

(32ᵃᵇ) *uktaḥ sparśo vedanā vaktavyê*ti.

nanu ca vedanā 'py uktā

vedanā 'nubhava

iti.[9] athôktam apy ucyate. na tarhîdaṃ vaktavyaṃ. yac côktaṃ yac ca vakṣyamāṇaṃ. tan na vakṣyāmîti.

uktaṃ ca vakṣyate cânyad

[Tib. 296ᵇ] iti[10] vacanāt. prakāra-nirdeśād adoṣaḥ. pūrvaṃ laksaṇam uktam idānīṃ prakāra iti.

*jāte hî*ti vistaraḥ. *jāte hi* janye *dharme dharmasya* janakasya *nâsti sāmarthyam* sahôtpannatvāt. *pratijñā'viśiṣṭam* iti. pratijñāyā aviśiṣṭam etat sādhanam ity arthaḥ. yadi pratijñā'viśiṣṭaṃ sādhanaṃ nêṣyate. *anyonya-janaka-prasaṃgāt*

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[1]....[1] vidyā'vidyā-taraś ca vidyā'vidyêtare vidyā'vidyêtara-sparśa iti vidyāyāvidyā cêti te eva sparśa (sic) vidyā'vidyêtara-sparśāḥ mss. rig-pa daṅ ma-rig-pa daṅ gṣan reg ces-bya-ba ni rig-pa daṅ ma-rig-pa daṅ gṣan ni rig daṅ ma-rig daṅ gṣan reg-ste. [2]....[2] vidyā'vidyêtaraś ca vidyā câvidyā cêti. ta eva sparśā vidyā'vidyêtara-sparśāḥ. vidyā'ṅkaḥ. avidyā'ṅkaḥ P. [3]..,[3] ñon-moṅs-pa-can-gyi śes-rab-po=kliṣṭā prajñā. [4]....[4] kuśal-s'āsravā prajñā MSS.; śes-rab dge-ba zag-pa daṅ-bcas-pa gaṅ yin-pa daṅ. ma-bsgribs-la luṅ-du ma-bstan-paḥi śes-rab gaṅ yin-pa. [5] Pāṇini, 5, 1, 1. [6] kṛtya denotes the suffix of fut. pass. pt. [7] Pāṇni, 3, 3, 169. [8] 論-I-3ᵇ⁴. [9] Kārikā I,14ᶜ. [10] Kārikā III, 35ᵈ.

tarhi. kiṃ. kathaṃ sahôtpannayor janya-janaka-bhāvaḥ sidhyatîty adhikṛtam. anena pratijñā-doṣa udgrāhyate. asti sahôtpannayor janya-janaka-bhāva iti pratijñā pūrvâbhyupagama-virodhinī 'ti. *iṣṭatvād adoṣa* iti. purvâbhyupagamaṃ darśayati. *iṣṭam idaṃ. sūtre tv aniṣṭam* iti. iṣṭam *idam* Abhidharme

sahabhūr ye mithaḥ-phalā

iti.[1] *sūtre tv aniṣṭaṃ*. tat pratipādayann āha. *cakṣuḥ-saṃsparśaṃ pratītyôtpadyate cakṣuḥ-saṃsparśa-jā vedanê*ti. sūtra-prāmāṇyenânyonya-phalatvaṃ bhaṃktvā sahôtpanna-kārya-kāraṇa-bhāva-bibhaṃkṣayā āha. *janaka-dharmâtikramāc câyuktam* iti. *janakasyâyaṃ dharmaḥ prasiddho yā bhinna-kālatā. tad-yathā pūrvaṃ bījaṃ paścād aṃkura* ity-ādi. *tatrâpi* [Tib. 297ᵃ] *pūrvam indriyârthau paścād vijñānam* iti. prathama-kṣaṇôtpannāv *indriyârthau vijñānaṃ* tu dvitīye kṣaṇa iti. *yathā tarhi chāyā'ṃkurayor* iti. kiṃ. sahôtpannayor janya-janaka-bhāvaḥ. utpanna eva hy aṃkuraś chāyāṃ janayati. na prathame kṣaṇe 'ṃkuro niśchāyo bhavati dvitīye sacchāya iti. *evaṃ sparśa-vedanayor apî*ti. anayor api chāyā'ṃkurayoḥ pūrva-sāmagrī hetur iti[2] śakyaṃ vaktuṃ. sahabhū-hetu-nirdeśe tv ayam artha ukta iti na punar ucyate.

sparśād uttarakālaṃ vedanêty apara iti bhadanta-Śrīlātaḥ. *so 'sau trayāṇāṃ saṃnipātaḥ sparśa* iti. yo 'yaṃ janaka-janita-bhāvaḥ. *vedanā tṛtīye kṣaṇe* iti. indriyârtha-kṣaṇaḥ prathamaḥ vijñānôtpatti-kṣaṇo dvitīyo vedanôtpatti-kṣaṇas tṛtīya iti. *na sarvatra vijñāne vedanā prāpnotî*ti. vijñāna-kṣaṇe dvitīye vedanāyā abhāvāt. *na ca sarva-vijñānaṃ sparśaḥ*. vedanā-kṣaṇe tṛtīye vijñānaṃ na sparśaḥ. pūrva-dvitīya-kṣaṇayoḥ sparśa eva vidhīyate. *pūrva-sparśa-hetukā hy uttara-sparśe vedanā*. yo 'yam idānīṃ dvitīyaḥ kṣaṇaḥ sparśa-bhāvenôktaḥ. tatra *pūrva-sparśa-hetukā* prathama-kṣaṇa-[Tib. 297ᵇ]vijñāna-hetukā *vedanôtpadyate*. tat-sparśa-pūrvikā 'py anyasminn ity evaṃ *sarvatra* vijñāne *vedanā prāpnoti*. sarvaṃ ca vijñānaṃ sparśa iti. te ca sparśāḥ sa-vedanakā iti *bhinn'ālambanayor* iti vistaraḥ. bhinnam ālambanam anayoḥ. tau *bhinn'ālambanau*. pūrvasya rūpam ālambanam uttarasya śabdaḥ tayor *bhinn'ālambanayoḥ pūrva-sparśa-hetukā* rūp'ālambana-sparśa-hetukā *uttaratra sparśe* śabd'ālambane *yad vedanôtpadyate*. ity etad ayuktaṃ. kathaṃ hi nāmêti doṣam āviṣkaroti. *anya-jātīy'ālambana-sparśa-saṃbhūtā* rūpa-prakār'*ālambanāt sparśāt saṃbhūtā vedanā any'ālambanā bhaviṣyati. śabd'ālaṃbanā bhaviṣyati*. vidhura-kāraṇatvāt kāryasyâsaṃbhāvanā. yadā hi rūp'ālambanāt sparśāt saṃbhūtā vedanā rūp'ālambanâiva vedanā bhaviṣyati. tadā pūrva-sparśa-hetukôttaratra sparśe vedanêti yuktaṃ. yadā tu rūp'ā-

[1] Kārikā II, 51ᵇ. [2] 論六 4ᵇ³.

lambanāt sparśāc chabd'ālambanā vedanôtpadyate. tadā *katham etad yokṣyate.* kāraṇânurūpaṃ hi loke kāryaṃ dṛśyate. atha mataṃ rūp'ālambanāt sparśāt saṃbhūtā vedanā śabd'ālambana-sparśa-saṃprayuktā 'pi rūp'ālambanā bhavatîti. ata idam āha. *yena vā cittena saṃprayuktā. tato bhinn'ālambanê*ti. tataḥ śabd'ālambanāc cittād *bhinn'ālambanā.* [Tib. 298ᵃ] yata utpannā rūp'ālambanā. tena samālambanêty arthaḥ. kathaṃ câsau tena saṃprayuktêty ucyate. samaṃ prayuktā hi saṃprayuktā. yady abhinn'āśrayatvāt kathaṃ śrotr'āśrayôtpannā satī rūp'ālambanā bhaviṣyati. kathaṃ na bhaviṣyati. citta-caittānām āśrayeṇâlka-viṣaya-pravṛttatvāt. tasmād anyatar'ālambanatve 'pi vedanāyā doṣaḥ. sa doṣaḥ pradarśyate. yadi tāvad rūp'ālambanāt sparśād utpannā vedanā śabd'ādy-ālambanântaraṃ ālambate. sa rūp'ālambanaḥ sparśaḥ sukha-vedanīyo yāvad aduḥkhâsukha-vedanīya iti na prāpnoti. ek'ālambanayā tu vedanayā tathā nirdeśo yukta iti. *astu tarhî*ti vistaraḥ. yady evaṃ doṣo '*stu tarhi. tasmiṃ kāle.* kasmiṃ kāle. śabd'ālaṃbana-kāle. *sparśa-bhūtaṃ vijñānam avedanakaṃ. tasmāc ca* śabd'ālambanād *yat pūrvaṃ vijñānaṃ savedanakaṃ tan na sparśaḥ.* evaṃ hi nirdoṣaṃ bhavatîti. anyathā hi yadi pūrvôtpannaṃ savedanakaṃ vijñānaṃ sparśaḥ syāt. tadâivaṃ sparśa-pratyayā vedanêti yathôkto doṣaḥ syāt. punaḥ kāraṇaṃ. kiṃcid vijñānam avedanakaṃ.[1] kiṃcic ca na sparśaḥ. *pratyaya-vaidhuryāt.* vidhurā hi pratyayā vipratibandhenâvasthitāḥ. na hi sarvaḥ samanaṃtara-pratyayo vedanā-pratyayaṃ sparśa-bhūtaṃ vijñānaṃ [Tib. 298ᵇ] janayituṃ samartha iti. tad evaṃ tasya bhinn'ālambanaṃ vijñānam ekântenâvedanakaṃ.[1] tad-utpādakaṃ câsparśa-bhūtaṃ. yadi tu rūp'ālambanāc cakṣur-vijñānād anantaraṃ rūp'ālambanam eva cakṣur-vijñānam[2] utpadyate. mano-vijñānaṃ vā.[3] tat savedanakaṃ pūrvôtpannaṃ[4] sparśa iti. *evaṃ satî*ti. *mahābhūmika-niyamo bhidyata* iti. sparśa-vedanayoḥ paryāyeṇa niyamāt. *tisrā bhūmaya* iti. *savitarkā savicārā* kāmadhātuḥ prathamaṃ ca dhyānam. *avitarkā vicāra-mātrā* dhyānântaram. *avitarkā avicārā* dvitīyād dhyānāt prabhṛti yāvad bhavâgraṃ. *kuśalā bhūmiḥ* kuśalā dharmāḥ. evam *akuśalā avyākṛtāḥ. śaikṣī bhūmiḥ* śaikṣasyânāsravā dharmāḥ. *aśaikṣī* aśaikṣasyânāsravā dharmāḥ. *nâivaśaikṣī-nâśaikṣī bhūmiḥ* s'āravā dharmāḥ. asaṃskṛtā iha nôcyante. caitta-sambandhāt. *tad ya etasyām* iti vistaraḥ. *tad* iti vākyôpanyāse. *ya* iti *ye* caitasikāḥ. *etasyāṃ* sarvasyāṃ *bhūmāv* iti. savitarka-savicārāyāṃ bhūmau. yāvan nâivaśaikṣī-nâśaikṣyāṃ bhūmau. *te mahābhūmikāḥ* vedanā-cetan'ādayo yathôktāḥ.

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[1] °vedakam C. [2] °m evam MSS. [3] om. MSS.; ḥam=vā. [4] Tib. adds: mi-gi rnam-par śes-pa=cakṣur-vijñānam.

ye kuśalāyām eva bhūmau. [Tib. 299ᵃ] *te kuśala-mahābhūmikāḥ* śraddh'ādayaḥ. *ye kliṣṭāyām eva. te kleśa-mahābhūmikāḥ.* avidy'ādayo yathôktā eva. *te punar yathāsaṃbhavam* iti vistaraḥ. *te punar* mahābhūmik'ādayaḥ. ye yasyāṃ *saṃ-bhavanti.* te tasyāṃ *paryāyeṇa. na tu* sarve *yugapat. ity apare.* tad-yathā vedanā sarvāsu bhūmiṣu bhavaty api na yugapat saṃjñā-cetanā-sparśa-manas-kār'ādibhir bhavati. tathā sparśo vedan'ādibhiḥ. tathā kuśalāyāṃ vitark'ādaya ity-evam-ādikaṃ. apare punar evaṃ vyācakṣate. yathā Paṃcaskaṃdhake likhi-taṃ. tathêdaṃ grahītavyam iti. tad-yathā chandaḥ katamaḥ. abhipreta-vastuny abhilāṣaḥ. anabhiprete nâsti chanda ity abhiprāyaḥ. adhimokṣaḥ katamaḥ. niścite vastuni tathâîvâvadhāraṇaṃ. smṛtiḥ katamā. saṃstute vastuny asaṃ-pramoṣaḥ. cetaso 'bhilapanatā. samādhiḥ katamaḥ. upaparīkṣye vastuni citta-syâikâgratā. prajñā katamā. tatrâîva pravicayo yogâyoga-vihito 'nyathā cêty evam-ādiḥ Paṃcaskaṃdhaka-grantho[1] draṣṭavyaḥ. tatra[2] hy uktaṃ paṃca sar-vatragāḥ. vedanā-saṃjñā-sparśa-manaskāra-cetanāḥ. paṃca pratiniyata-viṣayāḥ. chandâdhimokṣa-smṛti-samādhi-prajñā [Tib. 299ᵇ] ity evam-ādi. *akuśala-mahābhū-mikās tu pāṭha-prasaṃgen' āsaṃhitā* iti. sūtr'ādiṣu pāṭhāt. kuśalam akuśalam avyākṛtam ity evaṃ *pāṭha-prasaṃgen' āsaṃhitāḥ.* adhyāropitāḥ paścād ity arthaḥ. *pūrvaṃ na paṭhyaṃte sma.* Prakaraṇa-pāde mahābhūmikāḥ kuśala-mahābhūmi-kāḥ kleśa-mahābhūmikāḥ parītta-kleśa-mahābhūmikāś cêti[3] caturvidhā paṭhyante. *saha-jātā ity ucyante. na sparśa-saha-jātā* iti. aviśeṣitatvād ete vedan'ādayaḥ para-spara-*sahajātāḥ. na* tu *sparśenê*ty artha[4]-parigraheṇa parihartavyaṃ sūtram ity arthaḥ. *maitrī-sahagatam* iti. ayaṃ *saha*-śabdo nâvaśyaṃ yugapad-bhāve sam-anaṃtare 'pi dṛṣṭaḥ. na hi maitryāḥ smṛti-saṃbodhy-aṃgasya ca samavadhānam asti. maitryā ekânta-s'āsravatvāt. smṛti-saṃbodhy-aṃgasya câikântânāsravatvāt. *tasmād ajñāpakam etat. saṃsṛṣṭā* iti. sahôtpannā ity abhiprāyaḥ. *tatra hi sūtra* iti. yatrâîvôktaṃ. *yā vedanā yā cetanā yā ca saṃjñêti* vistareṇa. tatra sūtra ity arthaḥ. *tan na vijñāyata* iti vistaraḥ. *kiṃ tāvad* ayam eṣāṃ vedan'ādīnāṃ *ālambana-niyamaḥ* ālambane niyamaḥ. yad ev' ālambanaṃ vedayate. tad eva cetayate[5] yāvad vijñānaṃ *vijānātî*ti. [Tib. 300ᵃ] *ut' āho kṣaṇa-niyamaḥ* yasminn eva kṣaṇe vedayate. tasminn eva yāvad vijānātîti. vayaṃ brūmaḥ. ālambana-niyamo 'yam iti. tasmān na sūtra-virodha ity abhiprāyaḥ. Ācārya āha. ta-trâîva sūtre *āyur-uṣmaṇoḥ sāhabhāvye saṃsṛṣṭa-vacanāt siddhaḥ kṣaṇa-niyama* iti. āyur uṣmā ca saṃsṛṣṭau. imau dharmau na visaṃsṛṣṭāv iti. āyur-uṣmaṇoḥ

[1] 大乘五蘊論 (來九 98ᵇ⁹⁻¹¹.) [2] ibid. (來九 98ᵇ⁴⁻⁶). [3] 品類足論第二 (冬十 18ᵇ².)
[4] arthaḥ MSS. but P. [5] om. Tib.

sahôtpannatôktā bhavati. tayor anālambanatvāt. tad evaṃ sādhitaṃ bhavati. avaśyaṃ sahôtpannāni vedanā-saṃjñā-cetanā-vijñānāni. tatra sūtre saṃsṛṣṭa-vacanenôktatvāt. āyur-uṣmavad iti. *tat katham* iti vistaraḥ. *tat kathaṃ vijñā-naṃ câsti. na ca trayāṇām* indriya-viṣaya-vijñānānāṃ *saṃnipātaḥ*. tasmād avaśyaṃ vijñānâstitve saṃnipāto 'bhyupagantavyaḥ. saṃnipātaś ca te sparśa iti. tenêdaṃ te virudhyate. na sarva-vijñānaṃ sparśa iti. *saṃnipāto vā na sparśa* iti. *punaḥ-saṃdhi-karaṇaṃ câtra draṣṭavyam* iti. pūrvatrâsiddham iti[1] sa-kāra-lopasyâsiddhatvād guṇo na prāpnoti. parihāras tu. īṣad-arthe 'yaṃ nañ draṣṭ-avyaḥ. īṣat-siddham asiddham ity ataḥ siddhatvāt sa-kāra-lopasya guṇo bhavati. sâiṣa dāśarathī Rāma iti yathā.

(32^{cd}) *ṣaṭ saumanasyôpavicārā* iti vistaraḥ. cakṣuṣā rūpāṇi dṛṣṭvā saumanas-sya-sthānīyāni rūpāṇy upavicarati. śrotreṇa śabdān śrutvā saumanasya-sthānīyāṃ śabdān upavicarati. evaṃ yāvan manasā dharmān vijñāya saumanasya-sthānīyān [Tib. 300^{b}] dharmān upavicarati. evaṃ cakṣuṣā rūpāṇi dṛṣṭvā *daur-manasya*-sthānīyāny *upekṣā*-sthānīyāni cêti vistareṇa yojyaṃ. *trayo bhaviṣyantî* ti. *saumanasya-daurmanasyôpekṣā*-svabhāva-traividhyāt. *eka* iti. *mano-vijñāna*-mātra-*saṃprayogāt. ṣaḍ* iti. *rūp'ādi-viśaya-ṣaṭka*-bhedāt. *tribhir api sthāpanê* ti. yad vedanā-dravyaṃ mano-vijñāna-mātra-saṃprayuktam ekaṃ. tat saumanasy'ādi-svabhāva-traya-bhedāt tridhā bhidyate. tat punaḥ pratyekaṃ viṣaya-ṣaṭka-bhedāt ṣoḍhā bhidyate. ity *aṣṭādaśa* bhavaṃti. svabhāva-vyavasthāpanāyām asatyāṃ saumanasya-dauamrnasyôpekṣôpavicārā iti na syāt. saṃprayoga-vyavasthāpanā-yām asatyāṃ manôpavicārā ity eva na syāt. aṣṭādaśa-vyatiriktāś ca syuḥ. rūp'ādi-viṣaya-ṣaṭk'ālambana-vyavasthāpanāyām.asatyāṃ pratyekaṃ saumanasy'ādi-ṣodhā-bhedenâṣṭādaśa manôpavicārā iti na syāt. tasmāt tribhir api vyavasthāpanêti siddhaṃ. *asaṃbhinn'ālambanā* iti. asaṃmiśr'*ālambanāḥ*. *trayo dharmôpavicārā ubhayathê* ti. ye rūp'ādi-viṣaya-paṃcaka-vyatirikta-dharm'ālambanāḥ. te dhar-môpavicārā asaṃbhinn'ālambanāḥ. ye tu rūp'ādīnāṃ ṣaṇṇāṃ viṣayāṇāṃ dvau trīn [Tib. 301^{a}] yāvat ṣaḍ api viṣayān ālambante. te saṃbhinn'ālambanāḥ.

manaḥ kilê ti. *kila*-śabdaḥ para-mata-dyotakaḥ. *manaḥ kila pratīty'* āśritya *viṣayān upavicaranty* ālambanta ity arthaḥ. *upavicārayantî* ti pravartayanti. katham ity āha. *vedanā-vaśena manaso viṣayeṣu punaḥ-punar vicāraṇād* iti punaḥ-punar ity upa-śabdasyârthaḥ.

nâpy upavicārikê ti. asantīrikêty arthaḥ. *ayoga* ity asaṃbhavaḥ. yadi mana ev' āśritā vedanā manôpavicāraḥ. *tṛtīye dhyāne* yat *sukhaṃ*. tan mana ev'

[1] Pāṇini 8, 2, 1.

āśritaṃ. na cakśur-indriy'ādy-āśritam iti. *tasya kasmān* manôpavicāreṣv *agra-haṇaṃ. āditaḥ kilê*ti viṣtaraḥ. ādāv *āditaḥ. kilê ti* para-mate. *kāma-dhātau mano-bhūmikaṃ sukhaṃ nâsti.* tasmān na tan manôpavicāraḥ. ataḥ paścād api tṛtīye dhyāne sukhêndriyasya mana-āśritatve 'pi manôpavicāreṣv agrahaṇaṃ. yathā saumanasyôpavicārasya pratidvaṃdvena daurmanasyôpavicāraḥ. *nâ*vaṃ. sukhôpavicārasya *pratidvaṃdvena duḥkhôpavicāro 'sti.* mano-vijñānânāśritatvād duḥkhasya. ataḥ sarvatra tat sukhaṃ na manopavicāra iti.

*saumanasya-sthānīyānî*ti. saumanasya-janakāni. *paṃcê*ti viṣtaraḥ. [Tib. 301ᵇ] *paṃcabhir vijñāna*-kāyair *abhinirhṛtatvam* utpāditatvam *abhisaṃdhāya* cetasikṛtvā *etad uktaṃ cakṣuṣā rūpāṇî*ti viṣtareṇa. *mano-bhūmikās tv ete. tad-yathā aśubhā. cakṣur-vijñānâbhinirhṛtā ca* pūrvaṃ vinīlak'ādi-darśanāt. *mano-bhūmikā ca* samāhitatvāt. *api tv* iti. cakṣuṣā rūpāṇi *dṛṣṭvā yāvat* kāyena spraṣṭavyāni *spṛṣṭvêti vacanād acodyam etat.* yadi cakṣuṣā rūpāṇi paśyan saumanasya-sthānīyāni rūpāṇy upavicaratîty[1] uktaṃ syāt. yāvat kāyena spraṣṭavyāni spṛśann iti. syāc codyaṃ. na tv evam uktam ity acodyam evâitat. *yo 'py adṛṣṭvê*ti viṣtaraḥ. *yo 'pi* śrutvā parato manasô*pavicaraty* ālambate. *te 'pi* tasya *manôpavicārāḥ. itarathā hî*ti viṣtaraḥ. *rūpa-dhātv-ālambanā rūp'ādy-upavicārā na syuḥ.* kāma-dhātûpapannena rūpâvacarāṇāṃ rūp'ādīnām apratyakṣīkṛtatvāt. *kāma-dhātv-ālambanāś* ca *gandha-rasa-spraṣṭavyôpavicārā rūpa-dhātûpapannasya na syuḥ.* tasya gaṃdh'ādīnām aviṣayatvāt. *yathā tu vyaktataraṃ. tathôktam* iti. pratyakṣīkṛta-rūp'ādy-ālambanānāṃ manôpavicārāṇāṃ vyaktataratvāt. *yo 'pi rūpāṇi dṛṣṭvā* tat-saha-carāṃ chandān *upavicarati. so 'pi tasya manôpavicāraḥ. . yathā tv anākulaṃ. tathôktaṃ.* kathaṃ cânākulam ity āha. *indriyârtha*-[Tib. 302ᵃ] *vyavacchedata* iti. cakṣur-ādîndriya-vyavacchedena. rūp'ādy-artha-vyavacchedena côktam iti. anyathā hy ākulaṃ syāt. cakṣuṣā rūpāṇi dṛṣṭvā saumanasya-sthānīyāṃ chandān upavicaratîty evam-ādi.

*asti saṃtānaṃ niyamyê*ti. kasyacit sattvasya saṃtānam avekṣya. yad asya kiṃcit-saumanasya-sthānīyam eva. yāvad upekṣā-sthānīyam eva. *na tv ālambanaṃ.* kiṃ. niyamya. kiṃ-kāraṇaṃ. tad eva hy ālambanaṃ kasyacit saumanasya-sthānīyaṃ. kasyacin nêti.

(33–35ᵃᵇ) *evaṃ yāvad ārūpya-pratisaṃyuktā* iti. kati rūpa-pratisaṃyuktāḥ. teṣāṃ ca kati kim-ālambanāḥ. katy ārūpya-pratisaṃyuktāḥ. teṣāṃ ca kati kim-ālambanā iti.

kāme sv'ālambanāḥ sarva

[1] upavicārī vicarat° MSS. & P. ñe-bar rgyuḥo śes-bya-ba.

iti. *kāme* kāmâvacarāṇāṃ manôpavicārāḥ *sarve 'ṣṭādaśa santi. sa eva ca* kāma-dhātuḥ teṣāṃ *sarveṣām ālambanaṃ*. svo dhātur ālambanam eṣām iti *sv'ālam-banā* iti kārikā-pada-vigrahaḥ

rūpī dvādaśa-gocara

iti. *rūpī dhātuḥ* kāmâvacarāṇāṃ *dvādaśānāṃ manôpavicārāṇāṃ gocaraḥ. ṣaḍ gandha-rasôpavicārān apāsyê*ti. dvau gandha-rasāv ālambanau saumanasyôpavi-cārau hitvā dvau gandha-ras'ālambanau daurmanasyôpavicārau hitvā dvau tad-ālambanāv eva côpekṣôpavicārau hitvêti. [Tib. 302^{b}] kasmāt. *tatra* rūpa-dhātau *tayor* gandha-rasayor *abhāvāt.*

vinā gandha-rasa-ghrāṇa-jihvā-vijñāna-dhātubhir

iti[1] vacanāt.

trayāṇām uttara

iti. *trayāṇāṃ* saumanasya-daurmanasyôpekṣā-*dharmôpavicārāṇāṃ* kāmâvacarāṇām *uttaro* dhātur *ārūpya-dhātur ālambanaṃ. tatra rūp'ādy-abhāvāt.*

*dhyāna-dvaye dvādaśê*ti.

daurmanasyôpavicārāṇāṃ ṣaṇṇāṃ abhāvāt.

svo 'ṣṭ'ālambanam

iti. aṣṭānām ālambanam *aṣṭ'ālambanaṃ. gandha-rasôpavicārāṃś caturo hitvê*ti. saumanasyôpekṣôpavicārau gandh'ālambanau dvau ras'ālambanau ca dvau hitvêty arthaḥ. tatra tayor abhāvāt.

ārūpyā dvayor

iti. saumanasyôpekṣā-*dharmôpavicārayoḥ* prathama-dvitīya-dhyāna-bhūmikayor *ārūpya-dhātur ālambanaṃ*. rūp'ādy-abhāvāt. *ṣaḍ upekṣôpavicārā eva santi nâ-nya* iti. rūpa-śabda-gandha-rasa-spraṣṭavya-dharm'ālambanā *upekṣôpavicārā eva santi*. saumanasyôpavicārāṇām api tṛtīye caturthe câbhāvāt. gandha-ras'ālam-banau tu tatra kāmâvacara-gandha-ras'ālambanāv ity avagantavyaṃ.

tatra catvāra iti. ākāś'ānaṃty'āyatana-sāmantak'ānantarya-mārgasya caturtha-dhyān'ālambanatvāt. *tatra ca rūpa-śabda-spraṣṭavya-dharma*-sadbhāvāt. *yeṣāṃ tad vyavacchinn'ālambanam astî*ti. *yeṣām* ācāryāṇāṃ matena *tad* ākāś'ānaṃty'ā-yatana-[Tib. 303^{a}] sāmaṃtakaṃ *vyavacchinn'ālambanaṃ* pṛthak-pṛthag rūp'ādy-ālambanam asamast'ālambanam ity arthaḥ. audārik'ādibhir ākārais tac caturtha-dhyānam ālambata iti ekeṣām ācāryāṇāṃ matam. *yeṣām* ācāryāṇāṃ *matena paripiṇḍit'ālambanam* eva tad ākāś'ānaṃty'āyatana-sāmantakaṃ caturtha-dhyāna-bhūmika-skandha-paṃcak'ālambanam iti mataṃ. teṣām ācāryāṇāṃ. *tatrâika eva*

[1] Kārikā I, 30^{c}.

saṃmiśr'ālambano dharmôpavicāra iti.

eka ūrdhva-ga

iti. keṣāṃ pakṣe. yeṣāṃ

catvāro 'rūpi-sāmanta

iti pakṣaḥ. *na hi maulānām* iti vistaraḥ. *maulānām ārūpyāṇām adharo dhātur n' ālambanam* adhara-bhūmikaṃ s'āsravaṃ vastu n' ālambanam ity arthaḥ. *paścāt pravedayiṣyāmî*ti.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti.[1]

(35c) *prathamê*ti vistaraḥ. *prathama-dvitīya-dhyāna-bhūmikair aṣṭābhiḥ samanvāgataḥ tṛtīya-caturtha-dhyāna*-bhūmikaiś *caturbhiḥ*. katamair ity āha. *kliṣṭaiḥ. gandha-ras'ālaṃbanān paryudasya.* tatra gandha-rasâbhāvāt. kathaṃ. prathama-dvitīyayor dhyānayor dvādaśôpavicārāḥ santîty[2] uktaṃ. saumanasyôpekṣôpavicārāṇāṃ ṣaḍ-viṣay'ālambana-vyavasthāpanāt. tatra sva-bhūmy-ālambanā rūpa-śabda-spraṣṭavya-dharm'ālambanāḥ saumanasyôpavicārāś catvāraḥ kliṣṭāḥ. ye côpekṣôpavicārāḥ kliṣṭā eva catvāraḥ. taiḥ kāma-dhātûpapanno rūpâvacara-kuśalâlābhī [Tib. 303b] samanvāgataḥ. adhara-bhūmy-upapanno hy ūrdhva-bhūmikaiḥ kliṣṭaiḥ samanvāgato bhavati. na tu viśiṣṭaiś caturbhir gandha-ras'ālambanaiḥ. teṣām akliṣṭatvāt. rūpâvacara-kuśalâlābhitvāt ca. nâsty akliṣṭa-rūpâvacara-dharma-lābha iti. na taiḥ samanvāgataḥ. tṛtīya-caturtha-dhyāna-bhūmikā api ṣaḍ evôpekṣôpavicārā uktāḥ.[3] teṣāṃ ye sva-bhūmy-ālambanāḥ kliṣṭāḥ. taiḥ samanvāgatas tathā. yau tu gaṃdha-ras'ālambanau. na tau kliṣṭau. ataḥ pūrvôktenâiva nyāyena na tābhyāṃ samanvāgataḥ. *kliṣṭenâivê*ti. nâkliṣṭena kuśalasyâbhāvāt. *lābhī rūpâvacarasyê*ti vistaraḥ. kāma-dhātûpapanna eva *lābhī rūpâvacarasya* kuśalasya *cittasyânāgamya-saṃgṛhītasyâvītarāgaḥ kāma-dhātoḥ sarvaiḥ* kāmâvacarair aṣṭādaśabhir api *samanvāgataḥ. prathama-dhyāna-bhūmikair daśabhir* iti. kathaṃ daśabhir ity āha. *saumanasyôpavicāraiḥ kliṣṭair gaṃdha-ras'ālambanāv apāsyê*ti. saumanasyôpavicārāḥ sāmaṃtakeṣu na bhavaṃti. sāmantakānām upekṣêndriya-saṃprayogitvāt. ato maula-saṃgṛhītair eva saumanasyôpavicāraiḥ kliṣṭaiḥ sva-bhūmy-ālambanaiś caturbhiḥ. *samanvāgataḥ. na tu gandha-ras'ālambanābhyāṃ.* maula-kuśalâlābhenâkliṣṭa-lābhâbhāvāt. na hi kliṣṭaṃ dhyānam adhar'ālambanam asti. *ṣaḍbhir upekṣôpavicārair anāgamya-bhūmikair* iti. atrâviśeṣâbhidhānād upekṣôpavicāraiḥ [Tib. 304a] kliṣṭair api caturbhiḥ samanvāgataḥ sāmantaka-saṃgṛhītaiḥ. ṣaḍbhiś côpekṣôpavicāraiḥ kuśalaiḥ

[1] Kārikā VIII, 21cd. [2] 論十 9b3. [3] 論十 9b4,5.

kāma-dhātv-ālambanaiḥ sva-bhūmy-ālambanair api. *dvitīya-tṛtīya-caturtha-dhyān'ārūpya-jaiḥ pūrvavad* iti. kathaṃ. sa eva kāma-dhātāv upapanno lābhī rūpâvacarasya kuśalasya cittasyâvītarāgo dvitīya-dhyāna-bhūmikair aṣṭābhiḥ. yair eva. alābhī gandha-ras'ālambanān apāsya. trtīya-caturtha-dhyāna-bhūmikaiś caturbhiḥ kliṣṭair eva. gandha-ras'ālambanau paryudasya. ārūpyâvacareṇâikena kliṣṭenâiva. *anayā vartanyā* mārgeṇa *śeṣam anugantavyaṃ*. kathaṃ. prathama-dhyānôpapanno dvitīya-dhyāna-bhūmikasya kuśalasya cittasyâlābhī prathama-dhyāna-bhūmikaiḥ sarvaiḥ samanvāgataḥ. dvitīya-dhyāna-bhūmikaiḥ kliṣṭair aṣṭābhiḥ. tṛtīya-caturtha-dhyān'ārūpya-jaiḥ pūrvavat. lābhī dvitīya-dhyāna-bhūmikasya kuśala-cittasya tad-bhūmy-avītarāgaḥ sarvaiḥ prathama-dhyāna-bhūmikaiḥ. dvitīya-dhyāna-bhūmikair aṣṭābhiḥ. caturbhiḥ saumanasyôpavicāraiḥ kliṣṭaiḥ. gandha-ras'ālambanāv apāsya. caturbhiś côpekṣôpavicārair dvitīya-dhyāna-sāmantaka-saṃgṛhītaiḥ. tṛtīya-dhyāna-bhūmikais caturbhiḥ kliṣṭaiḥ. gandha-ras'ālambanau paryudasya. evaṃ caturtha-dhyāna-bhūmikaiḥ. ārūpyâvacareṇâikena kliṣṭenâiva. dvitīya-dhyānôpapannas tṛtīya-dhyāna-bhūmikasya kuśalasya cittasyâlābhī [Tib. 304ᵇ] dvitīya-dhyāna-bhūmikaiḥ sarvaiḥ samanvāgataḥ. tṛtīya-dhyāna-bhūmikaiś caturbhiḥ kliṣṭaiḥ. caturtha-dhyān'ārūpya-jaiḥ pūrvavat. lābhī tṛtīya-dhyāna-bhūmikasya kuśala-cittasya tad-bhūmy-avītarāgaḥ sarvair dvitīya-dhyāna-bhūmikaiḥ. tṛtīya-dhyāna-bhūmikaiś caturbhir upekṣôpavicāraiḥ kliṣṭair gandha-ras'ālambanāv apāsya. caturbhiś côpekṣôpavicārais tṛtīya-dhyāna-sāmantaka-saṃgṛhītaiḥ. caturtha-dhyān'ārūpya-jaiḥ pūrvavat. eṣā dik. anayā diśā tṛtīy'ādiṣv api dhyāneṣûpapannasya sva-bhūmy-ūrdhva-bhumikair upekṣôpavicārair eva kliṣṭaiḥ kuśalaiś ca samanvāgamo yathāsaṃbhavaṃ yojyaḥ. *upekṣā-dharmôpavicāreṇê*ti. *kāmâvacarasya nirmāṇa-cittasyô*pekṣā-saṃprayogitvāt.

*apara āhê*ti. ayam eva Śāstra-kāraḥ. *na hi yo yasmād* iti vistaraḥ. *yaḥ* pudgalaḥ *yasmād* rūp'āder *vītarāgaḥ*. *na sa tad* rūp'ādy *ālambanam upavicarati*. [1]katham upavicarati. tatrânunīyate vā. pratihanyate vā. apratisaṃkhyāya vôpekṣata[1] ity evaṃ. yadā 'pratisaṃkhyāyôpekṣate n' ābhujati. tadā 'kuśalatvam. ato 'pratisaṃkhyāyêti viśeṣaṇam. *ataḥ s'āsravā api na sarve*. kiṃ tarhi. *sāṃkleśikāḥ*. saṃkleśe bhavāḥ sāṃkleśikāḥ. saṃkleśânukūlāḥ. *yaiḥ* saumanasy'ādibhir *mano viṣayān upavicarati*. *yeṣāṃ pratipakṣeṇa ṣaṭ sātatā vihārā* iti. *yeṣāṃ* sāṃkleśikānāṃ prativyūhena. satataṃbhavāḥ[2] *sātatāḥ*. *vihārā* yoga-viśeṣā bhavaṃti. te ca *ṣaṭ*. katham ity āha. *cakṣuṣā rūpāṇi dṛṣṭvā nâiva su-manā* [Tib. 305ᵃ] *bhavati*. nânunīyate. *na dur-manā* na pratihanyate. *upekṣako bhavati*

[1]....[1] 論+ 10ᵇ⁵. [2] satate bh° MSS. rtag-tu ḥbyuṅ-ba.

n' ābhujati. kathaṃ n' ābhujati. kim apratisaṃkhyāy' āho svit pratisaṃkhyāyêti. viśeṣayann āha. *smṛtimān saṃprajānann* iti. smṛti-saṃprayuktayā prajñayā pratisamīkṣamāṇa ity arthaḥ. *evaṃ yāvan manasā dharmān vijñāyê*ti. viṣaya-ṣaṭka-bhedāt ṣaṭ sātatā iti. *na hy arhata* iti vistaraḥ. *arhato laukikaṃ kuśalaṃ* s'āsravaṃ *dharm'ālambanaṃ* dharm'āyatan'ālambanam adhigama-dharm'ālaṃbanaṃ vā *saumanasyam asti*. tasya hi buddha-sāṃtānikāṃ guṇān saṃmukhīkurvataḥ kuśalam saumanasyam utpadyate. na tasyâiṣa pratiṣedho yujyate. kasya tarhi. *yat tu tat-sāṃkleśikaṃ* manasa *upavicāra-bhūtaṃ. tasyâiṣa pratiṣedho lakṣyate*. tasmāt s'āsravā api na sarve saumanasy'ādaya upavicārā iti. atra bhadant Ânaṃtavarmā āha. ayuktam etat. kasmāt. sūtre 'nyathā-nirdeśāt. sūtre hi Bhagavatā na sāṃkleśikā evôpavicārā[1] uktāḥ. evaṃ hy āha. tatra bhikṣavo ya ime ṣaṭ saumanasyôpavicārāḥ. tān āśritya tān pratiṣṭhāya.[2] ya ime ṣaṭ saumanasyôpavicārāḥ. tān prajahīta. tatra bhikṣavo ya ime ṣaḍ upekṣôpavicārāḥ. tān āśritya tān pratiṣṭhāya.[2] ya ime ṣaḍ upekṣôpavicārāḥ. tān prajahīta. dve bhikṣavo upekṣe. nānātva-saṃniśritā ekatva-saṃniśritā ca. tatra bhikṣavo yêyam ekatva-saṃniśritā upekṣā. tām āśritya tām adhiṣṭhāya. yêyaṃ nānātva-saṃniśritā upekṣā. tāṃ [Tib. 305ᵇ] prajahītêti. etasmāt sūtrāj jñāyate. na sāṃkleśikā eva saumanasy'ādaya upavicārā iti. tad [3]etad ajñāpakaṃ.[3] prahāṇa-vacane 'pi sāṃkleśikatvâvinivṛtteḥ. na hîtareṇêtarasya saṃniśraya-prahāṇa-vacane 'pi saty eṣāṃ manôpavicārāṇāṃ sāṃkleśikatvaṃ vinivartate. anyathā-saṃbhavāt. evaṃ āha. mānaṃ niśritya māna eva prahātavya iti. na tu jātu kvacin māno vyavadānikaḥ saṃbhavati. tasmāt kleśānāṃ paraspara-virodhena vṛtter [4]vṛtty-antarasya[4] cāpekṣayā guṇavattvāt. guru-lāghavaṃ abhisaṃdhāya sūtre vacanād adoṣaḥ. nand'ādayo 'tra nidarśanaṃ. ataś cêtad evaṃ. yad upekṣôpavicārāṇām upekṣôpavicārān eva prahāṇāya saṃniśrayatvena dideśa Bhagavān. dve bhikṣava upekṣe ity-ādi-vacanāt. nanu ca gardh'āśrita-naiṣkramy'āśrita-bhedena ṣaṭtriṃśac chāstṛ-padānîti vacanāt siddham eṣāṃ sāṃkleśika-vyavadānikatvaṃ Vaibhāṣika-matânusārāt. adoṣaḥ. Ācāryasyâpi manôpavicāra-vyatiriktās tatra saumanasy'ādayas saṃti. *punas ta evê*ti vistaraḥ. *ta* evâṣṭādaśôpavicārāḥ kecid bhav'āśritā abhiṣvaṃg'āśritāḥ. kecin naiṣkramy'āśritāḥ. naiṣkramyaṃ niṣkrama-bhāvaḥ saṃkleśāt saṃsāra-duḥkhād vā. *gardha-naiṣkramy'āśrita-bhedena*. dvāv aṣṭādaśakau *ṣaṭtriṃṣac chāstṛ-padāni*. *tad-bhedasya* teṣāṃ manôpavicārāṇāṃ dvidhā-

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[1] °cārikā P. kho-na yid-kyi ñe-bar rgyu-ba=eva manôpavicārā. [2] adhiṣṭh° P. gnaste.
[3]....[3] etaj jñāp° MSS. but P. & de ni khuṅs-su mi ruṅ-ste. [4]....[4] vṛtty-uttar° P. vyakty-uttar° MSS.; ḥjug-pa gṣan-la.

bhedasya *śāstrā* Buddhena *gamitatvād* deśitatvād yathāsūtraṃ.

[Tib. 306ª] (36, 37) *kleśa-karma-vastūnîti prajñāpitam* iti.

kleśās trīṇi dvayaṃ karma sapta vastv

iti[1] vacanāt.

evaṃ karmāṇi vipākôtpattāv iti.[2] āsannaṃ kāraṇam ity adhikṛtaṃ. kleśo 'pi hi kāraṇaṃ vipākasya. tat tu viprakṛṣṭaṃ.

(38) *te ca vyākhyātā* iti.

mṛtyûpapatti-bhavayor antarābhavatîha yaḥ.[3]

sa punar-maraṇāt pūrvam upapatti-kṣaṇāt para[4]

iti. vacanāt *vyākhyātāḥ*. *na paryavasthānaiḥ svataṃtrair* iti. īrṣyā-mātsarya-krodha-mrakṣaiḥ. *svātantryam* eṣām. avidyā-nirmuktair anya-kleśair asaṃprayogāt. avidyā hi sarvatrâiva vidyata iti. na tat-saṃprayogenâsvātantryaṃ. āhrīky'ādibhis tv anya-kleśa-saṃprayuktaiḥ pratisaṃdhi-baṃdho na pratiṣidhyate. *yady api sā 'vasthā mandikê*ti vistaraḥ. *yady api sā* maraṇâvasthā citta-caitta-samudācārasyâpaṭutvāt.

upekṣāyāṃ cyutôdbhavāv

iti[5] vedanā-māndyāt. *yas tu* pudgalo *yatra* kleśe *'bhīkṣṇaṃ* satataṃ *caritaḥ* pravṛttaḥ *āsannaś* ca maraṇa-kālasya pudgalasya. *tadānīṃ* maraṇa-kāle *sa eva kleśaḥ samudācarati* samutthāya mithyā-dṛṣṭy-ādir api. *pūrv'āvedhāt* pūrv'ākṣepāt. pūrvâbhyāsād ity arthaḥ. atha vā yo 'sau tadānīṃ kleśa upatiṣṭhate. tasya pūrvaṃ phala-bhāvena parigrah'āvedhāt ākṣepāt. sa tadānīm upatiṣṭhata iti. *kāma-*

[Tib. 306ᵇ] *rūpa-dhātvor aparisaṃkhyānāt. sarva eva catvāro bhavāḥ santî*ti. traya ev' ārūpyeṣu

ārūpyeṣv eva ca traya

ity avadhāraṇāt. anayor itarayor dhātvor bhava-catuṣṭayaṃ tu jñātaṃ bhavati.

(39–41) *niṣyandâbhāvād* iti. mūtra-purīṣâbhāvād ity arthaḥ. *sūkṣmāṇāṃ vā sūkṣmā* iti. *sūkṣmāṇāṃ sa sūkṣma* āhāraḥ. *bālakā* jāta-mātrāḥ. *sveda-jantuk'ādayo* yūk'ādayaḥ. *ādi*-śabdena garbha-sthāḥ. *kavaḍīkār'āhārāḥ*

kāma

iti. kāma-dhātāv eva kavaḍīkār'āhāra ity avadhāraṇaṃ. kasmād ity āha. *tad-vītarāgāṇāṃ* kavaḍīkār'āhāra-*vītarāgāṇāṃ tatra* rūp'ārūpya-dhātvor *upapatteḥ*. *kavaḍīkṛtyâbhyavaharaṇāt* piṇḍīkṛtya gilanāt kavaḍīkāraḥ.

kavaḍīkṛtyâbhyavaharaṇaṃ punar *mukhena nāsikayā grāsa-vyavacchedād* iti gandha-rasa-spraṣṭavy'āyatanāni sarvāṇy eva kavaḍīkāra ity ukte pṛcchati *chāy'ā-*

[1] Kārikā III, 26ᵇᵈ. [2] °tpattādv N. [3] Kārikā III, 10ª. [4] Kārikā III, 13ᶜᵈ. [5] Kārikā III, 42ᵈ.

tapa-jvālā-prabhāsu teṣāṃ gandh'ādīnāṃ *katham āhāratvaṃ*. na hi tatratyānāṃ gaṃdh'ādīnāṃ kavaḍīkṛtyâbhyavaharaṇam astîti. *bāhulyena kila eṣa nirdeśa* iti. na tatratyānāṃ gandh'ādīnāṃ kavaḍīkāratvam iti pratipadyate. bāhulikas tu *nirdeśaḥ*

kāme try-āyatan'ātmaka

iti. *kila*-śabdaḥ para-matena svâbhiprāyo 'dhikriyate. *yāny api tv* iti vistaraḥ. *yāny api tu nâbhyavahriyaṃte* chāy'ādiṣu *sthitiṃ c' āharaṃti yāpanāṃ c' āharaṃti. tāny api sūkṣma āhāraḥ. snānâbhyaṃgavat.* yathā snānaṃ cābhyaṃgaś ca na kavaḍīkṛtyâbhyavahriyate. āhāraś ca. tadvad iti.

svâkṣa-muktânanugrahād [Tib. 307ᵃ]

iti. *svâkṣasya* svêndriyasya tenâ*nanugrahāt. muktānāṃ* ca. kāma-dhātor anāgāmy-arhatām *ananugrahāt.* na rūp'āyatanam āhāraḥ. *rūp'āyatanaṃ cābhyavahāra-kāla* iti. yasmin kāle antar-mukha-praviṣṭa āhāro bhujyate cakṣur-viṣayâtītaḥ. tasmiṃ kāle *svam indriyaṃ* cakṣur-indriyaṃ *tan-mahābhūtāni ca* tasyêndriyasya. yāni mahābhūtāni āśrayaḥ. tāni *nânugṛhṇāti* tad rūp'āyatanaṃ. *kuta evânyā-nîndriyāṇi* śrotr'ādīny *anugrahīṣyati. aviṣayatvāt.* aviṣayo hi śrotr'ādīnāṃ rūp'āyatanaṃ. dṛśyamānaṃ tarhi bhojana-kāle 'nugrahīṣyatîty ata āha. *yadā 'pi ca dṛśyamāna* iti vistaraḥ. atha katham idaṃ gamyate. *tadā 'pi tad-ālam-banaḥ sukha-vedanīyaḥ sparśa āhāro na rūpam* iti. ata āha. *muktānāṃ* iti vistaraḥ. yadi tad dṛśyamānam āhāra-kṛtyaṃ kuryāt. muktānām *anāgāmy-arhatāṃ* kavaḍīkār'āhāra-vītarāgāṇāṃ *sumanojñam apy āhāraṃ paśyatāṃ anu-grahaṃ* kuryāt. yathā gandha-rasa-spraṣṭavy'āyatanāni indriya-mahābhūtānām anugrahaṃ kurvanty abhyavahāra-kāle. tasmāt tad-ālambanaḥ sukha-vedanīyaḥ sparśa āhāro bhavatîti siddhaṃ.

sparśa-saṃcetanā-vijñā

iti vijñêty ād[1]-antam etat. prajñêti yathā. vijñānam ity arthaḥ. kavaḍīkār'āhāras try-āyatan'ātmakatvāt s'āsrava iti siddhaḥ.

trayas tu

sparś'ādayaḥ s'āsravā anāsravāś ca saṃbhavantîty atas ta eva viśeṣitāḥ

s'āsravā

iti.

na câivam anāsravā dharmā iti. *na câivaṃ* te bhūtānāṃ sthitaye yāpanāyai [Tib. 307ᵇ] sambhavaiṣiṇāṃ cânugrahāyêti. *mano-nirjātatvād* iti. ²nirvṛtter iti na tûpapatteḥ.² mana ity avadhāraṇaṃ. ata eva bravīti. *śukla-śoṇit'ādikaṃ kiṃcid bāhyam anupādāya bhāvād* iti. *ādi*-śabdena kardama-puṣp'ādīnāṃ gra-

[1] āt denotes the long vowel ā ².....² ḥgrub-ciṅ skye-baḥi phyir-ro ṣes-bya-ba yin-no.

haṇaṃ. *upapatty-abhimukhatvāt abhinirvṛttir* iti. upapatty-abhimukhī nirvṛttir janmâsyêti abhinirvṛttiḥ. *savyābādham* iti saduḥkhaṃ. *savyābādham abhinirvartyê*ti. idam atra jñāpakaṃ. *antarābhavo 'bhinirvṛttir* iti. *tathā 'sti pudgala* iti vistaraḥ. asmāt sūtrāc catuṣ-koṭikād abhinirvṛttir antarābhava iti. *asti pudgalo yasyâbhinirvṛtti-saṃyojanaṃ prahīṇaṃ nôpapatti-saṃyojanaṃ.* asti yasyôpapatti-saṃyojanaṃ prahīṇaṃ nâbhinirvṛtti-saṃyojanaṃ. asti yasyâbhinirvṛtti-saṃyojanaṃ ca prahīṇaṃ upapatti-saṃyojanaṃ ca. asti yasya nâivâbhinirvṛtti-saṃyojanaṃ prahīṇaṃ nôpapatti-saṃyojanaṃ. *dvi-dhātu-vītarāgasyê*ti. kāma-rūpa-dhātu-vītarāgasyêti. *anāgāmina* iti viśeṣaṇaṃ. pṛthagjanānāṃ antarābhava-saṃyojanasyâtyantâprahāṇāt. tad dhi bhikṣavaḥ prahīṇaṃ yad āryayā prajñayā prahīṇam iti vacanāt. tasya ca punarbhāvitvāt. tatra *prathamā koṭir dvi-dhātu-vītarāgasyânāgāminaḥ. dvitīyā 'ntarāparinirvāyiṇaḥ. tṛtīyā 'rhataḥ. caturthī tad-anyeṣām* asmad-ādeḥ. [Tib. 308ª] pṛthagjanasya āryasya câvītarāgasya kāma-dhātu-vītarāgasya rūpa-dhātāv upapadyamānasya cêti. *bhūtā vā 'rhanta* iti. pūrvam evôktaḥ paryāyaḥ. bhūtā utpannāḥ saṃbhavaiṣiṇo 'ntarābhavikā iti. idānīm ayam aparaḥ paryāyaḥ. *bhūtā arhantas* traidhātuka-vītarāgatvāt. *saṃbhavâiṣiṇaḥ sa-tṛṣṇāḥ.* traidhātuke saṃbhavâiṣitvāt.

sthitaya iti. avasthāpanāya. *anugrahāyê*ti. punarbhavāya saṃbhavāyêty arthaḥ.

*sarve 'py ubhayathê*ti. *sarve 'pi* catvāra āhārāḥ. bhūtānāṃ sattvānāṃ sthitaye 'nugrahāya ca. tathā saṃbhavaiṣiṇām iti. yuktaṃ tāvan manaḥ-saṃcetanā karma-svabhāvatvāt. tat-prabhāvitaṃ ca vijñānaṃ bījaṃ. sparśo 'pi tat-saṃprayukto bhavaty anugrahāyêti. kavaḍīkāras tu katham saṃbhavaiṣinām anugrahāyêti. ata ucyate. *kavaḍīkāro 'pi hî*ti vistaraḥ. *tad-rāgiṇām* iti. kavaḍīkāra-*rāgiṇāṃ. punarbhavāya saṃvartata* iti asya jñāpanârtham idaṃ sūtra-padam upanyasyate. *uktaṃ hi Bhagavatê*ti vistaraḥ. tatra *rog'*ādibhiḥ paṃca upādāna-skaṃdhā uktāḥ. *tasya* rogasya *catvāra āhārā mūlaṃ.* mūlaṃ[1] ca hetur iti anena kavaḍīkāro 'pi tad-rāgiṇāṃ punarbhavāya saṃvartata iti siddhaṃ. anye punar *jarā-maraṇasya pratyaya* ity etad evôdāharaṇaṃ bruvate. asmāj janmanaḥ pareṇa jarā-maraṇaṃ vyavasthāpitam ity abhiprāyaḥ. kavaḍīkāro 'pi bhūtānāṃ sattvānām iha-sthitaya iti yuktaṃ pratyakṣatvāt. [Tib. 308ᵇ] tathā sukha-vedanīyaḥ sparśo vijñānaṃ cânugrāhakam ity uktaṃ. atha manaḥ-saṃcetanā katham iti. ata idam ucyate. *manaḥ-saṃcetanā 'pi cê*ti vistaraḥ. ata eva *manaḥ-saṃcetanā*-grahaṇena sparśa-vijñāne api gṛhīte bhavataḥ. tat-saṃprayogitvāt. *pradrutā* iti prasṛtāḥ. *Saṃgītiparyāya* ity Abhidharma-śāstre.

[1] Supplied from Tib. rtsa-ba.

teṣāṃ puṣṭaye sparśa iti. sukha-vedanīyenânugrahāt. yaḥ kaścid vedanā-skaṃdhaḥ saṃjñā-skaṃdhaḥ. sarvaḥ sa sparśaṃ pratītyêti vacanāt. *manaḥ-saṃcetanāyāḥ punarbhavasy' ākṣepa* iti. tasyāḥ karma-svabhāvatvāt. kathaṃ ca punas tayā punarbhava ākṣipyate. tad-utpatti-pratyaya-paraspar'ānukūlyâvasthānāt. *karma-paribhāvitād vijñāna-bījād abhinirvṛttir* iti. *bījād* ivâṃkurasya punarbhavasyôtpāda ity arthaḥ.

yaḥ kavaḍīkāraḥ sa āhāra iti praśne āha. *syāt kavaḍīkāro n' āhāraḥ*. syād āhāro na kavaḍīkāraḥ. syād ubhayaṃ. syān nôbhayam iti *catuṣkoṭikaṃ*. *dvitīyā kotis traya āhārā* iti. manaḥ-saṃcetanā-sparśa-vijñānāni. *caturthī etān ākārān sthāpayitvê*ti. śabdo duḥkha-vedanā-saṃprayuktāś ca sarve citta-caittāḥ. *evaṃ sparś'ādibhir api yathāyogaṃ catuṣkoṭikāni kartavyānî*ti. yaḥ kaścit sparśaḥ. sarvaḥ sa āhāraḥ. syāt sparśo n' āhāra iti catuṣkoṭikaṃ. evaṃ yā kācin manaḥ-saṃcetanā. sarvā sā āhāraḥ. syāt manaḥ-saṃcetanā n' āhāra iti catuṣkoṭikaṃ. tathā [Tib. 309ª] yatkiṃcid vijñānaṃ. sarvaṃ tad āhāraḥ. syād vijñānaṃ n' āhāra iti catuṣkoṭikam. sparśasya tāvat prathamā koṭiḥ. yaṃ sparśaṃ pratītyêndriyāṇām apacayo bhavati. mahābhūtānāṃ ca paribhedaḥ. dvitīyā traya āhārāḥ. tṛtīyā yaṃ sparśaṃ pratītya indriyāṇām upacayo bhavati. mahābhūtānāṃ ca vṛddhiḥ. caturthī etān ākārān sthāpayitvêti. evaṃ yāvad vijñānaṃ catuṣkoṭikaṃ. prathamā koṭiḥ yad vijñānaṃ pratītyêndriyāṇām apacayo bhavati mahābhūtānāṃ paribhedaḥ. dvitīyā koṭis traya āhārāḥ vijñāna-varjyāḥ. tṛtīyā yad vijñānaṃ pratītya indriyāṇām upacayo bhavati. mahābhūtānāṃ ca vṛddhiḥ. caturthy etān ākārān sthāpayitvā.

*syāt sparś'ādīn pratītyê*ti vistareṇa aparaḥ praśnaḥ. *sparś'ādīn* iti *sparśa-cetanā-vijñāna-dharmān* iti evaṃ netavyaṃ. evaṃ ca granthaḥ kartavyaḥ. *syāt sparś'ādīn pratītyêndriyāṇām upacayo bhavati. mahābhūtānāṃ ca vṛddhiḥ. na ca te āhārāḥ. syāt. anya-bhūmikān anāsravāṃś ca.* pratītyêty abhisaṃbaṃdhāt dvitīyā-prayogaḥ. *yo 'pi paribhukta* iti vistaraḥ. kena saṃbandhenêdam uktaṃ. anyabhūmikān anāsravāṃś ca pratītyânāhāra ity ukte 'rthād etad uktaṃ bhavati. svabhūmikān s'āsravāṃ pratītya āhāra iti. *yaṃ cêha paribhukta* iti. kavaḍīkāro *bhoktur bādhām ādadhāti*. sa kim āhāraḥ. *so 'py āhāraḥ. āpāte* bhojana-velāyām *anugrahāt*.

sarvāsu sarvaḥ. evaṃ yonişv iti. kāma-dhātau [Tib. 309ᵇ] paṃcānāṃ gatīnāṃ catasṛṇāṃ ca yonīnāṃ sadbhāvāt. *catuḥkoṭikaṃ bādhyate. Prakaraṇa-granthaś cê*ti. prathame catuṣkoṭike yêyaṃ tṛtīyā koṭiḥ. yaṃ kavaḍīkāraṃ pratītyêndriyāṇām upacayo bhavati. mahābhūtānāṃ ca vṛddhir iti asyā bādhāc catuṣkoṭikaṃ bādhyate. na kevalam upacaya-karaḥ. kiṃ tarhi. apacaya-karo 'pi kavaḍīkār'ā-

hāra iti. Prakaraṇa-granthaś ca kiṃ bādhyate. kīdṛśaḥ Prakaraṇa-grantha iti. tad darśayann āha. *kavaḍīkār'āhāraḥ katamaḥ yam kavaḍīkāraṃ pratītyêndriyāṇām upacayo bhavati vistareṇa yāvad vijñānam* iti. *upacay'āhārâbhisaṃdhivacanād avirodha* iti. *upacay'āhārâ*bhiprāyeṇa catuṣkoṭika-vacanaṃ Prakaraṇa-
5 grantha-vacanaṃ ca. tasmāt. tayor *avirodhaḥ*. yo hy upacayāya. sa mukhyaḥ. *āhāra-lakṣaṇa-prāptatvād* iti. kavaḍīkār'āhāra-lakṣaṇa-prāptatvāt. katham ity āha. *so 'pi hi jighatsāṃ pipāsāṃ ca pratihantuṃ samartha* iti. pradīpt'āyasa-guḍa-lakṣaṇa āhāro jighatsā-pratighāte samarthaḥ. kvathita-tāmra-lakṣaṇaḥ pipāsā-pratighāte iti yojyaṃ.

10 kavaḍīkār'āhāra-prasaṃgenêdam ucyate. *uktaṃ Bhagavatā yaś ca bāhyakānām* iti vistaraḥ. Jaṃbudvīpo *jambu-ṣaṇḍaḥ*. tathā hy uktaṃ Bhagavatā. yāḥ kāścij jambu-ṣaṇḍāt sravaṃtyaḥ. sarvāḥ samudra-nimnāḥ samudra-pravaṇāḥ samudra-prāgbhārā iti. tan-nivāsino *jambu-ṣaṇḍa-gatāḥ*. *kukṣimanto* bhojana-śakty-upetā a-kalal'ādy-avasthā ity abhiprāyaḥ. *tad-etad ayuktam. ekam iti*
15 *vacanād* iti. yadi Jaṃbūdvīpa-nivāsinaḥ kukṣimanto jaṃbu-ṣaṇḍa-[Tib. 310ᵃ] gatā iśyeran. yaś ca jambu-ṣaṇḍa-gatān pṛthagjanān iti vaktavyaṃ syāt. uktaṃ ca yaś câikaṃ jaṃbu-ṣaṇḍa-gatam iti. tasmād ayam artho na ghaṭate. *kaś câtra viśeṣa* iti. kim atr' āścaryaṃ yad bahūṃ bhojayitvā bahu puṇyaṃ syāt. na tv alpīyasaḥ śatamātrān vītarāgān ity arthaḥ. *saṃnikṛṣṭo bodhisattva* iti. āsannâ-
20 bhisambodhiḥ.

bodhisattvaḥ kuto yāvat. yato lakṣaṇa-karma-kṛd
ity[1] abhiprāyaḥ. *na tv iyam anvarthā saṃjñê*ti. nârthânugatā. nârtha-vācakaṃ padam ity arthaḥ. *nâpi paribhāṣitā* artham anapekṣya. *bodhisattva eva tv eṣa jaṃbu-ṣaṇḍa-gata* iti. kṛṣi-grāmakaṃ vyavalokanāya nirgataḥ Sarvârthasiddho
25 bodhisattvo jaṃbū-vṛkṣa-mūle niṣaṇṇaḥ prathamaṃ dhyānam utpāditavān. ata āha. sa hi *pṛthagjanaḥ kāma-vairāgya-sambandhenê*ti. sa câpi hi bodhisattvaḥ pṛthagjanaḥ kāma-vītarāgaś ca. bāhyakāś ca tathâiva kāma-vītarāgāḥ pṛthagjanāś ca. anena sambandhena tebhyo bāhyakebhyo bahutareṇa dāna-phaleṇa *viśiṣyamāṇa* ity evaṃ uktaḥ. sa tebhyo bāhyakebhyo 'nantebhyo[2] *viśiṣyamāṇo*
30 bodhisattvāya câmeyā anāryebhyo 'pi dakṣiṇā
iti vacanāt. *śata-grahaṇaṃ tu pūrvâdhikārād* iti. tatrâiva sūtre śatâdhikāro 'dhikṛtaḥ. yaś ca tiryag-yoni-gatānāṃ śatāya dānaṃ dadyāt. yaś câikasmai duḥśīlāya manuṣya-bhūtāya [Tib. 310ᵇ] dānaṃ dadyāt. tataḥ śata-guṇo vipākaḥ

[1] Kārikā IV, 110ᵃᵇ. [2]....[2] om. MSS., restored from Tib. as Poussin. khyad-par-du ḥphags-pas de skad-du gsuṅs-so.....de ni phyi-rol-pa de-dag mthaḥ-yas.

pratikāṃkṣitavyaḥ. yāvad yaś ca bāhyakānām iti vistaraḥ. *itthaṃ cêtad evam* iti. *itthaṃ cêtad evaṃ* bodhisattva eva tv eṣa jambu-ṣaṇḍo niṣaṃṇo yujyata iti. *yad enaṃ* bodhisattvam *apāsya. bāhyakebhya eva srotaāpatti-phala-pratipannakaṃ viśeṣayāṃ babhūvê*ti. bāhyakebhyo vītarāgebhyaḥ srotaapatti-phala-pratipannakāya dānam aprameyataraṃ. srotaāpannāya tato 'prameyataraṃ. sakṛdāgāmi-phala-pratipannakāyêti vistaraḥ. *yadi* nirvedhabhāgī jaṃbu-ṣaṇḍa-gato 'bhaviṣyat. *jaṃbu-ṣaṇḍa-gatād eva vyaśeṣayiṣyat.* kathaṃ. yaś ca jaṃbu-ṣaṇḍa-gatānāṃ śataṃ bhojayet. yaś cêkaṃ srotaāpatti-phala-sākṣāt-kriyāyai pratipannakaṃ. ato dānād idaṃ mahā-phalataraṃ iti. na tv evaṃ. srotaāptti-phala-pratipannak'ādibhyo viśiṣṭataratvād ato bodhisattva eva tv eṣa jaṃbu-ṣaṇḍa-gato yujyate.

(42–44^{ab}) *āyuḥ-kṣay'ādibhir* iti. asty āyuḥ-kṣayān maraṇaṃ na puṇya-kṣayāt. asti puṇya-kṣayān n' āyuḥ-kṣayād ity-ādi.[1]

cheda-saṃdhāna-vairāgya

iti vistaraḥ. *kuśala-mūla-samucchedo* mithyā-dṛṣṭyā. sā ca mānasy eva. saṃtīrakatvāt. *kuśala-mūla-pratisaṃdhānaṃ* samyag-dṛṣṭyā vicikitsayā vā. te ca mānasyau. *dhātu-bhūmi-vairāgyaṃ* dhātuto bhūmito vā [Tib. 311^a] vairāgyaṃ mano-vijñāna eva. samāhita eva citte labhyatvāt. *parihāṇir* ayoniśo-manasikāra-pravartitā. mano-vijñānena cêyoniśo-manasikāro vikalpa iti. *cyutiḥ* saṃkṣipta-paṃcêndriya-pracārasya pravāha-cchedânukūle vijñāne bhavati. *upapattir* api viparyasta-mater bhavatîti mano-vijñāna eva yujyate. *antarābhava-pratisaṃdhir apy ukta-rūpa* iti. pratisaṃdhi-sāmānyād anukto 'py ukta-kalpa iti nôcyata ity abhiprāyaḥ. cyutir eva

cyutaṃ.

ekârthatāṃ darśayati. bhāve ktôtpannatvāt.[2] *itare hi vedane paṭvyāv* iti sukha-duḥkhe.

visabhāga-bhūmikatvād iti. samāhitaṃ cittaṃ samāhita-bhūmikatvāt visabhāgaṃ kāma-dhātoḥ. ataś cyuti-cittam upapatti-cittaṃ vā na yujyate. yadā tarhi rūpa-dhātāv eva mriyate upapadyate vā. tadā samāhita-bhūmikaṃ cittaṃ tad bhaviṣyatîty ata āha. *ābhisaṃskārikatvād* iti. abhisaṃskāro yatnaḥ. abhisaṃskāreṇa nirvṛttam ābhisaṃskārikaṃ. tad-bhāvaḥ. tasmāt. na tad ābhisaṃskārikaṃ cyuti-cittam upapatti-cittaṃ vā yujyate. maraṇâvasthāyā apaṭutvāt. *anugrāhakatvāc ca.* yasmāc ca samāhitaṃ cittam anugrāhakaṃ. na cchedânukūlaṃ. ato 'pi samāhita-cittasya cyutir nâsti. *nâpy acittakasyê*ti vistaraḥ. *nâpy acittakasya.* [Tib. 311^b] kiṃ. cyutiḥ. upapattir vêti prakṛtaṃ. acittako nirodha-

[1] Cf. 論五 10^{a7}. [2] kta denotes the suffix ta.

samāpatti-samāpanno 'saṃjñi-samāpatti-samāpannaḥ tad-vipāke vā 'vasthitaḥ. *so 'cittaka upakrantuṃ* mārayituṃ *na śakyate* śastr'ādibhiḥ. ato nâcittakasyâsti cyutiḥ. *yadā câsy' āśrayo vipariṇantum ārabhetê*ti. śastreṇâgninā vôpakramān nirodha-samāpattiṃ asaṃjñi-samāpattiṃ vā samāpannasya asaṃjñi-samāpatter vipāke sthi-
5 tasya vipāk'āvedha-parisamāpter *avaśyam* asya *tadānīm āśraya-pratibaddhaṃ cittaṃ* āśraye bīja-bhāvenâsti. tat *sammukhībhūya paścāt pracyaveta.*[1] kaḥ pracya-veta.[1] *pudgalaḥ.* yadi pudgalo 'dhikriyet. asamāna-kartṛkatvāt ktvā[2]-vidhir na prāpnoti. cittaṃ tarhi pracyaveta. atha vâivam abhisaṃbandhaḥ. *yadā c' āśrayo vipariṇaṃtum* anyathātvam āpattum *ārabheta. avaśyam* asya pudgalasya tad-*āśraya-*
10 *pratibaddhaṃ* bīja-bhāvenâvasthitaṃ *cittaṃ sammukhībhūya* samudācarya *pari-ṇantum ārabheta. paścāt pracyaveta pudgala* iti. atha vā *saṃmukhībhūyê*ti saṃmu-khībhāvyêty arthe ṇi[3]-lopāt.

asti parṇa-ruho vāto asti parṇa-śuṣo 'para

iti yathā. *upapattau câyuktaṃ* acittakatvaṃ. kasmāt. *citta-cchcda-hetv-abhāvāt.*
15 avaśyaṃ kliṣṭatayā pratisaṃdhi-cittasya nirodha-samāpatty-ādy-asaṃbhavāt. *vinā ca kleśenânupapatteḥ.* sarva-kleśair hi tad-bhūmikair upapatti-pratisaṃdhi-ban-dho bhavati. na ca cittam antareṇa kleśāḥ kadācid api bhavantîti. *ato 'pi nâsti acittakasy*ôpattih.

maraṇa-bhavas tri-prakāra ity uktam iti.

20 upapatti-bhavaḥ kliṣṭaḥ sarva-kleśaiḥ svabhūmikair

iti.[4] upapatti-bhava eva [Tib. 312ª] kliṣṭa ity avadhāraṇāt. maraṇa-pūrvâṃta-kālântarābhavās tri-prakārāḥ kuśalâkuśalâvyākṛtā[5] uktāḥ. atha vā

nirodhayaty uparamann ārūpye jīvitaṃ manaḥ

upekṣāṃ cêti

25 vistareṇa yāvac

chubhe sarvatra paṃca cêty[6]

uktaṃ. ato maraṇa-bhavas tri-prakāra ity utsargaḥ. arhaṃs tu

nirvāty avyākṛta-dvaye

ity evam apavādaḥ. *asti cet kāma-dhātau vipāka upekṣê*ti.

30 adho 'pi madhyam asty eke

iti[7] ekīya-matena. *nâsti ced* iti.

ataḥ param aduḥkhâsukhaṃ vedyam

ity[8] apara-matena. *airyāpathika evêti.* airyāpathika-jātīyaṃ[9] tad yatra nirvāti.

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[1] °vate P. [2] Absolute suffix ya. [3] ṇi denotes character of causative. [4] Kārikā III, 38ᵇᶜ.
[5] 論十 12ᵇ³. [6] Kārikā II, 16. [7] Kārikā IV, 49ᵃᵇ. [8] Kārikā IV, 48ᵈ. [9] °ye MSS.

vipākaj'airyāpathika-śailpasthānika-nirmitaṃ
caturdhā'vyākṛtaṃ kāma

iti.[1] na etāvad evâvyākṛtam iṣyata iti vyākhyātam etat. *tad dhi citta-cchedânukūlam* iti. apratisaṃdhika-*citta-cchedânukūlaṃ*. durbalatvāt. paramâpaṭutvād ity arthaḥ. sapratisaṃdhika-citta-cchede kuśalâkuśalam api cittaṃ saṃbhavati.

teṣāṃ yathāsaṃkhyam iti. *pādayor apāya-gāmināṃ vijñānaṃ saṃnirudhyate. nābhyāṃ manuṣya-gāmināṃ. hṛdaye deva-gāmināṃ.* arūpitvād adeśasthaṃ vijñānaṃ kathaṃ teṣu nirudhyata iti. ata āha. *kāyêndriyasya teṣu nirodhād* iti. *teṣu* pād'ādiṣu. *kāyêndriya*-pratibaddha-vṛtti hi kāma-dhātau rūpa-dhātau ca vijñānam iti. [Tib. 312^{b}] *teṣām api hṛdaye vijñānaṃ nirudhyata* iti. yathāsaṃkhya-nirdeśād evâyam artho labhyate. kathaṃ. hṛdayaṃ ca hṛdayaṃ ca hṛdaye. pādaś ca nābhiś ca hṛdaye cêti

pāda-nābhi-hṛdayānîti

catvāro 'rthāḥ. adho-gaś ca nṛ-gaś ca sura-gaś ca aja-gaś cêty ete 'pi catvāro 'rthāḥ. tena yathāsaṃkhya-siddhiḥ.

*prāyeṇê*ti grahaṇam dev'ādīnāṃ sukha-mṛtyutvāt. *na tu punas tāni kāṣṭhānîva cchidyante.* kiṃ tarhîti. *tīvrābhir vedanābhiś chidyanta ivê*ti. *chinnavad vā na punaś ceṣṭanta iti chinnānîty ucyaṃte* iti. chinnâṃga-pratyaṃgavat *na punaś ceṣṭaṃta iti chinnānîty ucyante.* saiṣā kālpanikī cheda-vṛttiḥ. marmaṇāṃ dvidhā-bhāvâkaraṇāt. *ap-tejo-vāyunāṃ anyatamenê*ty ukte pṛcchati. *kasmāt na pṛthivī-dhātunê*ti. *ap-tejo-vāyu-dhātu-pradhānā yathāyogam* iti. yathāsaṃbhavaṃ ab-dhātu-pradhānaḥ śleṣmā. tejo-dhātu-pradhānaṃ pittaṃ. vāyu-dhātu-pradhāno vāyu-śeṣa iti. *bhājana-loka-saṃvratanī-sādharmyeṇêty apara* iti. tisro bhājana-saṃvartanyaḥ tejaḥ-saṃvartanī ap-saṃvartanī vāyu-saṃvartanī ca. tāsāṃ ca sādharmyeṇa ap-tejo-vāyu-dhātūnām anyatamenêti vistareṇôktam iti.

(44^{cd}) katham ārād yātā. *ātyantika-visaṃyoga-prāpti-lābhāt.* pṛthagjanānāṃ tv asti visaṃyoga-prāpti-lābhaḥ. na tv ātyaṃtika iti te na ārād yātā evêti. *te hi mithyātve 'pi niyatā bhaveyur* iti. yady ānantaryāṇi kuryur ity arthaḥ. *na ca ta* iti vistaraḥ. [Tib. 313^{a}] *na ca te* mokṣabhāgīya-lābhinaḥ *kāla-niyamena samyaktve niyatāḥ. yathā saptakṛtvaḥparam'ādayaḥ. ādi*-śabdena kulaṃkulâikavīcik'ādayo gṛhyante. kāla-niyamaś câiṣāṃ Pudgala-nirdeśe vakṣyate. niyatebhyo dvayebhya *ebhyo 'nye 'niyatāḥ. pratyayâpekṣaṃ hî*ti vistaraḥ. yadi samyaktve pratyayaṃ labhante. samyaktve niyatāḥ. atha mithyātve. mithyātve niyatāḥ. athôbhayasmiṃ na pratyayaṃ labhante. anubhayabhāktve 'pi.

[1] Kārikā II, 72^{b}, 73^{ab}.

(45–47) *uktaḥ sattva-lokaḥ* avidy'ādi-krama-nirdeśena.

*uśaṃtî*ti

icchantîty arthaḥ.

lakṣa-ṣoḍaśakôdvedham asaṃkhyaṃ vāyu-maṇḍalaṃ

lakṣa-ṣoḍaśakaṃ vedhana-bhāvena. pariṇāhenâsaṃkhyam iti. samanta-parikṣepeṇâsaṃkhyam ity arthaḥ. *karm'ādhipatyena karma*-sāmarthyena. tatra nidarśanaṃ. *yathā bhuktaṃ pītaṃ cânnaṃ pānaṃ ca* yathāsaṃkhyena *nâpakvaṃ pakv'āśayaṃ patati.* pakvam eva pakva-sthānaṃ gacchatîty arthaḥ. *kusūla-nyāyena* koṣṭha-*nyāyena.* samantāt prākāravad āsthitam ity arthaḥ. *pakva-kṣīra-śarī-bhāva-yogena pakva-kṣīra-śarī-bhāva*-nyāyena. yathā pakvasya kṣīrasya śarī. strī-liṃga-nirdeśaḥ śara ity arthaḥ. atha vā śarasya bhāvaḥ śarī-bhāvaḥ strī-prayogaḥ. yathā 'sau śaro ghanī-bhāvena bhavati. evaṃ jalasyô*pariṣṭhāt kāṃcanamayī bhūmir* iti. *śeṣaṃ trayo lakṣāḥ sahasrāṇi ca viṃśatir* iti. viṃśati-sahasrôttarāṇām ekādaśānāṃ lakṣāṇām aṣṭāv apanīya etāvac cheṣaṃ bhavati.

*tiryak triṇi sahasrāṇî*ti.

vistaraḥ. catur-dvīpakasya etat parimāṇam ucyate. na trisāhasra-mahāsāharasya. *samānaṃ hy etad ubhayam. etad* iti. jala-kāṃcana-maṇḍalaṃ.

[Tib. 313^{b}] *samantatas tu tri-guṇam*

iti, *samanta*-parikṣepeṇa *tri-guṇam* etad ubhayaṃ. sarvasya parimaṇḍalasyêyaṃ sthitiḥ. yad asya tiryakpramāṇasya *tri guṇam eva samanta-parikṣiptasya pramāṇam* iti.

(48–51) *tena catur-dvīpakaś cakrīkṛta* iti. cakraṃ kṛtaś *cakīkṛtaḥ.* cakr'ākāratāṃ gamitaḥ. ata eva cakravāḍa ity ucyate.

śastrakam

iti ayomayaḥ. *yathāsaṃkhyaṃ caturṣu pārśveṣv* iti. Uttarakuru-pārśva-*suvarṇamayaṃ* Pūrvavideha-pārśvaṃ *rūpya*mayaṃ. Jaṃbūdvipa-pārśvaṃ *vaiḍūrya*mayaṃ. Avaragodānī-pārśvaṃ *sphaṭika*mayaṃ.

nānāvidha-bīja-garbhāḥ. nānā-prakāra-sāmarthya-yuktāḥ. *bahuvidha-prabhāva-bhinnair vāyubhir* iti. tad-utpādane 'neka-prakāra-sāmarthya-*bhinnair vāyubhir* ity arthaḥ. *asamādhānenê*ti. ayugapadbhāvenêty arthaḥ. na hi yadā kāryaṃ. tadā kāraṇaṃ tiṣṭhati. [1]*na hi avasthitasya dravyasyê*ti. rūpa-ras'ādy-ātmakasya. *dharmântara-nivṛttāv* iti. kṣīra-nivṛttau. *dharmântara-prādurbhāva* iti. dadhi-janma. *sa eva dharmī. nê*ti. rūp'ādy-ātmaka-kṣīr'ādi-dharmebhyo 'nyo dharma utpāda-vyaye 'py anutpanno 'vinaṣṭaḥ. *pariṇāma* iti. kṣīra-nivṛttau dadhi-bhāvaḥ. *tad eva cêdam* iti. kṣīram eva dadhi. *na cêdaṃ tathê*ti. na

cêdaṃ dadhi kṣīram.[1] *tad evêdam* iti. yat *pariṇāmenêty* uktaṃ. *na cêdaṃ tathêti*. tasyâiva dravyasyânyathībhāva-mātraṃ pariṇāma iti vacanāt. *apūrvaiṣā vāco yuktir* iti. sva-vacana-viruddhêty abhiprāyaḥ. pūrvôttarayor hi kṣaṇayor anyathātvam iṣyate. yayoś [2]cânyathātvaṃ tayor[2] anyatvaṃ dṛṣṭaṃ. tad-yathā Devadatta-Yajñadattayoḥ. tasmāt kārya-kāraṇayor anyatvena bhavitavyaṃ.

suvarṇ'ādaya iti. *suvarṇa*-rūpya-maṇi-mṛd-ādayaḥ. *ṣaṣṭi-yojana-śata-sahasra-samucchrāya* iti. ṣaṣṭy-adhiko yojana-lakṣa ucchrāya ity arthaḥ.

(52, 53) *aṣṭâṃgôpetasyêti*.

śītal'āccha-laghu-svādu-[Tib. 314ª] mṛdu-niṣpūtigaṃdhikaṃ
pītaṃ na bādhate kukṣiṃ na[3] kaṇṭhaṃ kṣiṇoti taj jalam

iti aṣṭâṃga-saṃgraha-ślokaḥ. *pārśvatas tu tri-guṇo bhavati Yugaṃdhara-tīreṇa gaṇyamāna* iti. sa ābhyaṃtaraḥ samudro *Yugaṃdhara*-pārśven' āyāmataḥ saṃkhyāyamānas *triguṇa* iti kṛtvā. *catvāriṃśad-yojana-sahasrâdhika-lakṣa-dvayam āyāmo bhavati* Yugaṃdhara-pārśve. aśītir ekā tad-ubhayataś cêtarayor diśos tat-sīmā-nadī-vaipulya-yogena apare dve aśītī 'ti tisro 'śītayaḥ. catvāriṃśad-adhikaṃ lakṣa-dvayaṃ bhavatîti.

lakṣa-trayaṃ sahasrāṇi viṃśatir dve cêti.

Nimindhara-giri-Cakravāḍayor aṃtare ekasyāṃ diśi bāhyasya samudrasya tat-parimāṇam uktaṃ. atra sahasram ekaṃ dve śate cânye ardhâṣṭâśītir[4] evêti vaktavyaṃ. nyūnatvāt. evam aparasyām diśi vaktavyam. evaṃ dvayoḥ sahasrayoḥ paṃcasu śateṣu paṃca-saptatau ca yojanānāṃ prakṣipteṣu sa ādhāraḥ pūrito bhavati. ya uktaḥ

tiryak trīṇi sahasrāṇi sârdhaṃ śata-catuṣṭayaṃ
lakṣa-dvādaśakaṃ câiva jala-kāṃcana-maṇḍalam

iti.[5] anayā catur-dvīpa-saṃkhyayā yathāvinyāsam atiricyamānatvāt. tad idaṃ parihriyate. nâiṣa doṣaḥ. Cakravāḍa-bahir-jala-kāṃcana-maṇḍalasya etāvatā 'tiricyamānatvāt. na tarhi catur-dvīpakaḥ tena Cakravāḍena cakrīkṛtaḥ. upari-bhūmir anena cakrīkṛtā. na jala-maṇḍalam ity avagantavyaṃ. apara āha. na Sumerv-ādayaḥ parvatā atyanta-cchinna-taṭī-samucchrāya-ghanā bhavaṃti. kiṃ tarhi. parvat'ākāra-nyāyena kiṃcid-atiricyamānâdharabhāgā dur-lakṣa-viśeṣatvāt.

samôcchrāya-ghanāś cata

ity[6] uktvā. atas [Tib. 314ᵇ] tais-taiḥ kiṃcid-atiricyamānair adho-bhāgais tad ādheyaṃ

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[1]....[1] In MSS. this passage occurs at the end of the next section erroneously. Tib. omits the whole passage. [2]....[2] c' āśraya-bhūtayor MSS. but P. & gṣan-ñid-du ḥgyur-ba de-dag.

[3] sic MSS. contra metrum P. also. [4] v. 婆沙論第百三十三 (收六 29ᵃ¹⁴.) & 順正理論第三十一 (冬四 51ᵃ). 87½ cf. the use of ardhatrayodaśan 12½. [5] Kārikā. III, 47 ᵃᵇᶜ. [6] K. III, 51ᵈ.

Sumerv-ādikaṃ ādhāraṃ jala-kāṃcana-maṇḍal'ātmakam vyāpnotîty avirodha'eṣa iti.

(54–57) anya iti vistaraḥ. *na* bodhisattv'āśrayād *anya āśrayo* vajr'āsana-pradeśād vā *'nyaḥ pradeśas taṃ* vajrôpamaṃ *samādhiṃ soḍhuṃ samartha* iti. *yaś ca dvīpo yad-ākṛtir* iti. pratyakṣam etat. bhūmi-vaśāt sattvānāṃ vaicitryaṃ. Himavad-Vindhya[2]-vāsināṃ Kirāta-Śabarāṇāṃ gaura-śyāmate dṛśyete.

Dehā Videhāḥ Kurava

iti.[3] sthāninām bahutvāt sthānasyâpi bahu-vacana-nirdeśaḥ. *eko rākṣasair* iti. Cāmar Âvaracāmarayor[4] anyataraḥ.

(58) *kīṭâdri-navakād*

iti. *kīṭ*'ākṛtīnāṃ parvatānāṃ *navakāt. tad-adhikāreṇâyaṃ Jaṃbūdvīpa* iti. jaṃbū-vṛkṣâdhikāreṇa. jambu-vṛkṣa-cihno dvīpo Jambudvīpaḥ. *phalâdhikāreṇa vê*ti. jaṃbvā vā. lup cêti[5] phalam api jambūḥ. tat-phala-cihno Jambūdvīpa ity arthaḥ.

(59, 60) *"catu-skandhā"*

iti. *catuḥ*-prākārā ity arthaḥ. *catuḥ*-saṃniveśā ity apare.

ayaḥ-prākāra-paryantā

iti. *ayaḥ-prākāra*-parikṣiptā ity arthaḥ.

ayasā prativarjitā[8]

iti. *ayasô*pariṣṭhāc chāditāḥ. *ayasā*-pithita-dvārā ity apare.[c]

sphuṭā

iti vyāptāḥ. *pūrvavad* iti. utkṣipte pāde punar api saṃjāyate tvaṅ-māṃsa-śoṇitam ity arthaḥ.

[Tib. 315[a]] *kṣura-mārg'ādikaṃ trayam*

iti. *Kṣuramārg*Âsipattravana-śālmalīvanaṃ cêti trayaḥ. *śyāmala-śabalāś ca śvāno bhakṣayantî*ti. asi-pattra-vanântarbhūtāḥ. *ayas-tuṇḍāś ca vāyasā* iti. Śālmalī-vanântarbhūtāḥ. *prāsā* bhindipālādayaḥ. *adhika-yātanā-sthānatvād utsadā* iti. uc-chabdo *'dhikâr*thaḥ. *adhikaṃ* sīdyante 'trêti utsadāḥ. [9]kathaṃ punar yāta-n'ādhikyam ity āha.[9] *narakeṣv* iti vistaraḥ. *apara* iti. sthavira-Manorathaḥ. sa ūrdhvârthaṃ *uc*-chabdam iti. ten' āh' *ā narakâvarodhād* avīcy-ādi-*narakâ-varodhāt ūrdhvam eṣu* kukūl'ādiṣu *sīdanti. atas tad-utsadā* iti.

praśnāt praśnântaram iti. ṣoḍaśôtsadāḥ katama ity uktvā. caturtha utsado

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[1] N adds: ity. [2] °ndhyā NC but P. [3] This line not in 玄奘 but 眞諦. [4] rña-yab gsan = aparac ? [5] Pāṇini, 4, 3, 165. 166. [6]....[6] Cf. Mahāvastu I, 9[10–15] & III, 454[9–14]. 及百萬邏多羅菜. catuḥ-sk° P; [7] catu-karṇā Mahāvastu III, 454[11]; cf Pāli catu-kaṇṇa; rtsig-pa. [8] prati-kubjitā both places in MV. and P. [9]....[9] punar yātanād ādhikyâparaḥ MSS. but P. & jiltar lhag-par gnod-pa byed ce-na.

Vaitaraṇī. yasyāṃ te sattvāḥ asi-śakti-prāsa-hastaiḥ puruṣair ubhābhyāṃ tīrābhyāṃ prativāryamāṇād ūrdhvam api gacchantaḥ svidyante pacyanta iti. tasmād idaṃ *praśnântaraṃ upajāyate. kiṃ te naraka-pālā* iti vistaraḥ. *vivartanī-vāyuvad* iti. yathā vivartanyāṃ vāyavo bhājana-lokâbhinirvṛttaye ceṣṭante. tadvat te bhūta-bhautika-mātrā *naraka-pālā* iti.

Yama-rākṣasā

iti. pāpa-karmāṇaḥ sattvā naraka-pālā jāyaṃta ity arthaḥ. *ye te Yamenê*ti. *ye te Yamena* Devadūtīya-sūtrôktenânuśāsanenânuśiṣṭāḥ. tāṃ *sattvān naraka-sthāneṣu prakṣipanti* Yama-rājadhānī-nivāsinaḥ. *ta ete Yama-rākṣasā uktāḥ*. [1]*na tu*[1] *ye kāraṇā* yātanāḥ *kārayaṃti* asi-śakti-[Tib. 315[b]]prāsa-hast'ādayaḥ. *tasyêdānīṃ karmaṇaḥ kva vipāka* iti. naraka-pālānāṃ naraka-kṛtasya *karmaṇaḥ kva vipākaḥ. teṣv evê*ti vistaraḥ. *yeṣv ānaṃtarya-kāriṇāṃ vipākâvakāśaḥ. teṣu* narakeṣu *teṣāṃ* naraka-pālānāṃ *ko vipratibandhaḥ*. etad uktaṃ bhavati. teṣām api tāvad ānantarya-kāriṇāṃ mahad-ānantarya-karmaṇo vipākasyâtimahato narakeṣv avakāśo 'sti. kim aṃga punar naraka-pālānāṃ yat karma tat-kāraṇāḥ kārayatām iti. *kṛtâvadhitvāt* kṛta-maryādatvāt naraka-pālān prati. ete na dagdhavyā iti. *bhūta-viśeṣa-nirvṛtter vā.* bhūta-viśeṣās tādṛśās teṣāṃ karmabhir abhinirvṛttāḥ. yat tenâgninā *na dahyante.*

*kāya-śabda-vikārânurūpāṇî*ti. *kāya-vikārânurūpāṇi* Arbudo Nirbuda Utpalaḥ Padmo Mahāpadmaś cêti nāmāni. arbud'ādy-ākāra-kāyatvāt tatratyānāṃ sattvānāṃ. *śabda-vikārânurūpāṇi* Aṭhaṭhaḥ Hahavaḥ Huhuva ity etāni nāmāni.

*ata evê*ti. *dhānya-rāśivad adho-viśālatvāt. bahir* iti nântargataḥ.

(61–63) *taijasaṃ* sūrya-kānt'ātmakaṃ *āpyaṃ*[2] candrakānt'ātmakaṃ. *yathāsaṃbhavam iti.* tad-ubhaya-maṇḍalaṃ dṛśy-ādīnāṃ deśa-kālâvasthā'ntar'ānurūpyeṇa *anugrahârtham upaghātârthaṃ* ca. *evam anyeṣv api yojyam* iti. kathaṃ. yadā Pūrvavidehe rātraḥ. tadā Jaṃbūdvīpe [Tib. 316[a]] sūryâstaṃgamanam Avaragodānīye madhyâhnaḥ Uttarakurāv udaya ity evam anyatrâpi yojyaṃ.

prāvṛṇ-māse dvitīye 'ntya[3] *navamyām*

iti. prāvṛṇ-māsāś catvāraḥ śrāvaṇo yāvat kārttikaḥ. sarve ca māsāḥ kṛṣṇapakṣ'ādyāḥ. tatra bhādrapada-śukla-pakṣa-*navamyāṃ* rātrir vardhate.

hemantakānāṃ caturthe hīyate.

hemantī[4]-māsāś catvāro mārga-śīrṣ'ādyāḥ phālgunântāḥ. tatra phālguna-śukla-pakṣa-navamyāṃ *hīyate* nilavaṃlavaṃla.[5] kālâdhvanor atyanta-saṃyoge dvitīyā.[6]

[1]....[1] om. MSS. but Tib. [2] āryaṃ MSS. & P. chu-śel. [3] om. MSS. but P. & tha-ma. [4] °ntā MSS. [5] sic C, nilavaṃla N, nilavala T; om. Tib. Qu. iti lavaṃ-lavaṃ? uttarāyaṇam P. [6] Pāṇini, 2, 3, 5.

*apara-pārśve chāyā patantī vikalaṃ maṇḍalaṃ darśayatî*ti. tad-yathā staṃbhe pradīpa-cchāyā patantī. yathā-yathā staṃbha āsanno bhavati. tathā-tathā staṃbhaḥ sva-chāyayā chādyate. dūre hi vartamāne pradīpe paripūrṇa-staṃbho dṛśyate. kiṃcid āsanne kiṃcit kṣīyate yāvad āsanne[1] staṃbho naṣṭa-rūpo vartate. tadvad etat. *vāha-yogaḥ sa tādṛśa* iti. punas tiryag avanāmônnāma-yogenâdho-bhāgaś candra-maṇḍalasya kṣīyate. ūrdhvaṃ vardhate cêti Yog'ācārāḥ. *cāturmahārājakāyikā* iti catur-mahārājānāṃ kāyaḥ. tatra bhavāś Cāturmahārājakāyikāḥ. *Sumeru-pariṣaṇḍ'ādînî*ti. *ādi*-śabdena Yugaṃdhar'ādīni.

(64, 65) *daśasāhasrikântarā*

iti. yojana-daśasahasra-pramāṇântarā ity arthaḥ. *ardham ākṣiptam* iti. *ardham* avaṣṭabdhaṃ.

Sadāmadā

iti. Sadāmattā iti vaktavye śloka-bandh'ānuguṇyena *Sadāmadā* ity uktam arth-âîkatvāt. *caturthyāṃ catvāro mahārājānaḥ svayaṃ prativasantî*ti. Dhṛtarāṣṭraḥ pūrva-dig-bhāge. [Tib, 316^{b}] Virūḍhako dakṣiṇe. Virūpâkṣaḥ paścime. Vaiśra-maṇa uttarasminn ity anukramo 'vagantavyaḥ. *cāturmahārājikā devā ity uktam* iti. yasmāc caturthyāṃ pariṣaṇḍāyāṃ catvāro mahārājānaḥ svayaṃ prativasaṃti. ata evam uktaṃ mahārājikā devā iti. mahārājeṣu bhavā iti kṛtvā *mahiṣṭho* mahattamaḥ.

(66–69) *sa viṃśati-sahasra-dig*

iti. yady evaṃ katham idam uktaṃ

samôcchrāya-ghanāś ca ta.

iti.[2] madhya-bhāgam evâbhisamīkṣyâîvam uktam iti teṣām abhiprāyaḥ.

adhyardham

iti. adhikam ardham asminn iti *adhyardhaṃ*. adhyardhaṃ yojanam asyêty

adhyardha-yojanaṃ.

samucchrāyeṇêti adhyāhāryaṃ. *dhātu-śatena* raṃga-śatena. *nānā-ratna-sthāna-vidhāna-saṃpadê*ti. *nānā-ratna-vidhāna-saṃpadā nānā-sthāna-vidhāna-sampadā* ca. *sarvânya-bhavanānāṃ śriyas* tāsāṃ mahimāno mahattvāni. *hrepaṇo* lajjano lajjā-janaka ity arthaḥ. *dairghyeṇârdha-tṛtīyaṃ yojana-śataṃ pārśvam* iti. ekaṃ pārśvam etat-pramāṇaṃ. yāvac caturtham apy etat-pramāṇam iti.

subhūmînîti.

śobhanā bhūmaya eṣām iti

subhūmîni krīḍā-sthānāni.

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[1] śin-tu ñe-ba-na=atyāsanne, likewise P. [2] Kārikā III, 51^{d}.

catur-diśam

iti. catasro diśo 'syêti

catur-diśaṃ

kriyā-viśeṣaṇaṃ. Bhāguri-matena dik-chabdo 'kārânto bhavati. *viṃśati-yojanāny atikramya krīḍā-sthānāni bhavantî*ti. *viṃśati-yojanāny* antaritānîty ucyate. *Trāyastriṃśānām* iti. Trayastriṃśās teṣu bhavās *Trāyastriṃśāḥ*. teṣāṃ. *kāma-rati-prakarṣ'ālayaḥ* kāma-rati-viśeṣa-sthānaṃ. *vṛkṣânatikramaṃ* [Tib. 317[a]] *saṃdhāyôktam* iti. taṃ kovidāra-vṛkṣam anatikramya sa gandho vartate. tasya paṃcāśad-yojanāni śākhā-pattra-palāśam iti evaṃ *vṛkṣânatikramaṃ saṃdhāyôktaṃ paṃcāśad-yojanāni prativātaṃ gandho vātî*ti. atrôttaram āhuḥ. *na hi nāma prativātaṃ vāto bhavati.* yatrâivôtpadyate. tatrâiva dhvansyate. na deśântare saṃtānaṃ saṃtanoti. uktaṃ ca *paṃcāśad-yojanāni prativātam* iti. tasmād asamādhir eṣaḥ. tasmāt samādhy-antaram idam āha. *tasyâiva tv* iti vistaraḥ. kiṃ punaḥ kāraṇaṃ yojana-śatam atra vātaṃ gaṃdho vāti prativātaṃ tu paṃcāśat. na tataḥ pareṇêti ata āha. *mandataratama-samāraṃbhāt tv* iti vistaraḥ. mṛdu-māruta-pratibadhyamānatayā *mandataratama-samāraṃbhaḥ*. tataś ca sa gandha-saṃtāna āśv *eva samucchidyate. ataḥ* kāraṇāt *na* tathā *viprakṛṣṭam adhvānaṃ* yojana-śata-pramāṇaṃ *prasarpatî*ti.

ut' āho vāyur adhivāsito jāyata iti. yathā tileṣu puṣpa-gaṃdhād gandhântaram utpadyate 'nyad eva na sa pauṣpo gandha ity āha. yadi paṃcāśad-yojanaṃ prativāta-gandho vāti. *yat tarhi Bhagavatôktaṃ*

*na puṣpa-gandhaḥ prativātam etî*ti.

vistaraḥ.

mauliko gandho

must'ādiḥ.

kṛtyâkṛtyaṃ samarthayanta iti. kāryâkāryaṃ saṃpratīcchanti saṃpradhārayantîty arthaḥ.

(70[ab]) *samāsena yeṣāṃ bhājanaṃ prajñāyata* iti. bhājanaṃ sthānaṃ. vistareṇânye 'pi devāḥ krīḍā-pramoṣaka-prahāsak'ādayaḥ santîti. ataḥ samāsenôktaṃ.

(70[cd]) dvaṃdvena [Tib. 317[b]] yāvad īkṣitena maithunam eṣām iti

dvaṃdv'āliṃgana-pāṇy-āpti-hasitêkṣita-maithunāḥ.

*saṛveṣāṃ samāpattyê*ti. ṣaṇṇām api kāma-bhujāṃ dvaṃdva-*samāpattyā* paridāha-vigamaḥ. *kāla-parimāṇaṃ tu Prajñaptāv uktam* iti. yāvatā kālena dvaṃdv'āliṃgana-pāṇy-āpti-hasitêkṣitāni bhavaṃti. tāvatā kālena eṣāṃ bhūmi-sambandha-vāsināṃ Yāma-Tuṣita-Nirmāṇarati-Paranirmitavaśavartināṃ yathākramaṃ dvaṃ-

dva-samāpattir iti Vaibhāṣikāḥ. *yāvad-yāvad* iti vistaraḥ. *yāvad-yāvat pareṇa parataraṇa viṣayāṇāṃ tīvrataratvāt rāgo 'pi* tīvrataraḥ. *tāvat-tāvan* maithunakāra ity abhiprāyaḥ.

(71^{cd}) *te punaś catvāro deva-nikāyā* iti. Cāturmahārājakāyikā yāvat Tuṣitāḥ. yathôtpanna-paribhogaḥ sa eṣām astîti *yathôtpanna-paribhoginaḥ*. tad-bhāvaḥ. tasmāt. *yathêcchay'ātma-nirmitaṃ*.[1] tasya *paribhogaḥ*. pūrvavat. *yathêcch'ātma-para-nirmita-paribhogitvād* iti. ātmanā pareṇa ca nirmite. yathêcchay'. ātma-para-nirmite. tayoḥ paribhogaḥ pūrvavat. yathêccha-para-nirmita-paribhogitvād iti kecit paṭhanti. tatra pāṭhe[2] evaṃ vigrahaḥ. para-nirmitaṃ yathêccham para-nirmitaṃ. tasya paribhoga iti. pūrvavat. nirmāṇa-ratīnāṃ para-nirmitāṃ kāmān paribhoktuṃ na samṛdhyati. tad evaṃ paranirmitavaśavartināṃ nirmāṇa-ratibhyo [Tib. 318^a] viśeṣaḥ pradarśito bhavati. bāhya-rūp'ādi-viṣaya-nirmāṇaṃ câtra veditavyaṃ. *viveka-jena* prathama-dhyāna-bhūmikena. akuśala-viviktatvāt. *samādhi-jena ca* dvitīya-dhyāna-bhūmikena. vitarka-vicāra-vigamāt. *prīti-sukhe-nê*ti. *prīti*-lakṣaṇena *sukhena*. *niḥprītikena ca sukhena*. saumanasya-vigamāt. *sukhaṃ viharanta* iti. *sukham* iti kriyā-viśeṣaṇaṃ. *sukhôpapattitvaṃ vicāryam* iti. sukhâbhāvān na dhyānântaraṃ sukhôpapattir iti śakyaṃ vaktuṃ. kuśala-vipākatvena sukha-kalpatvāt sukhôpapattir iti na[3] śakyaṃ vyavasthāpayituṃ. caturthe 'pi dhyāne sukhôpapatti-prasaṃga iti cet. na. tasyāṃ bhūmau sukhâbhāvāt. tasmād *vicāryaṃ* saṃpradhāryam etad iti bhāvaḥ.

(72^{cd}) *evaṃ śeṣā* iti. ṛddhyā vā Yāmās Tuṣitāṃ gaccheyuḥ. yadi ṛddhimatā nīyeran. devena vā tatratyena. samāna-bhūmikās tu Cāturmahārājakāyikāḥ Trayastriṃśāṃ gacchanti. *āgataṃ t' ūrdhvôpapannaṃ paśyed* iti. samāna-bhūmikaṃ nôrdhva-bhūmikam iti. prathama-dhyānôpapanno na dvitīya-dhyānôpapannam ity-ādi. *tad-icchayê*ti. ūrdhvôpapannêcchayā. *ihatyam ivê*ti. iha-bhava ihatyaḥ. adho-bhūmika ity arthaḥ. *ihatyam iva paśyed iti nikāyântarīyāḥ*. *yathā spraṣṭavyam* ity udāharaṇa-mātram etat. [Tib. 318^b] yathā śabda ity etad api gamyeta.

caturṇāṃ kāmâvacarāṇāṃ Yām'ādi-sthāṇānāṃ. *dvi-guṇôttaram* iti. Yāma-sthānād dvi-guṇaṃ Tuṣita-sthānam ity-ādi. *caturthaṃ tv aparimāṇam* iti. tārakāvat atala-vāṭaka-pratibaddha-vimānatvāt aparimāṇatva-saṃbhava ity abhiprāyaḥ.

(73, 74) *sahasraṃ Brahmalokānām*

iti. Brahmakāyika-Brahmapurohita-Mahābrahmaṇām ity arthaḥ. loke tathā pratītatvāt.

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[1] °tas P. [2] yāvat MSS. but P. & ḥdon-pa. [3] na or ca N, na P; Tib. reads: ni ,for mi?

cūlika

iti. mahato loka-dhātoś cūḍā-bhūtatvāt *cūlika* ity ucyate. *saṃbhavo hi vivarta* iti. vividha-vartanaṃ *vivartaḥ*. vividhā vā[1] vartante 'sminn iti *vivartaḥ*. saṃvartanaṃ *saṃvartaḥ*. samvartante vā 'sminn iti *saṃvartaḥ*. tasmiṃ hi kāle sattvā ekasmin dhyāne dvitīye tṛtīye caturthe vā saṃvartante saṃgacchanta iti.

vivartate ca saṃvṛtta āste saṃvartate samam

iti[2] *uttaratra vyākhyāsyāmaḥ*.

(75–77[ab]) *Jāmbūdvīpāḥ pramāṇena catuḥ-sârdha-tri-hastakā*

iti. *sârdha-tri-hasta*-pramāṇa-*śarīrāḥ*. *kecit tu catur-hasta-pramāṇa*-śarīrāḥ.

Pūrva-Godôttar'āhvayā

iti. Pūrvo Goda Uttara iti c' āhvaya eṣāṃ. te

Pūrva-Godottar'āhvayāḥ.

teṣāṃ yathāsaṃkhyaṃ *aṣṭa-hasta-pramāṇāḥ Pūrvavidehakāḥ ṣoḍaśa-hasta-pramāṇāḥ Godānīyāḥ dvātriṃśad-dhasta-pramāṇakā Auttarakauravā* iti.

*pāda-vṛddhyê*ti

vistaraḥ.

yāvat sârdha-krośa

iti vakṣyamāṇatvāt pāda iti krośasyêti gamyate. *krośa-caturtha-bhāga-mātraṃ ca śarīraṃ* [Tib. 319[a]] *Cāturmahārājakāyikānāṃ. dvi-pāda-mātraṃ Trāyastriṃśānāṃ* yāvad *adhyardhakrośa-mātraṃ Paranirmitavaśavartināṃ. yojana-trayeṇa hīnaṃ dvi-guṇam* iti. *dvi-guṇaṃ* kṛtvā *trīṇi yojanāny* apaneyāni. *paṃca-viṃśa-yojana-śataṃ Anabhrakāṇāṃ śarīra-praṃāṇam* iti. *Puṇyaprasavānām* iti. Puṇyaprasavānām ardha-tṛtīyaṃ yojana-śataṃ śarīra-pramāṇaṃ. Bṛhatphalānāṃ paṃca-yojana-śatānîti gaṇayitavyaṃ.

(77[cd]–80) *kumuda-padmavad* iti. yathêha *kumudāni* ahani saṃkucanti rātrau vikasanti. *padmāni* tu viparyayeṇa. tathā tatra keṣāṃcid eva puṣpāṇāṃ saṃkocād ahani ca vikāsād *aho-rātra-vyavasthānaṃ. śakunīnāṃ ca kūjanâkūjanāt.* akūjanād rātriḥ kūjanāt prabhātaṃ. viparyayeṇa vā yathā-śakuni-jāti. *middhâpagamôpagamāc ca. middhôpagamād* rātriḥ prajñāyate. *middhâpagamāt* prabhātam iti.

adhikâdhikam

iti. viṃśatir *adhikaṃ. adhikaṃ* bhavatîty arthaḥ. ten' āha. *evam teṣāṃ yathākramaṃ catvāriṃśat ṣaṣṭir aśītiḥ kalpa-sahasrāṇy āyuḥ-pramāṇam* iti. vijñān'ānaṃ-

[1] om. MSS. but Poussin. [2] Kārikā III, 92[ab].

ty'āyatane catvāriṃśat. ākiṃcany'āyatane ṣaṣṭiḥ. bhavâgre 'śītir iti. *tasmād adho mahā-kalpasyârdham* iti vistaraḥ. aśītir antara-kalpā *mahā-kalpaḥ*. tasyârdhaṃ catvāriṃśad antara-kalpāḥ. tasya mahā-kalpârdhasya kalpīkṛtasya yad ardhaṃ viṃśatir antara-kalpāḥ. tad Brahmakāyikānāṃ āyuḥ-pramāṇaṃ. [Tib. 319b] yat tad-ardha-kalpīkṛtaṃ catvāriṃśad antara-kalpāḥ. tad Brahmapurohitānām āyuḥ-pramāṇaṃ. tad evam ātmīyârdhaṃ Mahābrahmaṇa āyuḥ-pramāṇaṃ. sa hy *adhyardhaḥ kalpa* ity ucyate *ṣaṣṭy-antara-kalpa*-saṃkhyā.[1] *Mahābrahm'ādīnām* iti. *ādi*-śabdena Brahmapurohitānāṃ Brahmakāyikānāṃ ca prātilomyena grahaṇaṃ.

ardham adhas [2]tata

iti[2] Parītt'ābhād deva-nikāyād iti nirdeśâpekṣaṇāt.

(81–83) *teṣām āyuḥ-pramāṇam uktam* iti. *teṣāṃ* Mahābrahmaṇāṃ Brahmapurohitānāṃ Brahmakāyikānāṃ.

kāma-dev'āyuṣā tulyā

iti vistaraḥ. Cāturmahārājakāyikānāṃ yad āyuḥ-pramāṇam uktaṃ. sa Saṃjīve aho-rātraḥ. evaṃ yāvad yat Paranirmitavaśavartinām āyuḥ-pramāṇam uktaṃ. sa Tapane aho-rātraḥ.

kāmadevavad

iti. kāma-devānām iva

kāmadevavat.

tatra tasyêvêti[3] vatiḥ[4]. *tena yāvat dvādaśa-māsakenê*ti tena tratya*enâho-rātreṇa teṣāṃ* triṃśad-rātrakeṇa *māsena* dvādaśa-māsakena *samvatsareṇa tatratyāni divyāni paṃca varṣa-śatāny āyur* ity-ādi. *evam anyeṣv api yathāyogaṃ yojyam* iti. yad Yāmānām āyuḥ-pramāṇaṃ. tat Saṃghāte[5] mahā-marake ekaṃ rātriṃ-divam. tena rātri-divena tasmin varṣa-sahasra-dvayam āyuḥ-pramāṇaṃ. evam anyeṣv api yathāyogaṃ yojyaṃ. *aṣṭāv ime bhikṣava* iti. *aṣṭāv ime bhikṣavaḥ nāgā mahānāgāḥ kalpa-sthā dharaṇiṃdharāḥ* apratyuddhāryāḥ suparṇinaḥ pakṣi-rājasya devâsuram api [Tib. 320a] saṃgrāmam anubhavanty api pratyanyabhavanty api. te punaḥ katame. tad-yathā Nando nāgarājaḥ Upanando nāgarājaḥ Aśvatarī nāgarājaḥ Mucilindo nāgarājaḥ Manasvī nāgarājaḥ Dhṛtarāṣṭro nāgarājo Mahākālo[6] nāgarāja Elapattro nāgarāja iti. *cūlikā-baddha* iti śikhā-baddhaḥ.

(84ab) *eka-jāti-pratibaddhasyê*ti. *eka*-janma-*pratibadha*-buddhatvasya. *caramabhavikasyê*ti antya-janmanaḥ, yena tasminn eva janmani arhattvaṃ sākṣāt

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[1] °khyāḥ MSS. but Poussin. [2]....[2] tataḥ MSS. kārikā 80d. [3] Pāṇini, 5, 1, 116. [4] vati denotes taddhita-suffix vat. [5] saṃhāte N. [6] °kāro CN but P. nag-po chen-po.

kartavyam. tasya nâsty antareṇa kāla-kriyā yāvad arhattvaṃ na prāpnoti. *śraddhā'nusāri-dharmânusāriṇoḥ* nâsty antareṇa kāla-kriyā yāvac chraddhā'dhimukta-dṛṣṭi-prāptau na bhavataḥ. *tad-garbhayor* iti. bodhisattva-cakravarti-garbhayoḥ. tan-mātror nâsty antareṇa kāla-kriyā yāvan na tau jāyete. *evam-ādīnām* iti. *ādi*-śabdena nirodhâsaṃjñi-samāpa:ti-samāpannānāṃ maitry-ādi-samāpannānāṃ ca nâsty antareṇa kāla-kriyā yāvat tasmāt samādher na vyuttiṣṭhante.

(85, 86) *caturviṃśatir aṃgulyo hasta*

iti. Abhidharma-vacana-kāle yaḥ puruṣa-hastaḥ. sa grahītavyaḥ. yena cāturdvīpak'ādi-parimāṇa-vyavasthānaṃ.

(87, 88) *hemantānām* iti. yathā *varṣā* ity ekasminn apy arthe bahu-vacanaṃ prasiddhaṃ. evaṃ *hemantā grīṣmā* iti draṣṭavyaṃ. pravacane traya eva rtavo na yathā loke ṣaḍ iti. śiśiro hi śīta-sāmānyād dhemanta ity uktaḥ. vasanto 'py uṣṇa-sāmānyād grīṣma ity uktaḥ. śarad api vṛṣṭi-[Tib. 320^{b}] sāmānyād varṣā ity uktêti.

hemanta-grīṣma-varṣāṇām

iti. sarva-bauddhānāṃ hemantāḥ prathama ṛtuḥ. grīṣmā dvitīyaḥ. varṣās tṛtīyaḥ. tatrâdhikam ardham asyêti adhyardho māsaḥ. tasminn

adhyardha-māsi niryate.

mārgaśīrṣe sa-pauṣârdhe 'tikrānte.

śeṣe 'rdha-māse.

pauṣasyârdhe 'vaśiṣṭe kṛṣṇa-caturdaśyām.

ūna-rātro

vidvadbhir

bauddhair

nipātyate

tyajyate ity arthaḥ. cāturdaśiko 'tra bhikṣubhiḥ poṣadhaḥ kriyate. evaṃ māghe phālgun'ārdhe 'tikrānte śeṣe 'rdha-māse phālgunâvaśiṣṭe punar apara ūna-rātro nipātyate. tathā grīṣmeṣu vaiśākha-kṛṣṇa-caturdaśyāṃ āṣāḍha-caturdaśyāṃ câparāv ūna-rātrau nipātyete. varṣeṣv api bhādrapada-kṛṣṇa-caturdaśyāṃ kārttika-kṛṣṇa-caturdaśyāṃ câparāv ūna-rātrau nipātyete.

(89–92) *gati-saṃvartanī* 'ti. narak'ādyāḥ paṃca gatayo gaty-eka-deśe deva-gatau saṃvartante. ekasthībhavantîty arthaḥ. *dhātu-saṃvartanī cê*ti. kāma-dhātuḥ rūpa-dhātau saṃvartata iti. *sattva-saṃvartanī* 'ti. yadā sattvā eva saṃvartante dhyāneṣv ekasthībhavanti. na tu tāvad bhājanāni saṃvartante. vinaśyantîty arthaḥ. *bhājana-samvartanī* 'ti. yadā bhājanāny eva samvartante na tu sattvāḥ. ekasyâpi sattvasya tatrâbhāvāt. *yad ayaṃ loka* iti vistaraḥ. *yad ayaṃ*

loko viṃśatim antara-kalpān vivṛtto jātaḥ. yāvan narakôtpatti-prabhṛti[1] niryātaṃ. [Tib. 321ᵃ] tan niṣṭhitaṃ vaktavyam ity arthaḥ. *tat pratipannaṃ vaktavyam* iti *tat* saṃvartanam ārabdhaṃ *vaktavyam* ity arthaḥ. *evaṃ tiryak-saṃvartanī preta-saṃvartanī ca vaktavyê*ti. yadā tiryakṣv eka-sattvo 'pi nâvaśiṣṭo bhavati. iyatā 'yaṃ lokaḥ samvṛtto bhavati tiryak-samvartanyā. yasya tadānīṃ niyataṃ tiryag-vedanīyaṃ karma dhriyate. sa loka-dhātv-antara-tiryakṣu kṣipyate. evaṃ preta-saṃvartanī yojyā yadā preteṣv iti vistareṇa. *manuṣya-sahacariṣṇava* iti. *manuṣya*-sahacaraṇa-śīlāḥ. go-mahiṣ'ādayaḥ. *dharmatā-partilaṃbhikam* iti. *dharmatā* nāma kuśalānāṃ dharmāṇāṃ tadānīṃ pariṇāma-viśeṣaḥ. tayā pratilaṃbho 'syâstîti *dharmatā-pratilaṃbhikaṃ*. *yan manuṣyeṣv* iti. Jambūdvīpa-*manuṣyeṣv* ity abhiprāyaḥ. evaṃ Pūrvavideha-Godānīya-samvartanyau yojyau. *Uttarakuru-saṃvartanī tv evaṃ vaktavyā bhavati.* sa kālo yad Uttarakurau manuṣyāś cyavanta eva nôpapadyante. *yadā tatrâika-sattvo 'pi nâvaśiṣṭo bhavati. iyatā 'yaṃ lokaḥ saṃvṛtto bhavati* Uttarakuru-samvartanyêti. kasmād evaṃ vaktavyā. na tu Jaṃbudvīpa-samvartany-ādivad ity āha. *tatra vairāgyâbhāvāt. tatrô*ttarakurau *vairāgyâbhāvāt. ita eva sāmantakād*[2] iti. cāturdvīpaka-sāmantakād ity arthaḥ. *tad-ākṣepake karmaṇi parikṣīṇa* iti. bhājan'*ākṣepake* bhājanôtpādake *parikṣīṇa* ity arthaḥ. *Brāhmaṃ vimānaṃ nirdahad arciḥ paraiti* [Tib. 321ᵇ] gacchatîty arthaḥ. *tac ca tad-bhūmikam evârcir* iti. prathama-dhyāna-bhūmikaṃ. *kasmād* ity āha. *na hi visabhāgā* visadṛśāḥ *apakṣālā* upadravāḥ agny-ādayaḥ *kramante* tāpayanta ity arthaḥ. āha. yady evaṃ kim idam ucyate. tasmād eva cêti vistareṇêty ata ucyate. *tat-sambaddha-saṃbhūtatvād* iti vistaraḥ. *tena kāmâvacareṇârciṣā sambaddhaṃ* saṃbhūtaṃ *rūpâvacaram arciḥ*. tad-bhāvaḥ. tasmād iti. *evam anyasyām* iti. yathā tejaḥ-samvartanyām uktam *evam anyasyām* apy ap-saṃvartanyāṃ vāyu-ṣaṃvartanyāṃ ca *yathāsaṃbhavaṃ veditavyaṃ*. kathaṃ kṛtvā. narak'ādi-saṃvartanīṃ[3] pūrvavad uktvā yāvad iyatā 'yaṃ lokaḥ samvṛtto bhavati sattva-samvartanyā. tataḥ śūnye bhājane sahajo 'b-dhātuḥ saṃbhavati. yas taṃ bhājana-lokaṃ lavaṇam iva vilopayati. sa kāmâvacaro 'b-dhātuḥ prathama-dhyāna-bhūmikaṃ ab-dhātuṃ saṃbadhnāti. sa ca dvitīya-dhyāna-bhūmikaṃ sambadhnāti. sa câb-dhātus tri-bhūmiko 'pi svena-svena bhājanena sahântardhīyate. evaṃ vāyu-saṃvartanyāṃ saha-jo vāyuḥ saṃbhavatîti vaktavyaṃ. katham iti. pūrvavad uktvā yāvat saha-jo vāyu-dhātuḥ saṃbhavatîti. yas taṃ bhājana-lokaṃ kāmâvacaraṃ yāvat tṛtīya-dhyāna-bhūmikaṃ krameṇa pāṃsu-rāśim iva

[1] pravṛttir N, pravṛtti C but Poussin & brtsams-te. [2] The counterpart of this phrase we can not find in both Chinese translations. [3] °nīyāṃ MSS., °nyā Poussin.

vikarati vidhvaṃsayati. yāvat tenâiva sârdham antardhīyate.

vivarta-kalpaṃ visiareṇa vaktu-kāma āha. *tathā hi samvṛtto loka* iti vistaraḥ. *tathê*ti yathā varṇitaṃ. *tadê*ti vistaraḥ. [Tib. 322ª] *yad' ākāśe manda-mandā vāyavaḥ spandante. tadā prabhṛti yad ayaṃ loko viṃśatim antara-kalpān saṃvṛtto 'sthāt. tan niryātaṃ* parisamāptaṃ *vaktavyaṃ. tad upayātaṃ vaktavyam* iti. *tad* ārabdhaṃ *vaktavyam* ity arthaḥ. *yathôkta-krama-vidhānam* iti. yathôktena krameṇa vidhānena ca *sarvaṃ jāyate. yathôktaḥ kramo* vāyu-maṇḍalaṃ *ap-maṇḍalam* tataḥ *kāṃcanamayī pṛthivī* tataḥ *Sumeru-ādayaś cê*ti. *yathôktaṃ vidhānaṃ* yasya yad vidhānam uktaṃ āyāmôdvedha-pariṇāha-saṃsthāna-lakṣaṇaṃ. tat tathā *sarvaṃ jāyate. prathamaṃ tu Brāhmam* iti vistaraḥ. yat paścāt saṃvartate. tat pūrvaṃ vivartata iti sthitiḥ. ten' āha. *prathamaṃ tu Brāhmaṃ vimānam utpadyate. tato yāvad Yāmīyam* iti. *yāvac*-chabdena Brahma-vimānânantaraṃ Paranirmitavaśavarti-vimānaṃ tad-anaṃtaraṃ Nirmāṇarativimānaṃ tato 'nantaraṃ yāvad Yāmīyaṃ vimānam utpadyate. tato Yāmīya-vimānôtpatty-*anantaraṃ vāyu-maṇḍal'ādīnî*ti. *yad uta bhājana-vivartanyê*ti na sattva-vivartanyêti darśayati. *śūnye Brāhme vimāne utpadyata* iti Mahābrahmā. *anye 'pi ca sattvā* iti tad-parivārāḥ. *tataś cyutvā Brahmapurohiteṣv* iti. *tata* Ābhāsvarebhyaḥ. *tan niryātaṃ bhavatî*ti. *tad* vivartanaṃ lokasya parisamāptaṃ *bhavatî*ty arthaḥ.

*tad upayātaṃ bhavatî*ti. ārabdhaṃ vivṛttâvasthānam ity arthaḥ. *ekānna-viṃśatir antara-kalpā aparimit'āyuṣām* [Tib. 322ᵇ] iti. eko'ntara-kalpo Brahmaloka-vimān'ādi-bhājana-nirvṛttyā 'tikrānta iti *ekôna-viṃśatir* avaśiṣṭā *antara-kalpā aparimit'āyuṣāṃ* mānuṣyāṇām *atikrāmanti* ā naraka-sattva-prādurbhāvāt. sā ca vivartamānâvasthā *'tikrāntā* evâvagantavyā. prādurbhūte nārake sattve vivṛttâvasthā prārabdhā. sêyam ucyate. *aparimit'āyuṣām eva hrasatāṃ yāvad daśa-varṣ'āyuṣām eko vivṛttâvasthā'ntara-kalpaḥ.* ten' āha. *so 'sau vivṛttānāṃ tiṣṭhatāṃ prathamântara-kalpa* iti. tato 'ṣṭādaśa

utkarṣā apakarṣāś ca.

tatas tu

utkarṣa eka

iti. viṃśaty-antara-kalpa-parimāṇā vivṛttâvasthā 'vagantavyā.

paṃca-skaṃdha-svabhāvaḥ kalpaḥ

ta evâdhvā kathā-vastv

iti[1]. *muktakam* iti. na catur-Āgamântargatam ity arthaḥ. *aṣṭakaṃ madhyād*

[1] Kārikā I, 7ᶜ.

vismṛtam iti. aṣṭau sthānāni kvâpi pradeśe pramuṣitatvāt na paṭhitāni. tenâtra dvāpaṃcāśāt sthānāni bhavaṃti. ṣaṣṭyā ca saṃkhyā-sthānair bhavitavyaṃ. tāny aṣṭakāni svayaṃ kānicin nāmāni kṛtvā paṭhitavyāni. yena ṣaṣṭi-saṃkhyā-sthānāni paripūrṇāni bhaveyuḥ. *asaṃkhyā*[1] iti. [2]asaṃkhyeyāḥ. saṃkhyānenâsaṃkhyeyāḥ[2] asaṃkhyā[3] iti. bahu-vacana-nirdeśād anuktā api taddhitā bhavaṃti. yady evaṃ

tad-asaṃkhya-trayôdbhavam

iti[4] katham uktaṃ. nâiṣa doṣaḥ. nâsti saṃkhyā 'pareṇâiṣv iti *asaṃkhyāḥ* asaṃkhyeyāḥ kalpāḥ. asaṃkhyāś[5] câsaṃkhyāś[5] ca asaṃkhyāś[5] cêti asaṃkhyāḥ. teṣāṃ trayaṃ. teṣāṃ kalpānāṃ asaṃkhya-trayôdbhavatîti

tad-asaṃkhya-trayôdbhavaṃ

buddhatvam

iti evaṃ tad vyākhyātavyaṃ.

tasyâbhimatatvād iti. *tasya* parârthasya*âbhimatatvāt*. yo hy abhimataḥ. sa svârtho dṛṣṭa iti. [Tib. 323ª] *tad-dhetor* iti. ātma-sneha-hetoḥ. *ātma-snehaṃ tebhya* iti vistaraḥ. *ātma-snehaṃ tebhyaḥ svāsāṃtānikebhyaḥ* saṃskārebhyo *nivartya apekṣāṃ* karuṇā-lakṣaṇāṃ *vardhayitvā tad-dhetor* apekṣā-hetor *duḥkhāny udvahantîti saṃbhāvyaṃ* pratipattavyaṃ.

*madhyo duḥkha-nivṛttim evê*ti.

pratyekabuddhaḥ śrāvako duḥkha-nivṛttim eva mokṣam eva prārthayate.

na sukhaṃ.

sāṃsārikaṃ. kutaḥ.

duḥkh'āspadaṃ tad yataḥ.

yasmāt *tat* sāṃsārikaṃ sukhaṃ duḥkha-sthānaṃ bhavati.

sreṣṭo

bodhisattvaḥ

sva-saṃtati-gatair duḥkhaiḥ pareṣāṃ sukham

ābhyudayikaṃ.

duḥkhâtyanta-nivṛttim eva ca

niḥśreyasa-svabhāvāṃ pareṣāṃ prārthayate. atha vā

pareṣāṃ sukham

ābhyudayika-naiḥśreyasikaṃ prārthayate.

duḥkhâtyanta-nivṛttim eva ca

buddha-lakṣaṇām ātmīyāṃ para-hita-kriyôpāya-bhūtāṃ prārthayate. kasmād ity aha.

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[1] °khyeyā MSS. but Poussin. [2]....[2] asaṃkhyeyā-saṃkhpānena saṃkhyeyāḥ MSS. but Poussin.
[3] asaṃkhyeyā MSS. but Poussin. [4] Kārikā. III, 92ᵈ. [5] °khyaś Poussin.

yatas tad-duḥkha-duḥkhy eva sa

iti. yasmāt para-duḥkhaiḥ *sa* bodhisattvo *duḥkhī* bhavati. ata eva sukhaṃ dvi-prakāraṃ prārthayata iti.

(93) *apakarṣasyâdhastād* iti vistaraḥ. varṣa-śatasyâ*dhastāt paṃca kaṣāyā abhyutsadā bhavanti.* abhyadhiko bhavantîty arthaḥ. varṣa-śate 'py utsadā na tv abhyutsadā yathā 'dhastāt. *āyuḥ-kaṣāya* iti. *kiṭṭa-bhūtaṃ pratyavaraṃ kaṣāyaḥ.* āyur eva kaṣāya *āyuḥ-kaṣāyaḥ.* evaṃ kalpa-kaṣāy'ādayaḥ. *yathākramam* iti. *jīvita-vipattir* āyuḥ-kaṣāyeṇa. *upakaraṇa-vipattiḥ* kalpa-kaṣāyeṇa. dhānya-puṣpa-phalâûṣadh'ādīny upakaraṇāni alpa-rasa-vīrya-vipāka-prabhāvāni hi tāni bhavaṃti. nâiva vā bhavaṃti. *dvābhyāṃ kuśala-pakṣa-vipattir* [Tib. 323ᵇ] iti. kleśa-kaṣāyeṇa dṛṣṭi-kaṣāyeṇa ca *kuśala-pakṣasya vipattiḥ.* katham ity āha. *kāma-sukhallik'ātma-klamathânuyogâdhikārād* iti. kāma-sukham eva *kāma-sukhallikā.* kāma-sukha-līnatêti vā kāma-tṛṣṇā vā *kāma-sukhallikā* yayā kāma-sukhe sajyate. *ātma-klamatha ātmô*patāpaḥ *ātma*-pīḍêty arthaḥ. kāma-sukhallik'ātma-klamathayor *anuyogo* 'nusevanaṃ. tasyâ*dhikāraḥ.* tasmāt. tad uktaṃ. kāma-sukhallikā'nuyogam ātma-klamathânuyogaṃ vā 'dhikṛty' ārabhya kleśa-dṛṣṭi-kaṣāyābhyāṃ kuśala-pakṣa-vipattir bhavatîti. evaṃ tāvad aviśeṣeṇa. *gṛhi-pravrajita-pakṣayor vā. gṛhi-pakṣasya* kleśa-kaṣāyeṇa kuśala-pakṣa-vipattiḥ. *pravrajita-pakṣasya* dṛṣṭi-kaṣāyeṇa. yathākramaṃ kāma-pradhānā gṛhiṇaḥ dṛṣṭi-pradhānāḥ pravrajitā iti. *ckenê*ti sattva-kaṣāyeṇa.

dvividhā hi pratyekabuddhā iti. yasmād *varga-cāriṇo* 'pi pratyekabuddhāḥ *śrāvaka-pūrviṇo bhavaṃti.* na kevalaṃ khaḍgaviṣāṇakalpāḥ. tasmād utkarṣe 'pi teṣām utpattir na virudhyate. ye hy utpādita-srotaāpatti-phala-sakṛdāgāmi-phalāḥ aṃtarhite buddha-śāsane svayam arhattvam adhigacchaṃti. te varga-cāriṇaḥ. te ca pūrva[1]-buddhôtpāda-kāla eva prākṛta-samvegatvān na punaḥ samvejanīyā iti. *tad-īryāpatha-saṃdarśanād* iti. pratyekabuddhê*ryāpatha-saṃdarśanāt* paryaṃka-bandha-samādhi-rūpa-*saṃdarśanāt. na c' āryās santaḥ kaṣṭāni tapāṃsi tapyeraṃ* [Tib. 324ᵃ] iti. satya-darśana-kāla eva śīla-vrata-parāmarśa-dṛṣṭeḥ prahīṇatvāt. śīla-vrata-parāmarśa-dṛṣṭi-pūrvakatvāc ca kaṣṭa-tapaḥ-kriyāyāḥ. *khaḍgaviṣāṇakalpā* iti. yathā khaḍga-viṣāṇā advitīyā bhavaṃti. evaṃ te gṛhastha-pravrajitaiḥ anyaiś ca pratyekabuddhair *asaṃsṛṣṭa-vihāriṇa* iti. khaḍga-viṣāṇakalpā ity ucyante.

kalpa-śatânvaya

iti. kalpa-śata-kṛta-bodhi-hetur ity arthaḥ. ata eva vyācaṣṭe. *mahā-kalpānāṃ*

[1] om. MSS. but Poussin.

śataṃ bodhi-saṃbhāreṣu śīla-samādhi-prajñā-lakṣaṇeṣu *caritaḥ* kṛta-prayoga iti. *śakyaṃ ca tair* iti vistaraḥ. athâpi te pratisaṃvit-prāptā na bhaveyuḥ. tathā 'pi taiḥ praṇidhi-jñānena *pūrva-buddhānām anuśāsanam anusmṛtya dharmo deśayituṃ śakyate. ṛddher āviḥkaraṇād* iti. ākāśa-gaman'ādikāyāḥ sattvânugrahârthaṃ prakāśanāt. *nâpi sattvānām abhavyatvāt.* dharmaṃ na deśayantîti vākya-śeṣaḥ. kasmād ity āha. *tathā hî* ti vistaraḥ. yasmād dhi *laukika-vītarāgās tadānīṃ saṃvidyaṃte.* tasmāl lokôttara-vītarāgā api saṃbhaveyur ity abhiprāyaḥ. yady ete na hetavo dharma-deśanāyā akaraṇe. kas tarhi hetur ity āha. *kiṃ tarhî* ti vistaraḥ. *pūrvâbhyāsa-vaśena* asaṃsargâbhyāsa-vaśenâlpôtsukhatā'dhimuktatvāt. tat-kṛta-rucitvād ity arthaḥ. *gaṇa-parikarṣaṇa-prasaṃga-parihārârthaṃ ca nôtsahante gaṃbhīra-dharma-grahaṇāya pareṣāṃ vyāpartuṃ.* tathā vyāpāre hi sati gaṇaḥ parikraṣṭavyaḥ syāt. gaṇa-parikarṣaṇa-prasaṃgaṃ punaḥ [Tib. 324ᵇ] kasmāt pariharanti. *vyākṣepa-saṃsarga-bhīrutvāt. vyākṣepa-saṃsargābhyāṃ bhīrutvāt. vyākṣepo* 'bhipreta-samādhy-ādi-karmaṇy apravṛttiḥ. *saṃsargo* 'nya-saṃparkaḥ. vyākṣepa-saṃsarga-bhīrutvaṃ punaḥ pūrvâbhyāsa-vaśāt.

(94, 95) *eṣa Prājñaptika* iti Prajñapti-śāstra-nirdeśaḥ. *caturvidhāś cakravartina* iti. *sūtre tu suvarṇa-cakravarty evôktaḥ prādhānyāt. asthānaṃ* vartamāna-kālâpekṣayā. *anavakāśaḥ* anāgatâpekṣayā. anāgate 'py adhvani saṃbhavāt yugapad dvayor iti. *apūrvâcaramāv* iti. nâikaḥ pūrvo nâparaḥ paścāt. kiṃ tarhi. sahêty arthaḥ. *samasama* iti vīpsā. atha vā samaiḥ sarva-sattveṣu buddhair bhagavadbhiḥ sama iti *samasamaḥ. tāvato 'nabhisaṃskāreṇê* ti. *tāvato* loka-dhātor anābhogena darśanāt. *nikāyântarīyā* iti Mahāsāṃghika-prabhṛtayaḥ. *na câikatrê* ti lokadhātau. *puruṣ'āyuṣam* iti. puruṣasy' āyuḥ *puruṣ'āyuṣaṃ.* 'tad bibhratêti vartate.[1] *idam indriyam* iti śraddh'ādi. *asyâṃgasyê* ti *asya* pratyayasya. *kim idam ekaṃ lokadhātum adhikṛtyê* ti. eka-cāturdvīpakaṃ trisāhasra-mahā-sāhasraṃ vā lokadhātum adhikṛtyâitad uktam ity abhiprāyaḥ. *cakravartino 'pi cê* ti vistaraḥ. asthānam anavakāśo yad apūrvâcaramau dvau tathāgatau loka utpadyeyātām iti nânena vacanena lokadhātv-antarôtpāda-pratiṣedhaḥ. tathāgatānāṃ tathôktatvāt. [Tib. 325ᵃ] tad-yathā cakravartināṃ. cakravartino 'pi hi tathôktāḥ. asthānam anavakāśo yad apūrvâcaramau dvau cakravartinau loka utpadyeyātām iti. *janāḥ* prākṛta-manuṣyāḥ. manuṣyās tu matimantaḥ. *śastrāṇy āvahanti* utkṣipanti. *gṛhapati-ratnaṃ* kośâdhyakṣa-jātīyaḥ. *pariṇāyaka-ratnaṃ* balâdhyakṣa-jātīyaḥ. *tat-sambandha*[2]*-jātīyaṃ*[3] iti. *tena*

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[1]... [1] sic MSS. de-tsam-du bṣugs-pas lta-ba ṣes-bya-bar sbyar-ro. Poussin's emendation: tāvat viharatêti vartate. [2] °baddha MSS. [3] om. Tib.

cakravartinā *sambaddhaḥ*. tat-saṃbaddhasya tat-saṃbandhena vā samvartanaṃ[1] tasmai hitaṃ tad-anukūlaṃ tat-sambaddha-samvartanīyam[1] iti.[1] yena sattvena karmôpacitaṃ. *tasminn utpanne* cakravartini. *svāny* evâinaṃ sattvaṃ *karmāṇy* utpādayanti. na tu sattvaś cakravarti-kuśala-vipākôtpatti-pratyaya-bhāvam āpadyate. sa ca kuśala-vipākaś cakravartina evêty avagantavyaṃ. *deśa-sthatarāṇî*ti a-bhraṣṭa-sthānāni. *uttaptatarāṇi* prabhāsvarāṇi. *saṃpūrṇatarāṇi* akhaṇḍa-rūpāṇi. cakravarti-rāja-prastāvenêdaṃ vicāryate.

(96) *kiṃ khalu yāvat sarājakā* iti. *rūpâvacarā iv 'āsann* ity asyârthasya pratipādanāya sūtram ānayati. *sūtra uktam* iti yistaraḥ. dṛśya-rūpatvād *rūpiṇaḥ*. upapādukatvān *manomayāḥ*. hasta-pāda-tad-aṃguly-ādy-upetatvāt *sarvâṃga-pratyaṃgôpetaḥ*. samagrêndriyatvāt *avikalāḥ*. kāṇa-vibhrānt'ādy-abhāvād *ahīnêndriyāḥ*. darśanīya-saṃsthānatvāt *śubhāḥ*. ramaṇīya-varṇatvāt *varṇa-sthāyinaḥ*. ādity'ādi-prabhā'napekṣatvāt *svayaṃ-prabhāḥ*. karma-rddhi-saṃyogen' ākāśa-caratvāt *vihāyasaṃgamāḥ*. kavaḍīkār'āhārânapekṣatvāt [Tib. 325b] *prīti-bhakṣāḥ*. *prīty*-āhārā iti paryāyau. tathā dīrgh'āyuṣo *dīrgham adhvānaṃ tiṣṭhantî*ti. *madhu-svādu-rasa* iti. madhuna iva *svādu-raso* 'sya rasa iti. *ayoniśo-manaskārasya grāha-bhūtasya grāsatāṃ gatānāṃ* sattvānāṃ *kāma* eva grahaḥ. *ten' āveśas* tasy' āraṃbha iti. *sāyam-āśârtham* iti. aparâhṇa-bhojanârtham. *prātar-āśârtham* iti. prātar-bhojanârtham. *saṃnidhi-kāraḥ* saṃgrahaḥ. *kṣetrāṇi vibhajya* akṛṣṭôptena śālinā tad-vṛtti-kalpanāt. kṣatriy'ādi-saṃjñānāṃ nairuktena vidhinā siddhiḥ.

(97) *niryāṇam*

iti parisamāptiḥ. *adharma-rāga-raktā* iti. kāmamithy'ācāra-*rāgâdhyavasitāḥ*. *viṣama-lobhâbhibhūtā* iti. *viṣama-lobhaḥ* parakīya-svīkaraṇêcchā cauryād balād vā. tenâ*bhibhūtāḥ*. *mithyā-dharma-parītā* iti viparīta-*dharma*-paridīpakāḥ. a-mātṛjñā a-pitṛjñā iti vistaraḥ. *punaḥ kalpasya niryāṇa-kāla* iti. iha *kalpasya niryāṇāni* trīṇy ucyante. śastra-roga-durbhikṣāṇi. kim ekasya daśa-varṣ'āyuḥ-kalpasya trīṇi niryāṇāni krameṇa bhavaṃti. āho-svid ekâikasya ekâikaṃ krameṇêti. eke tāvad āhuḥ. ekâikam iti. apare punar āhuḥ. ekasya krameṇa trīṇi bhavaṃti. pūrvaṃ durbhikṣaṃ tad-anantaro rogaḥ tad-anaṃtaraṃ śastram iti. pūrvakas tu pakṣa iṣṭa iti paśyāmaḥ. *tair eva doṣair* iti adharm'ādi-rāg'ādibhiḥ. *amanuṣyāḥ* piśāc'ādaya *ītîṃ* vyādhy-ādikām *utsṛjaṃti*. ojo vā haraṃti. prabhāvato vā puṣpa-phalâuṣadhi-prabhṛtīnāṃ mahābhūtāni dūṣayaṃti. [Tib. 326a] *yatas* teṣām *asādhyā vyādhayaḥ prādurbhavanti. yato mriyante. tadā cê*ti vistaraḥ. yadêha Jambūdvīpe

[1] om. Tib.

śastrakaḥ prāṇâtipātaḥ. *tadā dvayor dvīpayoḥ* Pūrvavidehâvaragodānīyayor *vyāpāda udreka-prāpto bhavati.* yadêha rogaḥ. tadā tayor *daurbalyaṃ.* yadêha durbhikṣaṃ. tadā tayor jighatsā-pipāse.

(98, 99) *tīrthakārāḥ* Kaṇabhuk-prabhṛtayaḥ. *vāyur bījam uktam* iti. bahuvidha-prabhāva-bhinnair vāyubhir abhimathyamānā iti[1] vacanāt. *tasya nimittam* iti. rūpâvacaro vāyur avinaṣṭaḥ kāmâvacarasya vivarta-kāle prathama-kṣaṇôtpannasya vāyor *nimittaṃ. bījāny āhriyaṃte* iti. paṃca bīja-jātāni mūla-bīj'ādīni. mūla-bījaṃ phalu[2]-dījaṃ bīja-bījaṃ agra-bījaṃ skaṃdha-bījaṃ. *evam apî*ti. yady *apy* āhriyante bījāni *na te* sthūla-bhāvānāṃ[3] *bīj'ādibhyo* bījâṃkura-gaṇḍ'ādibhyo *'ṃkur'ādīnāṃ* aṃkura-kāṇḍ'ādīnām *utpattim icchanti.* bīj'ādīni hi teṣāṃ nimitta-kāraṇāni na samavāyi-kāraṇāni. samavāyi-kāraṇaiś ca bhavitavyaṃ. ata āha. *kiṃ tarhi. svebhya evâvayavebhya* iti vistaraḥ. tad-yathā 'ṃkur'ādy-avayavī aṃkur'ādy-avayavebhyaḥ. teṣām api aṃkur'ādy-avayavānāṃ svebhya evâvayavebhyaḥ. teṣām api svebhya evêti *evaṃ yāvat paramâṇubhyaḥ. anyatra paramâṇûpasarpaṇād* iti. *na* jānane bīj'ādīnāṃ *sāmarthyaṃ kiṃcid asti.* aṃkur'ādi-paramâṇûpasarpaṇāt tu teṣāṃ sāmarthyam iṣyata ity abhiprāyaḥ. *aniyamo* [Tib. 326[b]] *hi syād* iti. tantv'ādibhyo 'pi kaṭ'ādy-utpattiḥ syād ity arthaḥ. *śaktiniyamād* iti. yathā bīj'ādīnāṃ sāmarthya-niyamān *na aniyamo bhaviṣyati. śabda-pākajôtpattivat.* yathā *śabdo* 'bhighāt'ādibhyo vijātīyebhya utpadyate. atha ca na yataḥ kutaścid gandha-ras'āder vijātīyād utpadyate. abhighāt'ādīnām eva vijātīyānāṃ tad-utpādane sāmarthyāt. tathā *pāka-jā* rūp'ādayo vijātīyād agny-āder utpadyaṃte. atha ca na yataḥ kutaścid vijātīyāc cakṣur-āder utpadyaṃte. agny-āder eva tad-utpādane sāmarthyāt. Vaiśeṣika āha. *citro vai guṇa-dharmaḥ* sva-jātīyebhyo vijātīyebhyaś côtpadyate. sva-jātīyebhyas tāvat. rūpa-rasa-gandha-sparś'ādayaḥ kāraṇa-pūrvāḥ rūpa-rasa-gandha-sparś'ādibhya evôtpadyaṃte. vijātīyebhyo 'pi saṃyoga-vibhāga-pāka-j'ādayaḥ karm'ādibhyaḥ. tad evaṃ guṇa-dharmo *dravya-dharmaṃ* prati anudāharaṇaṃ. *ta eva hi te tathê*ti vistaraḥ. vīraṇ'ādaya *eva hi te tathā* tena prakāreṇa kaṭ'ādi-rūpeṇa *saṃniviṣṭā* vyavasthitāḥ. *tāṃ* kaṭa-*saṃjñāṃ labhante. pipīlik'ādi-paṃktivat.* yathā pipīlikāḥ. tathā saṃniviṣṭāḥ paṃktir iti saṃjñāṃ labhante. na ca tābhyo 'nyat paṃkti-dravyam asti bhavatām api siddhânte. *kathaṃ* gamyate tāni vīraṇ'ādīni tathā-saṃniviṣṭāni kaṭ'ādi-saṃjñāṃ labhante. na punas tebhyo dravyântarāṇîti. ata āha. *eka-tantu-saṃyoge paṭasyânupalaṃbhāt.* ārabdha[4]-kārye hy *ekasmiṃ taṃtau* cakṣuḥ-[Tib.

[1] 論十一 2[b7]. [2] phalla MSS. [3] sthūlā bhāvā MSS. but Poussin. [4] ālabdha MSS. but Poussin & brtsams-pa.

327ᵃ] saṃsparśābhyāṃ saṃyukte bhavan-matena paṭo 'pi ca tābhyāṃ saṃnikṛṣṭa iti asāv api tathâivôpalabhyeta. yadi brūyāt. pratibandhāt tasyânupalabdhir iti. ata āha. *ko hi tadā sato vidyamānasyapaṭasyôpalabdhau pratibandha* iti. nâsti pratibandha ity abhiprāyaḥ. tasmān na paṭo nāma dravyântaram astîti. syān mataṃ. ekâikasmin tantau pradeśena paṭo vartate na sarv'ātmanā vartata iti. ata ucyate. *akṛtsna-vṛttav* iti vistaraḥ. akṛtsna-vṛttau paṭasya kalpamānāyāṃ paṭa-bhāgo 'trâikâikasmin tantau *syān na paṭas* tataḥ. kim iti cet. ata āha. *samūha-mātraṃ ca paṭaḥ syād* iti vartate. ekasmin tantāv eko bhāgo aparasminn apara iti tantu-vartināṃ bahūnāṃ bhāgānāṃ samudāyaḥ paṭa iti ca prāpnoti. na cêṣyate. *kaś ca tantubhyo 'nyaḥ paṭa-bhāga* iti Kaṇabhug-bhaktāḥ praṣṭavyāḥ yena bhāgenâyam indriya-saṃnikṛṣṭe tantau varteta. tasmād etām api kalpanāṃ kalpayitvā nâto 'nyaḥ paṭaḥ sidhyati. syān matam. ekâikasminn api tantau paṭo vartate. paṭôpalabdhes tu paṭêndriya-saṃnikarṣaḥ. *paṭasyânek'āśraya-saṃyogâpekṣo nimittam* iti. ato *'nek'āśraya-saṃyogâ*pekṣāyām upalabdhau[1] kalpyamānāyāṃ *daśā-mātra-saṃghāte* gṛhyamāṇe *paṭa upalabhyeta.* na tûpalabhyate. paṭa-madhya-bhāg'ādy-adarśanāt. atha mataṃ. nâlva tadānīm apîndriyeṇa madhy'ādi-bhāgāḥ saṃprayujyanta iti. ato daśā-mātra-saṃhāte paṭôpalabdhir na bhavatîti. tata idam abhidhīyate. *na vā kadācid* iti vistaraḥ. *na vā kadācit paṭôpalabdhiḥ syāt. madhya-para-bhāgānām indriyeṇâsaṃnikarṣāt.* [Tib. 327ᵇ] nâlva hi saṃbhavo 'sti yat tad-āraṃbhakāḥ madhya-para-bhāgāḥ sarva evêndriyeṇa saṃnikṛṣyeran. tathā ca sati tantv-ādiṣv apy eṣa prasaṃga iti na ca kiṃcid api kāryam upalabhyeta. *kiṃ ca krama-saṃnikarṣe* cêti vistaraḥ. yadā krameṇa cakṣuḥ saṃsparśanêndriyaṃ vā paṭaṃ gṛhṇīyāt. tadā paṭa-grahaṇaṃ na syāt. yugapad anek'āśraya-saṃyogâbhāvāc cakṣuḥ-sparśanêndriyayoḥ. evaṃ anyeṣām api avayavānāṃ grahaṇaṃ na syāt. *tasmād* iti vistaraḥ. yasmāt krameṇa paṭa-buddhiḥ kaṭa-buddhir vā. *tasmād avayaveṣv eva* paṭâvayaveṣu kaṭâvayaneṣu vā *tad-buddhiḥ* paṭa-buddhiḥ kaṭa-buddhir vā vikalpa-vaśād bhavati. *alātacakravat.* yathā 'lāte śīghra-saṃcārāt tatra-tatrôtpadyamāne alāta-cakra-buddhir bhavati. tadvat. sādhanaṃ câtra. na dravya-sat paṭaḥ. avayava-grahaṇa-sâpekṣa-grahaṇatvāt. alāta-cakravat. *bhinna-rūpa-jāti-kriyāsv* iti vistaraḥ. *bhinna-rūpeṣu* tantuṣu nīla-pīt'ādi-bhedāt. *bhinna-jātiṣu* dukūla-karpās'ādi-bhedāt. *bhinna-kriyās'* ūrdhvâdho-gama-bhedāt. *paṭasyu rūp'ādy-asaṃbhavāt.* kīdṛśaṃ tatra rūpaṃ bhavatu

[1] °gânupalabdhau MSS. but Poussin's emendation acc. to Tib. rten-du ma-ṣig daṅ ldan-pa-la ltos-par. Tib. has not upalabdhau.

jātiḥ kriyā vā. syād eṣā buddhiḥ citram asya rūp'ādîti. tad evaṃ *citra-rūp'ā=ditve* kalpyamāne *vijātīy'āraṃbho 'pi syāt.* tantu-vīraṇayor api kaṭ'āraṃbhaḥ syāt. tathā sati dharma-viśeṣa-viparyayaḥ prāpnoti. atyanta-vijātīy'āraṃbhakat=vaṃ dravyāṇāṃ [Tib. 328ª] prāpnotîty arthaḥ. *avicitre ca pārśvântare* eka-pārśva-vicitrasya[1] *paṭasyâdarśanaṃ syāt.* tasya citra-rūpâbhimatatvāt. rūpa-darśane hi tad-āśraya-dravyôpalabdhir iṣyate Vaiśeṣikaiḥ. mahaty aneka-dravyavattvād rūpāc côpalabdhiḥ.[2] rūpa-saṃskārâbhāvāt vāyor anupalabdhir[3] iti vacanāt. *citra-rūpa-darśanaṃ vā* acitre *pārśve syāt* yadi paṭo dṛśyeta. citraṃ hi tasya rūpam iṣyate. *kriyā 'pi citrêty aticitram* iti.[4] ekaṃ tad dravyaṃ vicitra-kriyam iti na yujyate. kriyā-vaicitrye hi kriyāvad abhimatānāṃ dravyāṇām anyatvam îṣyate.

tāpa-prakāśa-bhede cêti vistaraḥ. agni-prabhā-lakṣaṇasya avayavina *ādi-ma=dhyânteṣu* āraṃbhakeṣu *tāpa-prakāśa-bhede* sparśana-bhedo dṛṣṭaḥ. sa ca tad-bhedas tatra yathākramaṃ tīvra-madhya-mandatā. tasyâvayavinaḥ prabhā-dra=vyasya tau *rūpa-sparśau nôpapadyete.* na hy ekasyâvayavina anekaṃ rūpaṃ sparśo vā yujyate. tena nâvayavebhyo 'vayavi dravyam anyad astîti. atha mataṃ. yadi tantv'-ādibhyo 'vayavebhyo na paṭ'ādy-avayavī vyatirikto 'sti. paramâṇūnām atîndriyatvāt. na ca tair avayavaiḥ aindriyaka ārabdha iti. kṛtsnaṃ jagad ap=ratyakṣaṃ syāt. pratyakṣaṃ ca gav'ādi dṛśyate. tasmād atîndriyaiḥ paramâṇu=bhir arthântaram anyad aindriyakam ārabdham iti siddham ity atrôcyate. *para=mâṇv-atîndriyatve 'pî*ti [Tib. 328ᵇ] vistaraḥ. yathā bhavatāṃ Vaiśeṣikāṇām *atîndriyatve 'pi samastānāṃ* kāry'āraṃbhakatvaṃ na vyastānām. evam asmākam api samastānām eva pratyakṣatvaṃ na vyastānāṃ asaty apy[5] avayavini arthân=tara-bhūte. *yathā cakṣur-ādīnāṃ* cakṣū-rūp'āloka-manaskārāṇāṃ samastānāṃ cakṣur-vijñānôtpattau *kāraṇatvaṃ* nâikâikasya. evaṃ *paramâṇūnām atîndriyatve 'pi samastānāṃ pratyakṣatvaṃ* nâikâikasya. *taimirikāṇāṃ ca* puruṣāṇāṃ *vikīr=ṇānām* asaṃyuktānāṃ *keśānāṃ samūha upalabhyate* anārabdhe 'py avayavini. na tv ekâikaḥ keśaḥ. *teṣāṃ* taimirikāṇām *paramâṇuvad ekaḥ keśo 'tîndriyaḥ.* ity ato nâsti te 'nyad dravyaṃ.

tad evam avayavinaṃ pratiṣidhya rūp'ādibhyo guṇebhyaḥ arthântaraṃ guṇi=nāṃ pratiṣeddhu-kāma āha. *rūp'ādiṣv eva cê*ti vistaraḥ. *rūp'ādiṣv eva paramâ=ṇur iti saṃjñā-viniveśaḥ. tad-vināśe* rūp'ādi-*vināśe* siddhaḥ *paramâṇu-vināśa* iti. Vaiśeṣikā āhuḥ. *dravyaṃ* hi *paramâṇuḥ. anyac ca rūp'ādibhyo* dravyaṃ. rūpa-gandha-rasa-sparśavatī pṛthivī ity[6] evam-ādi-siddhânta-vacanāt. *aprayuktam*

[1] citr° N. [2] Vaiśeṣika-sūtra IV, 1, 6. [3] Vaiśeṣika-sūtra IV, 1, 7. [4] In both Chinese translations this phrase is wanting. [5] om. MSS. kyan. [6] 冠導勝宗十句義論二 b. Vaiśeṣika-sūtra 2, 1, 1

asyânyatvaṃ yasmān *na kenacit paricchidyante imāni pṛthivy-ap-tejāṃsi. ime eṣāṃ* pṛthivy-ādīnāṃ *rūp'ādayo* rūpa-rasa-gandha-sparśā *guṇā iti.* brūyāt atîndriyāṇi [1]tāny ato[1] na nirdhāryanta [Tib. 329[a]] ity ata āha. *cakṣuḥ-sparśana-grāhyāṇi ca tāni pṛthivy-ādīni pratijñāyanta* iti. *dagdheṣu cê*ti viṣtaraḥ. *ūrṇ'ā*dīny avayavi-dravyāṇi na dahyanta iti Pailukāḥ. tad uktaṃ bhavati. prāktana-guṇa- 5
nivṛttau pāka-ja-guṇôtpattau tad-āśrayās tu dravyāṇi tad-avasthānāny eva bhavantîti. tathâlvôrṇ'ādi-buddhiḥ syāt. *na ca bhavati. tasmāt* tad-dravya-buddhy-abhāvāt. *rūp'ādiṣv eva tad-buddhir* na dravye arthântara-bhūta iti. yadi hi [2]ūrṇ'ādi-dravyaṃ rūp'ādibhyo 'nyat syāt tat tad-avasthānaṃ bhavatîti rūp'ādīny evâgni-saṃbandhād uṣṇena niruddhānîty ūrṇ'ādi-buddhiḥ syāt. na ca bhavati. 10
tasmād rūp'ādiṣv evôrṇ'ādi-buddhiḥ. Vaiśeṣikā āhuḥ. yadi rūp'ādi-mātraṃ ghaṭaḥ syād agni-saṃbandhād rūp'ādīni pāka-j'ādīny anyāny utpadyanta iti sa evâyaṃ ghaṭa iti na parijñāyeta. yasya tu pākād rūp'ādīny evôtpadyante nirudhyante cêti sa eva ghaṭas tad-avasthāno bhavatîti tasya tat-parijñānaṃ[3] yujyata ity ata idam ucyate. *pāka-jôtpattau ghaṭa-parijñānaṃ. saṃsthāna-sāmānyād* iti. rūp'ā- 15
dy-ākṛti-*sāmānyād* ity arthaḥ. *paṃktivat.* yathā na vas tat pipīlikānāṃ tad-vyatiriktaṃ paṃkti-dravyaṃ nāmâsti. atha ca pūrva-paṃkti-saṃsthāna-sāmānyād anyasyām iti tat-parijñānaṃ bhavati. sâlvêyaṃ pipīlikānāṃ paṃktir iti. [Tib. 329[b]] āha. *katham etad gamyate.* saṃsthāna-sāmānyāt parijñānaṃ na tu tādavasthyād iti. atrôcyate. *cihnam apaśyato 'parijñānād* iti. yasmāt khaṇḍa[3]- 20
nimnônnat'ādi-*cihnam apaśyatas* tat-parijñānaṃ na bhavati. ataḥ *saṃsthāna-sāmānyād* iti siddhaṃ.

*sā cê*ti vistaraḥ. *sā ca* prītiḥ *prasrabdhi-yogena.* prīter manasaḥ prasrabdhir jāyata iti *prasrabdhi-yogen 'āśraya-mṛdu-karaṇāt* ap-kalpā. *ata eva cê*ti vistaraḥ. āśraya-mṛdukaraṇāt. *tasmin* dvitīye *samāpatti-dhyāne kṛtsnasya kāya-* 25
sthairyasyâpagamāt[4]. *duḥkhêndriya-nirodha uktaḥ.* sukhasya ca prahāṇāt. duḥkhasya ca prahāṇāt. pūrvam eva saumanasya-daurmanasyayor astaṃ-gamād aduḥkhâsukham upekṣā-smṛti-pariśuddhaṃ caturthaṃ dhyānam upasaṃpadya

[1]....[1] tatvato N ; de-dag ....des-na. [2]....[2] Simply ūrṇ'ādi-dravya-rūp'ādi-vijñānaṃ MSS., this restoration is Poussin's except one word underlined. bal la-sogs-paḥi rdsas gzugs la-sogs-pa-las gṣan-ṣig yin-par gyur-na. de ni deḥi so-na ḥdug-la gzugs la-sogs-pa kho-na me daṅ ḥbrel-pa-las tsha-bas ḥjigs-par ḥgyur-bas. bal la-sogs-paḥi blo ḥbyuṅ-bar ḥgyur-ba ṣig-na ḥbyuṅ-ba yan ma-yin-te. deḥi phyir gzugs la-sogs-pa-dag kho-na-la bal la-sogs-paḥi blo ḥbyuṅ-bar zad-do. bye-brag-pa rnams-kyis gal-te bum-pa gzugs la-sogs-pa tsam ḥyin-na me daṅ ḥbrel-pa-las gzugs la-sogs-pa ste. tshos-par gyur-pa la-sogs-pa gṣan skyes-na bum-pa de ñid ḥdi yin-no ṣes de yoṅs-su śes-par mi ḥgyur-gyi. gaṅ-gi ltar-na tshos-pa-las gzugs-la-sogs-pa kho-na ḥjigs-pa daṅ skye-ba-dag tu ḥgyur-gyi. bum-pa ni deḥi so-na ḥdug-pa yin-pa deḥi ltar-na de yoṅs-su śes-par. [3] khara Poussin. gyo-ral. [4] kāry° MSS. mkhraṅ-po. Poussin's restoration kāṭhiny°.

viharatîti[1] vacanāt. *ādhyātmikâpakṣāla-rahitatvād* iti. ye vitarka-vicār'ādayo 'ṣṭāv ādhyātmikâpakṣālāḥ. vitarka-vicārau[2] câsū ca sukh'ādi ca catuṣṭayam iti.[3] tad-rahitatvād ity arthaḥ. *ānejyam* iti. ejṛ kampana ity[4] asya dhātor etad rūpam *āṇejyam* iti. yadā tv āniṃjyam iti pāṭhaḥ. tadā igeḥ[5] prakṛty-antarasyâitad rūpam draṣṭavyaṃ. *na taiḥ śuddh'āvāsa-kāyikaiḥ śakyam ārūpyān praveṣṭuṃ.* vipaśyanā-caritatvāt. śamatha-caritāś c' ārūpyāḥ. *nâpy anyatra gantum* adhaṛāṃ bhūmiṃ. viśeṣa-gāmitvāt. *etena krameṇê*ti. yathôktena saptānāṃ tejaḥ-saṃvartanīnāṃ[6] anantaram adbhiḥ saṃvartanī bhavaty ekā. *punaḥ saptānāṃ tejaḥ-saṃvartanīnām*[6] anaṃtaram *adbhiḥ* [Tib. 330ª] *saṃvartanī bhavati* dvitīyā. evaṃ yāvat saptamy adbhiḥ saṃvartanī.

evaṃ gate 'dbhiḥ saptake punaḥ
tejasā saptakaḥ.

tataḥ paścād ekā vāyu-saṃvartanī bhavati. *kiṃkāraṇaṃ* yathā-varṇitaṃ bahunā kāla-prakarṣaṇenâp-saṃvartanī bhavati. tato 'pi bahutareṇa vāyu-saṃvartanī 'ty ata idam ucyate. *yathâiva hi teṣām* iti vistaraḥ. *yathā* prathama-dhyānāt dvitīya-*dhyāna-samāpatti-viśeṣāt ātmabhāvānāṃ* dvitīya-dhyāna-bhūmikānāṃ *sthiti-viśeṣaḥ.* ardha-mahā-kalpârdhaṃ prathama-dhyānôpapannānām āyuḥ-pramāṇaṃ. kalpa-dvayaṃ dvitīya-dhyānôpapannānām iti. *tathā bhājanānām api.* kiṃ. sthiti-viśeṣa iti. evaṃ dvitīyād api tṛtīya-dhyānasya viśeṣo vaktavyaḥ. *evaṃ ca kṛtvê*ti. yasmād aṣṭa-kṛtvas tejaḥ-saṃvartanī-saptakā iti *ṣaṭpaṃcāśat tejaḥ-saṃvartanyo* bhavanti saptâp-saṃvartanyaḥ *ekā vāyu-saṃvartanī* 'ti catuḥṣaṣṭi-saṃvartanyo bhavanti. tasmād yad uktaṃ *Prajñapti-bhāṣye catuḥṣaṣṭiḥ kalpāḥ śubha-kṛtsnānām āyuḥ-pramāṇam* iti. tat sûktaṃ bhavati. yathā

ūrdhvaṃ tu Parītt'ābhebhyaḥ āśrayaḥ
dviguṇa-dviguṇaḥ

ity[7] atrôktaṃ Śubhakṛtsnānāṃ catuḥṣaṣṭi-yojanānāṃ śarīra-pramāṇaṃ. śarīra-pramāṇena ca teṣām āyuḥ-pramāṇam uktaṃ.

āyus tu kalpaiḥ sv'āśrayaṃ

iti[8] vacanāt. ekâikā saṃvartanī mahā-kalpa iti kṛtvā. iyatā hi kālena teṣām āyuṣaḥ parisamāptir iti.

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośe vyākhyāyāṃ tṛtīyaṃ kośa-sthānaṃ. 3.

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[1] Cf. 中阿含第一 (民五 6ª¹⁰), 論二八 9ᵇ⁹. [2] °rayoś câsau MSS. [3] See 論二八 10ᵇ¹. [4] Dhātupāṭha I, 253. [5] jjaiḥ CT, irjyaiḥ. N but Poussin. Cf Dhātu-pāṭha I, 163. [6] °tanīyānām MSS. [7] Kārikā III, 77ª. [8] Kārikā III, 79ᵈ.

IV

Karma-nirdeśa

(1) [Tib. 1ᵇ] tīrthakara-vipratipattyā samutpādita-saṃdehaḥ pṛcchati. *atha yad etad* iti vistaraḥ. tatra *sattva-vaicitryaṃ* dhātu-gati-yony-ādi-bhedena. *bhājana*[1]*-vaicitryaṃ* Meru-dvīp'ādi-bhedena. *vyāmiśra-kāriṇāṃ* iti. kuśalâkuśala-karma-kāriṇāṃ. atha kasmāt teṣām āśrayā ramyā na bhavanti [Tib. 2ᵃ] bhogās tu ramyā iti. sati câlvaṃ viṣayôpabhogaḥ saṃbhavati. [2]āśraya-ramyatve[2] hi kasya pratīkārasya[3] viṣayôpabhogaḥ syāt. *avyāmiśra-kāriṇāṃ* iti. rūpâvacarāṇāṃ. kāmâvacarā api[4] devā avyāmiśrakāri-kalpā āśraya-viṣaya-ramyāḥ. ramyatā-hetu-karma-dvaya-kāritvāt.

*cetayitvā cê*ti. evaṃ cêdaṃ kariṣyāmîti. [Tib. 2ᵇ] *svabhāvataś ced vāk-karmâkam* iti. *vāg eva karmê*ti kṛtvā. itarayos tu na[5] karmatvaṃ. kāyena kāyasya vā[6] karma kāya-karma. evaṃ manas-karma. iti na svabhāvataḥ karma. *tribhiḥ kāraṇair* iti. āśrayataḥ svabhāvataḥ samutthānataś cêti. *trayāṇām* iti. kāya-vāṅ-manas-karmaṇām. āśrayataḥ kāya-karma. kāy'āśrayaṃ[7] karma kāya-karmêti. svabhāvato vāk-karma. vāg eva karmêti. samutthānato manas-karma. manaḥ-samutthitam iti kṛtvā.

(2ᶜᵈ–4) *gatir*[8] *ity apara* iti. Vātsīputrīyāḥ. *ātma-lābho 'nantara-vināśī* 'ti. kṣaṇasyânantara [Tib. 3ᵃ] [9]-kṣaṇa iti nairuktena vidhinā ātma-lābho 'nantara-vināśī kṣaṇa-śabdenâbhidhīyate. atha vā kāla-paryantaḥ kṣaṇaḥ. svâvasthānaḥ. so 'syâstîti *kṣaṇikaḥ*. ata iṭhanāv iti[10] ṭhan[11]. *saṃskṛtasyâvaśyaṃ vyayād*[12] iti. utpatty-anantara-vināśi-rūpaṃ. citta-caittavat. *ākasmiko hi bhāvānāṃ vināśa* iti. akasmād-bhava *ākasmikaḥ* ahetuka ity arthaḥ. sādhanaṃ câtra. ahetuko vināśaḥ. abhāvatvāt. atyantâbhāvavat. *dṛṣṭo vai kāṣṭh'ādīnām* iti vistaraḥ [Tib. 3ᵇ] *ādi*-śab-

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[1] na-satva MSS. [2]....[2] °śrayâr° MSS.; lus dgaḥ dgaḥ-ltar ḥdug-pa ñid-du. [3] °kārāparasya NC, °kārāyasya T; gñen-po. [4] iti MSS.; kyaṅ. [5] om. MSS.; ma-yin. [6] vak MSS.; ḥam. [7] āś° MSS; lus-la rten-paḥi. [8] gutir NC, gutpar T; ḥgro-ba. [9] Sic MSS.; skad-cig-ma de ma-thag-tu ḥjig-pa = kṣaṇânantara-vināśī? [10] Pāṇini, 5, 2, 115. [11] Taddhita-suffix ika. [12] nyāyād MSS.; ḥjig-paḥi phyir-ro.

dena rūp'ādīnāṃ grahaṇaṃ. *dṛṣṭo 'gni-saṃyogād vināśa* iti. pratyakṣa-dvār'= āpatito dharma-svarūpa-viparyaya iti pratijñā-doṣaṃ darśayati. ata ev' āha. *na ca dṛṣṭād gariṣṭhaṃ pramāṇam* iti. na pratyakṣād gurutamaṃ pramāṇam astîty arthaḥ.

Ācāryaḥ pratyakṣâbhimānaṃ pareṣāṃ darśayann āha. *kathaṃ tāvad bhavān yāvan manyata* iti. na hi kāṣṭh'ādi-vināśo rūp'ādivat pratyakṣata upalabhyate. akṣaṇikavādinas ta āhuḥ. *teṣāṃ punar adarśanād* iti. *teṣāṃ* kāṣṭh'ādīnām *adarśanāt*. tad evam anumānataḥ siddhiṃ darśayati. agni-saṃyoga-hetukaḥ kāṣṭh'ādi-vināśaḥ. tad-āpāte bhāvāt. yasyayad- āpāte bhāvaḥ. sa tad-dhetukaḥ. tad-yathā bīj'āpāte bhāvyo 'ṃkuraḥ. *saṃpradhāryaṃ tāvad etad* iti. naikāntikatām udbhā=vayati. na hi yasy' [Tib. 4ª] āpāte yo vināśo bhavati. sa tad-dhetuka iti. *vāyu-saṃyoga*-pāte hi sati *pradīpasya vināśaḥ*. na ca sa vināśo vāyu-saṃyoga-kṛtaḥ. kṣaṇikatvâbhyupagamād dhi pradīpasy' ākasmiko vināśa iṣyate. sa hi utpanna-pradhvaṃsitatvāt *svayaṃ vinaṣṭaḥ* pradīpaḥ. vāyu-pratibandhād anyasyânutpattau na dṛśyate. na tena vināśa iti. tathā ghaṇṭā-śabda-kṣaṇika iṣyate. *pāṇi-saṃyoga*-pāte ca sati *ghaṇṭā-śabdasya vināśaḥ*. na sa tat-kṛtaḥ. kṣaṇikatvād dhi svayaṃ vinaṣṭo ghaṇṭā-śabdaḥ. tat-pratibandhatvād anyasyânutpattau na dṛśyate. na tena vināśa iti. *tasmād anumāna-sādhyo 'yam arthaḥ*. na pratyakṣa-siddha ity abhip=rāyaḥ. tasmād anaikāntikam etat. yasya pāte yaḥ kaścid vināśaḥ. sa tat-kṛta iti. *kiṃ punar atrânumānam*[1] iti. *atrâhetuko vināśa* ity etasminn arthe *kim anumānam* iti. *uktaṃ tāvad akāryatvād abhāvasyê*ti. ahetuko vināśaḥ. akāryatvāt. ākāśavat. akāryaś câsau. abhāva-svabhāvatvāt. [Tib. 4ᵇ] atyantâbhāvavat.

na kasyacid ahetor

iti. *na kasyacid* akasmād ity arthaḥ. *utpādavad* iti viparītôpamānaṃ. yathô=*tpāda* ātma-lābha-lakṣaṇaḥ sahetuka eva. nâhetukaḥ. [2]tad-vināśaḥ syāt.[2] na câlvaṃ bhavati. katham ity āha. *kṣaṇikānāṃ ca buddhi-śabdârciṣāṃ*[3] *dṛṣṭa ākasmiko vināśaḥ*. tad evam anumān'āpatito dharma[4]-svarūpa-viparyayaḥ. āka=smikaḥ kāṣṭh'ādīnāṃ vināśaḥ. vināśa-svābhāvyāt. buddhy-ādi-vināśavad iti.

yas tu manyata iti Vaiśeṣikāḥ. *pūrvā buddhir uttarayā buddhyā* utpannayā *vināśyate*. anyā tu buddhiḥ pūrvayā buddhyā vināśyate. evaṃ *śabdo* 'pi vācyaḥ. āha. *na yuktam etat*. kasmāt. *buddhyor asamavadhānāt*. a-yugapad-bhāvād ity arthaḥ. na hy asantaṃ nāśyaṃ hetur vināśayatîti. katham gamyate buddhyor asamava=dhānam iti. ata āha. *na hi saṃśaya-niścaya-jñānayor yukta-samavadhānam* iti

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[1] anyatrân NC. ḥdi-la rjes-su dpag-pa. [2]....[2] ḥjig-pa yaṅ de daṅ ḥdra-bar ḥgyur-ba ṣig-na = tadvad vināśo 'pi syāt or the like. [3] śabdāt teṣāṃ MSS. sgra daṅ me-lce. [4] °rmaḥ MSS.; chos-kyi.

vistaraḥ. sva-saṃvedyam etat. yadā saṃśaya-jñānam. na tadā niścaya-jñānam. yadā niścaya-jñānaṃ. na tadā saṃśaya-jñānam iti. *evaṃ sukha-duḥkhayo rāga-dveṣayoś* câsamavadhānam iti yojyaṃ. yathā ca viruddhayor asamavadhānam. evam [Tib. 5[a]] aviruddhayor api jñānayor asamavadhānaṃ bhavatîti. *yadā cê*ti vistaraḥ. athâpi samavadhānaṃ syād iti. tathā 'py *apaṭu*-buddhi-śabdau *paṭū* na *hiṃsyātāṃ*.[1] durbala-samāna-jātīyatvāt. na hi durbala-samāna-jātīyo[2] balavantaṃ hiṃsan dṛṣṭaḥ. asamānas tu durbalo 'pi hiṃsyāt.[3] tad-yathā udakaṃ tejaḥ.

yo 'py arciṣām avasthāna-hetv-abhāvād iti. *avasthāna-hetv-abhāvād* bhāvānāṃ *vināśa* iti. sthavira-Vasubandhu-prabhṛtibhir ayaṃ hetur uktaḥ. *sa câyuktaḥ. na hy abhāvaḥ kāraṇaṃ bhavitum arhatî*ti. *dharmâdharma-vaśād vê*ti Vaiśeṣikaḥ. taṃ pratyāha. *na câpy utpāda-vināśa-hetvor* iti. [4]utpāda-vināśa-hetvor adharmasya.[4] *kṣaṇa eva kṣaṇa* iti.[5] mukhye kṣaṇe. nâupacārike kṣaṇa ity arthaḥ. atha vā *kṣaṇa eva kṣaṇa* iti. kṣaṇe kṣaṇa evêty arthaḥ. *vṛtti-lābha-pratibandhau* vṛtti-lābho vṛtti-pratibandhaś ca *kṣaṇe-kṣaṇe bhavituṃ nârhataḥ*. kathaṃ kṛtvā. yasyârciṣaḥ utpattāv anugraho bhavati Caitrasya Maitrasya vā. tasya dharma [6]upalabdha-vṛttiḥ[6] tad utpādayatîty evam utpāda-hetuḥ. vināśa-hetur api. yadi tad-vināśas tasyânugrahaṃ karoti andhakārâvasthāyām. evam adharmo 'pi. yasyârcir-utpattāv apakāro bhavati. [Tib. 5[b]] tasyâdharmo labdha[7]-vṛttis tad utpadayati. vināśa-hetur api. yadi tad-vināśas tasyāpy apakāraṃ karoti andhakārâvasthāyām. iti tayor vṛtti-lābhād arciṣām utpattir bhavati. na ca vṛtti-lābhaṃ tayor apratibadhya tābhyām eva tasminn eva kṣaṇe teṣāṃ vināśa iti. kṣaṇe-kṣaṇe vṛtti-lābha-pratibandhau na dvayor yujyete. *śakyaś câiṣa kāraṇa-parikalpa* iti vistaraḥ. [8]dharmâdharma-vināśa iti kāraṇa-parikalpaḥ[8] *sarvatra saṃskṛte* dvyaṇuk'ādau anityeṣu rūp'ādiṣu karmaṇi ca śakyate kartuṃ. ato na vaktavyam etat. agni-saṃyogāt kāṣṭh'ādīnāṃ vināśa ity evam-ādi. tataś ca sarva-saṃskṛtasya kṣaṇika-siddhiḥ. dharmâdharmayos tad-vināśa-kāraṇântarânapekṣatvād ity *alaṃ vivādena*.

*tata eva tādṛśād vê*ti. [9]yadi agni-saṃyogaḥ śyāmatāṃ ghaṭasya nivartya raktatāṃ janayati. sa eva raktatāṃ nivartya raktataratāṃ janayatîti[9] kalpyate.

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[1] hi syātāṃ NC, hi sthānaṃ T; ḥjig-pa. [2] °yau MSS. [3] hi syāt MSS.; ḥjig-par ḥgyur-te. [4]. [4] sic MSS. Qu dharmâdharm°? de-la skye-ba daṅ ḥjig-paḥi rgyu chos daṅ chos ma-yin-padag kyaṅ skad-cig skad-cig ñid-la ḥjug-pa thob-pa daṅ. gegs byed-par ḥos-pa ma-yin-no ṣes bya-ba smos-te. skye-ba daṅ ḥjig-paḥi rgyu chos daṅ. skye-ba daṅ ḥjig-paḥi rgyu chos ma-yin-paḥo. [5] supplied from Tib. [6]....[6] °bdhi-durv° MSS.; ḥjug-pa rñed-pa. [7] °bdhi MSS. [8]....[8] chos daṅ chos ma-yin-pas ḥjig-go ṣes rgyu yoṅs-su brtag-pa ni. [9]....[9] agni-saṃyogaḥ syāmatāṃ paṭasya nivṛttya raktatāṃ nivarttya raktatāṃ janayatîti N, agni-saṃyogaḥ nivṛttya raktatāṃ janayati. sa eva yadi raktatāṃ nivṛttya raktatāṃ janayatîti C, nivṛtā raktatī janayati. sa eva yadi raktatāṃ nivarttya raktatāṃ janayatîti T; gal-te me daṅ ḥbrel-bas bum-paḥi sṅon-po ñid bzlog-nas dmar-po ñid bskyed-par byed-pa de kho-nas dmar-po ñid zlog-nas ches dmar-ba bskyed-par byed-do ṣes bya-ba.

hetur eva vināśakaḥ syāt. atha jvālānāṃ kṣaṇikatvād anyas tat-saṃyogo janako 'nyo 'pi vināśaka[1] iti kalpyate. hetv-aviśiṣṭo vināśakaḥ syāt. na ca yuktam iti sarvaṃ.[2] *jvālântareṣu ca tāvad dhetu-bhede 'pi parikalpanāṃ parikalpayeyuḥ* Vaiśeṣikāḥ. kṣaṇikatvāt jvālānām anyā janikāḥ. [Tib. 6[a]] anyā vināśikā iti. *kṣāra*-yāvad-*bhūmi-sambandhāt tu pāka-ja-viśeṣôtpattau kāṃ kalpanāṃ kalpayeyuḥ*. na hi teṣāṃ kṣār'ādayaḥ kṣaṇikāḥ. tatra hetur eva vināśakaḥ syāt. *yat tarhi āpa* iti vistaraḥ. yady agni-saṃyoge 'py āpo[3] na vināśyante. kathaṃ tarhy *āpaḥ kvāthyamānāḥ kṣīyanta* ity abhiprāyaḥ. *tejo-dhātur* iti. tad-avinirbhāga-saṃvardhanaṃ.[4] *yasya prabhāvād apāṃ saṃhātaḥ kṣāma-kṣāmo jāyata* iti. kāraṇa-viśeṣāt kārya-viśeṣa iti. kṣāma-kṣāmataro jāyate. *yāvad atikṣāmatāṃ gato* 'nte *na punaḥ saṃtānaṃ saṃtanoti*.[5] *kāryaṃ karoti* na tv abhāvaṃ karotîty arthaḥ. *bhaṃguratvād* iti vistaraḥ. bhaṃga-śīlatvāt *svayaṃ vinaśyanto* 'nyenâjanitā[6] vināśāḥ. *santa utpanna-mātrād* eka-kṣaṇa[7]-labdh'ātmāno bhavanto *vinaśyanti*. *tṛṇa-jvālāvad* iti. yathā tṛṇa-jvālāyāḥ kṣaṇikatve 'pi *deśântareṣu nirantarôtpattau gaty-abhimānaḥ*. tṛṇaṃ dahantîti. jvālā gacchantîti. tadvat. sādhanaṃ ca. avidyamāna-gatayo deśântare nirantaram utpadyamānā rūp'ādayo bhāvāḥ. kṣaṇikatvāt. tṛṇa-[Tib. 6[b]] jvālāvat. *saṃsthānaṃ kāya-vijñaptir* iti Vaibhāśika-vacanaṃ.

eka-diṅ-mukha

iti. ekā diṅ mukham asyêti *eka-diṅ-mukhaṃ*. tasmin. *bhūyasi* bahutare. [8]*evaṃ sarvam* iti. ūrdhvâlka-diṅ-mukhe bhūyasi utpanna unnatam iti prajñapyate. adho bhūyasy avanatam iti. eṣā dik.[8] *tad-yathā alātam* iti. *na dravya-sat saṃsthānaṃ*. [9]varṇa-grahaṇāt pakṣa-grahaṇatvāt.[9] alāta-cakravad iti. atha vā na dravyaṃ saṃsthānam. [10]anya-rūpa-grahaṇāt pakṣa-grahaṇatvāt.[10] dhānya-rāśivad iti. *dvābhyām asaya grahaṇaṃ prāpnuyād* ity ukte Vaibhāṣiko brūyāt. na dīrghatv'ādeḥ kāyêndriyeṇa grahaṇaṃ. kiṃ tarhi. spraṣṭavyâvayaveṣv eva. tathā saṃniviṣṭeṣu dīrgh'ādi-grahaṇaṃ bhavati. ato na dvābhyām asya grahaṇaṃ prāpnotîty ata idam ucyate. *yathā vā spraṣṭavya* iti vistaraḥ. ko 'rthaḥ. *yathā*

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[1] °nāśa MSS.; ḥjig-par byed-pa. [2] sarva MSS ; thams-cad brjod-do. [3] ayo MSS.; chus. [4] saṃvartanaṃ MSS.; ḥphel-bar byed-do. [5] saṃtata iti N, saṃtato iti CT: rgyun chags-pa. [6] °nita MSS. [7] lakṣaṇa MSS.; skad-cig. [8]....[8] ekaṃ sarvam ity urddheka-diṅ-mukhe bhūyasi utpannenam iti prajñapyate. adho bhūyasy avanatam ity eṣā dikṣu N, ekaṃ sarvam ity ūrdhvaka-diṅ-mukha-bhūyasi (the remaining same as N) C, ekaṃ sarvam ity urddhe-diṅ-mukhe bhūyasi (the remaining same as C) T ; thams-cad kyaṅ de daṅ ḥdraḥo ṣes bya-ba ni phyogs-kyi sgo gyen-du phal-che-ba-la ni mthon-po ṣes ḥdogs-la. thur-du phal-che-ba-la ni dmaḥ-ba ṣes bya-ste. ḥdi ni phyogs yin-no. [9]....[9] kha-dog ḥdsin-pa-la ltos-paḥi phyir = varṇa-grahaṇâpekṣaṇāt. [10]....[10] gzugs ḥdsin-pa-la brtos-paḥi phyir = rūpa-grahaṇâpakṣaṇāt.

spraṣṭavye dīrgha-hrasv'*ādi-grahaṇaṃ*. na ca spraṣṭavy'āyatana-saṃgṛhītaṃ saṃsthānaṃ. *tathā varṇe 'pi* saṃbhāvyatāṃ dīrgh'ādi-grahaṇaṃ. na ca rūp'āyatana-saṃgṛhītaṃ saṃsthānam. arthântarabhūtaṃ syād ity arthaḥ. punar Vaibhāṣika āha. *smṛti-mātraṃ tatra* iti vistaraḥ. *smṛti-mātraṃ tatra* saṃsthāne. [1]*sparśa-sāhacaryāt* ślakṣṇatv'ādibhiḥ sparśaiḥ saha-cara-bhāvāt.[1] [Tib. 7ᵃ] *na tu sākṣād-grahaṇaṃ* dīrgh'ādi-saṃsthānasya. *yathā 'gni-rūpaṃ dṛṣṭvā*[2] *tasyâgner uṣṇatāyāṃ smṛtir bhavati*. sāhacaryāt. *puṣpasya ca* caṃpakasya ca *gandhaṃ ghrātvā tad-varṇe 'pi* [3]*smṛtiḥ*. *sāhacaryāt*.[3] āha. *yuktam atrê*ti vistaraḥ. *yuktam atrâgnāv avyabhicārāt* uṣṇatāyāś ca varṇasya[4] ca. *anyenânya-smaraṇam* agni-rūpeṇôṣṇa-tāyāḥ. puṣpa-gandhena ca tad-varṇasya. *na tu kiṃcid* iti vistaraḥ. *na tu kiṃcit spraṣṭavyaṃ* ślakṣṇatv'ādi *kvacid* iti saṃsthāne dīrgh'ādau *niyataṃ*. yato 'tra saṃsthāne spraṣṭavyaṃ spṛṣṭvā samaraṇaṃ niyamena syāt. yatra hy agni-rūpaṃ. tatra tad-uṣṇatayā bhavitavyaṃ. yatra ca campaka-gandhaḥ. tatra tad-rūpeṇa bhavitavyaṃ. na tu yatra ślakṣṇatvaṃ karkaśatvaṃ vā tatra dīrghatvena hrasvatvena[5] vā bhavitavyaṃ. *tasmād* tad-uṣṇatā[6]-rūpayor *niyamena yujyate* saṃsthāne[7] tu niyamena[8] smaraṇaṃ na prāpnoti. *tathā 'saty api sāhacarya-niyame* spraṣṭavya-saṃsthānayoḥ *saṃsthāne smaraṇaṃ niyamena syāt*. *varṇe 'pi syāt* smaraṇaṃ niyamenêti vartate. tad evaṃ spraṣṭavyaṃ spṛṣṭvā smared ity arthaḥ. *athâniyamena* varṇa-smaraṇaṃ bhavati *varṇavad vā saṃsthāne 'py aniyamena syāt*. dīrghe hrasvam iti. hrasve dīrgham iti. kiṃkāraṇaṃ. varṇe hy aniyamena smaraṇaṃ bhavati spraṣṭavyāt. kadācid rakte pītam iti[9] pīte [Tib. 7ᵇ] raktam iti. *na câivaṃ bhavati*. katham evaṃ na bhavati. yathā varṇe saṃsmaraṇaṃ na niyamena bhavati. tathā saṃsthāne 'py aniyamenêti. kiṃ tarhi. varṇe smaraṇaṃ na niyamena bhavati. saṃsthāne punar niyamenêty [10]ayuktam asya saṃsthānasya spraṣṭavyāt smaraṇaṃ.[10] kathaṃ tarhi dīrgha-buddhir hrasva-buddhir vā bhavati. uktam etat. eka-diṅ-mukhe bhūyasi varṇe vā spraṣṭavye vā gṛhyamāṇe dīrgha-vikalpa-buddhir alpīyasi hrasva-vikalpa-buddhir ity evam-ādy avagantavyaṃ. *citrântareṇa vê*ti vistaraḥ. *citrântareṇa vā 'neka-*varṇa-*saṃsthāne* bahubhiḥ prakārair dṛśyamānenâ*neka-saṃsthānaṃ dṛśyate* dīrgh'ādi. *ato* 'neka-

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[1]....[1] sāhacaryāt ślakṣṇatv'ādibhiḥ sparśe sahacaratāvad bhavati N,—same as N....sahacarabhāvad bhavati C,—same as N....sahacarabhāvan bhavati T; reg-bya daṅ lhan-cig spyod-paḥi phyir-te ḥjam-pa ñid-la sogs-paḥi reg-bya daṅ lhan-cig spyod-par ḥgyur-baḥi phyir. [2] dṛṣṭā MSS.; mthoṅ-nas. [3]....[3] smṛti-sāhacaryā MSS.; lhan-cig spyod-paḥi phyir....dran-pa ḥbyuṅ-ba. [4] rūpasya MSS; kha-dog. [5] om. MSS. thuṅ-ba ñid. [6] om. MSS.; tsha-ba ñid. [7] °nena tu MSS.; dbyibs ni. [8] °me MSS.; gdon mi-za-bar. [9] iti vistaraḥ MSS.; 'vistaraḥ' deest in Tib. [10]....[10] ayuktam ity asya yuktam asya saṃsthānasya spraṣṭavyāsmaraṇaṃ MSS.; reg-bya-las dbyibs ḥdi dran-par ni rigs-pa ma yin-no.

saṃsthāna-darśanād *bahūnāṃ saṃsthānānām eka-deśaṃ prāpnuyāt.* yatrâîva dīrghatvaṃ. tatrâîva hrasv'ādi-grahaṇāt. *tac câyuktaṃ varṇavat.* yathā hi varṇaḥ sapratighatvād eka-deśo na bhavati. tathā saṃsthānam apîti. tathā ca sati *dravyato 'sti*[1] *saṃsthānam* iti sâpakṣālaḥ pakṣo bhavati. dharmi[2]-viśeṣa-viparyayāt. *na câṇau*[3] *tad* iti. yathā nīl'ādi-rūpaṃ aṣṭa-dravyak'ādāv aṇau vidyate. *na câîvaṃ aṇau* saṃsthānaṃ dīrgh'ādi *vidyate.* kathaṃ punar gamyate. saṃsthānaṃ paramâṇau nâstîti. dīrgha-saṃsthāne[4] 'pacīyamāne dīrgha-buddhy-abhāvāt. dīrghaṃ hi daṇḍam upalabhya tasminn evâpacīyamāne dīrgha-buddhir na nivartet.[5] na hi nīl'ādi-dravyam upalabhyâpacīyamāne tasmin pīta-buddhir bhavati. dīrgha-dravye tv apacīyamāne hrasva-buddhir bhavati. na dīrgha-buddhiḥ. na ca yuktaṃ vaktuṃ. tad eva saṃsthānaṃ dīrgh'ādi-hrasv'ādi-buddhiṃ janayatîti. [Tib. 8ª] *tasmād bahuṣv cvê*ti sarvaṃ. *atha matam* iti vistaraḥ. *saṃsthāna-paramâṇava eva tathā saṃniviṣṭā* eka-diṅ-mukh'ādi-krameṇa *dīrgh'ādi-saṃjñā bhavanti.* na hy [6]a-tat[6]-svabhāvāḥ tathā saṃniviṣṭhāḥ samānās tāṃ saṃjñām upalabdhum arhatîty abhiprāyaḥ. *na ca saṃsthānâvayavānāṃ varṇ'ādivat svabhāvaḥ siddha* iti. varṇâvayavāḥ prasiddha-svabhāvāḥ. pratyavayavaṃ nīl'āditvato grahaṇāt. na câîvaṃ saṃsthāna-paramâṇavaḥ pratyavayavaṃ dīrgh'āditvato gṛhyante. tasmān na prasiddha-svabhāvāḥ. yadi tu nâîva te dīrgh'ādi-svabhāvāḥ. saṃniveśa-viśeṣāt tu dīrgh'ādi-buddhi-hetavo bhavanti. varṇ'ādi-paramâṇava eva saṃniveśa-viśeṣā dīrgh'ādi-buddhi-hetavo bhavantîti kiṃ nêṣyate. *yat tarhi varṇatvâbhinna* iti. yadi varṇa-saṃniveśa-mātraṃ saṃsthānaṃ syāt. varṇâbhede saṃsthāna-bhedo na syāt. *mṛd-bhājanānāṃ* kuṇḍ'ādīnām [7]an-arthântara-bhāvāt.[7] *nanu côktam* iti vistaraḥ. yathā [8]*saṃniviṣṭa-varṇe*[8] *dīrgh'ādi-saṃjñā prajñapyate. eka-diṅ-mukhe ca varṇa* iti vistareṇa. *yathā ca pipīlik'ādīnām* iti vistaraḥ. yathā ca pipīlik'ādaya [Tib. 8ᵇ] eka-rūpā bhavanti. teṣāṃ ca *paṃktir* ity asmin deśe 'nyādṛśy anyasminn anyādṛśī. evaṃ *cakr'ādīnāṃ bheda* ity evam-ādi. *tathā* varṇâbhede 'pi *saṃsthāna*-bhedaḥ syāt. *yat tarhi tamasî*ti vistaraḥ. *yat tarhi tamasi varṇam apaśyaṃtaḥ sthāṇu*-puruṣa-hasty-*ādīnāṃ*[9] *dīrgha*-hrasvatva-parimaṇḍal'*ādīni paśyanti.* tat katham iti vākya-śeṣaḥ. yadi tarhi varṇāj jāty-antaraṃ saṃsthānaṃ na syāt. yathā varṇaṃ nīlaṃ pītam iti vā na paśyanti. tathā saṃsthānam api dīrghaṃ hrasvam iti na paśyeyuḥ. paśyanti ca kadācit. ato *jāty-antaraṃ saṃsthānam* iti. *paṃkti-senā-parikalpavad* iti. yathā tamasy[10] a-vyak-

[1] pi MSS.; yod. [2] dharma MSS.; chos-can. [3] cā'su NC, cāsau T; rdul-la. [4] saṃghāte NC. dbyibs. [5]....[5] na vivar° NC. Simply ldog-go. [6]....[6] etat NC. [7]....[7] an-arthântarâbh° MSS.; don tha-dad-pa med-paḥi phyir. [8]....[8] krtvā varṇe MSS.; gnas-par ḥgyur-baḥi kha-dog-la. [9] °nām iti MSS.; in Tib. deest iti. [10] tasy MSS.; mun-khuṅ-na.

taṃ pakṣiṇaḥ pipīlikā vā dṛṣṭvā dīrghā paṃktir[1] iti parikalpayaṃti. yathā vā tamasy eva hasty-ādīn avyaktaṃ dṛṣṭvā parimaṇḍala iyaṃ senā vyavasthitêti parikalpayanti. tadvat. *vevidita*ṃ[2] *cêtad evam* iti. yathêdānīm uktam asaty api jāty-antare saṃsthāne varṇam eva te tatrâvyaktaṃ dṛṣṭvā dīrgh'ādi-parikalpaṃ kurvanti. *yat kadācid* iti vistaraḥ. *anirdhāryamāṇa-paricchedam* iti. anirdhāryamāṇa-saṃsthānaṃ *saṃghāta-mātram avyaktam* alakṣyamāṇa-nīlatv'ādikaṃ *dṛśyate*. na ca varṇa-saṃsthāna-vyatiriktaṃ rūp'āyatanam astîti. yathā nânyatkiṃcid dravyaṃ [Tib. 9ᵃ] kalpyate. tadvat saṃsthānam api na varṇa-vyatiriktaṃ kalpayitavyaṃ.

tatra bhavanta iti. te bhavanta ity arthaḥ. itarābhyo 'pi dṛśyanta iti[3] vacanāt. *kathaṃ kāya-karma prajñāpayantî* ti. prajñapti-sattvāt kāya-karmâyoga iti manyamānaḥ pṛcchati. *kāyâdhiṣṭhānam* iti. kāy'ālambanam ity arthaḥ. yasya hi kāyaḥ pravartyaḥ. *tat* kāyâdhiṣṭhānaṃ *karma*. ten' āha. *yā cetanā kāyasya tatra-tatra praṇetrī*[4] 'ti. *yathāyogaṃ veditavye* iti. vāg-adhiṣṭhānaṃ karma vāk-karma. manas-karma tu manasaḥ karma. manasā[5] vā saṃprayuktaṃ karma manas-karma. tena *yathāyogam* ity uktaṃ. *vijñapty-abhāvād* iti vistaraḥ. yadi vijñaptir na syāt. *avijñaptir*[6] *api kāmâvacarī na syāt*. vijñapty-adhīnā hi kāmâvacary avijñaptir na cittânuparivartinī 'ti. sā câivaṃ nâstîti. *mahānto doṣā anuṣajyante*. samvarâsamvarâbhāva-doṣaḥ saptaupadhika-puṇya-kriyā-vastu-[7]puṇya-vṛddhy-abhāva[7]-doṣa ity evam ādayo 'nuṣaṃgāḥ. *anuṣaṃgāṇāṃ punaḥ pratyanuṣaṃgā* iti. tat-parihārā bhaviṣyantîti arthaḥ. *kāya-karma-saṃśabditād* iti. kāyâdhiṣṭhānād ity arthaḥ. *samāhitâvijñaptivad* iti. yathā samāhitâvijñaptiś [Tib. 9ᵇ] cittânuparivartinī. evaṃ prātimokṣa-samvar'ādi-lakṣaṇā 'py avijñaptiḥ syāt. Sautrāntikā āhuḥ. *nâivaṃ bhaviṣyati. na* cittânuparivartinī *bhaviṣyati. cetanā-viśeṣeṇâ*samāhitena *tad-ākṣepa-viśeṣād* asamāhitāyā avijñapter ākṣepād ity arthaḥ. *sā 'pi ca vijñaptir* bhavadīyā *satī* vidyamānā avijñapter ākṣepe *utpādana-cetanāyā balaṃ* sāmarthyaṃ *nibhālayate* apekṣate. kasmāt. *jaḍatvād*[8] apaṭutvāc cetanābalam antareṇa tām avijñaptiṃ janayituṃ na śaknoti. na hy asatyāṃ samādāna-cetanāyāṃ yadṛcchôtpannā vijñaptir avijñaptiṃ janayati.

vāg-vijñaptis tv

iti. *tu*-śabdo viśeṣaṇena. yathā kāya-vijñaptiḥ saṃsthā'nātmikā na tathā vāg-vijñaptiḥ. kiṃ tarhi. *vāg*[9]*-ātmako dhvanir* varṇ'ātmakaḥ śabda ity arthaḥ.

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[1] °rgha-p° N. [2] vevadittham MSS.; gdon-mi-za-bar... śes-par bya-ste. [3] Paṇini, 5, 3, 14. [4] °ṇetī N, paśyetī C; ḥjug-par byed-pa. [5] °so NC. [6] ajñ° MSS.; rnam-par rig-byed ma-yin-pa. [7]....[7] puṇyāvṛddhyābhāva MSS.; bsod-nams ḥphel-ba med-pa. [8] jaratvād MSS.; blun-paḥi phyir. [9] vāc CN.

*avijñaptiḥ pūrvam evôktê*ti.

te tu vijñapty-avijñapti

ity[1] uktaṃ. tatra vijñaptir uktā avijñaptir vaktavyā. sā ca pūrvam evôktā. vikṣiptâcittakasyêti[2]

vacanāt. *sā 'pi dravyato nâsti sā 'py* avijñaptir *dravyato nâsti*. na kevalā vijñaptir ity *api*-śabdaḥ. *abhyupetyâkaraṇa-mātratvād* [Tib. 10[a]] iti. imaṃ divasaṃ upādāya prāṇâtipāt'ādibhyaḥ prativiramāmîty abhyupetya. tasmāt pareṇa teṣām akaraṇa-mātram avijñaptir ity evaṃ dravyato nâstîti *Sautrāntikāḥ*. *teṣāṃ câtītānāṃ mahābhūtānāṃ*. na hy atītānāṃ pratyutpanna-svabhāvo 'sti. paṃcame ca kośa-sthāna etad darśayiṣyata iti. katham avidyamānāny asyā āśraya ity ato na dravyato 'sti. *rūpa-lakṣaṇâbhāvāc ca*. rūpyata iti rūpa-lakṣaṇaṃ. tac câsyā apratighatvān nâsti. tasmān na dravyato 'sti.

(5[ab]) *trividhê*ti

visturaḥ. *trividhaṃ* ca tad *amalaṃ* ca trividhâmala-*rūpaṃ*. tasyô*ktiḥ*. akurvataḥ panthā [3]*akurvat-pathaḥ*.[3] pareṇa kārayataḥ svayam akurvataḥ karma ity arthaḥ. *trividhâmala-rūpôktiś* ca *vṛddhiś* câ*kurvat*[4]*-pathaś* c' *ādir* eṣāṃ. . tānîmāni

trividhâmala-rūpôkti-vṛddhy-akurvat-path'ādīni.

ādi-śabdena dharmo bhikṣo ity atrârūpī 'ty avacanaṃ. āryâṣṭâṃga-vacanaṃ. prātimokṣa-samvara-setu-vacanaṃ ca gṛhyate. *rūpasya rūpa-saṃgraha* iti. rūpasya rūpeṇâlva saṃgraho bhavati. nânyair vedan'ādibhiḥ. *asti rūpaṃ sanidarśanaṃ*[5] *sapratighaṃ*. yac cakṣur-vijñāna-vijñeyaṃ rūpam. [Tib. 10[b]] *asty anidarśanaṃ sapratighaṃ*. yāni cakṣur-ādīni. tat punar nava [6]rūpy-āyatanāni.[6] *asti rūpam anidarśanam apratighaṃ*. [7]yan mano-vijñāna[7]-vijñeyaṃ avijñapti-rūpaṃ dharm'āyatana-saṃgṛhītaṃ. *nâ-vijñaptiṃ*[8] *virahayyê*ti vistaraḥ. avijñaptiṃ muktvā *nâsti rūpam anidarśanam apratighaṃ* yad Rūpasaṃgraha-sūtra uktaṃ. *nâpy anāsravam asti rūpam* avijñapti-virahayyêti vartate. na hi mārga-satya-samāpannasya kāya-vāg-vijñapti-rūpaṃ yujyate. *saptabhir aupadhikair* iti. upadhir ārāma-vihār'ādiḥ. tatra-bhavam *aupadhikaṃ*. tasyôpadher abhāvān *niraupadhikaṃ*. *satatam* abhīkṣṇaṃ. *samitaṃ* [9]nirantaraṃ. atra[9] sūtraṃ.[10] bhagavān Kauśāṃbyāṃ viharati sma. Ghoṣir'ārāme. ath' āyuṣmān Mahācundo

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[1] Kārikā IV, 2[ab]. [2] Kārikā I, 11[a]. [3]....[3] °rvata-p° MSS.; ma-byas-lam. [4] °rvata MSS. [5] saṃn° MSS.; bstan-du yod. [6]....[6] rūpāṇy āyat° MSS.; gzugs-can-gyi skye-mched. [7]....[7] yatnato vijñāna MSS.; yid-kyi rnam-par śes....gaṅ. [8] na ca vijñ° MSS.; rnam-par rig-byed-pa ma-yin-pa ma. [9]....[9] niraṃtaratamaḥ MSS.; bar-chad med-paḥo. ḥdir. [10] 中阿含第二 (戾五 9[b]).

yena Bhagavāṃs tenôpasaṃkrāntaḥ. upasaṃkramya Bhagavataḥ pādau śirasā vanditvā ekânte 'sthāt. ekânte sthita āyuṣmān Mahācundo Bhagavantam etad avocat. labhyaṃ bhadanta aupadhikaṃ puṇya-kriyā-vastu prajñapayituṃ mahā-phalaṃ[1] mahā'nuśaṃsaṃ mahā-dyutikaṃ mahā-vaistārikaṃ. labhyaṃ Cundêti Bhagavāṃs tasyâvocat. saptêmāni Cund' *aupadhikāni puṇya-kriyā-vastūni* mahā-phalāni yāvan mahā-vaistārikāṇi. [Tib. 11ª] yaiḥ *samanvāgatasya* śrāddhasya kulaputrasya vā kuladuhitur vā *carato vā tiṣṭhato vā svapato vā jāgrato vā satata-samitam abhivardhata eva puṇyam upajāyata eva puṇyaṃ*. katamāni sapta. iha Cunda śrāddhaḥ kulaputro vā kuladuhitā vā cāturdiśāya bhikṣu-saṃghāy' ārāmaṃ pratipādayati. idaṃ Cunda prathamam aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ yāvan mahā-vaistārikaṃ. yena samanvāgatasya kulaputrasya vā vistareṇa yāvad upajāyata eva puṇyaṃ. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā tasminn ev' ārāme vihāraṃ pratiṣṭhāpayati. idaṃ dvitīyam aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ yāvad upajāyata eva puṇyaṃ. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā tasminn eva vihāre śayan'āsanaṃ prayacchati. tad-yathā mañcaṃ pīṭhaṃ bṛṣīṃ[2] koccavaṃ[3] bimbôpadhānaṃ caturaśrakaṃ dadāti. idaṃ Cunda tṛtīyam aupadhikaṃ puṇya-kriyā-vastu pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro kuladuhitā vā tasminn eva vihāre [4]dhruva-bhikṣāṃ[4] prajñāpayaty anukūla-yajñām. idaṃ Cunda caturtham aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā āgantukāya gamikāya vā dānaṃ dadāti. idaṃ Cunda paṃcamam aupadhikaṃ [Tib. 11ᵇ] puṇya-kriyā-vastu pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā glānāya glānôpasthāyakāya vā dānaṃ dadāti. idaṃ ṣaṣṭham aupadhikaṃ puṇya-kriyā-vastu pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā yās tā bhavanti śītalikā vā vaddalikā vā [5]vātalikā vā[5] varṣalikā vā. tad-rūpāsu śītalikāsu yāvad varṣalikāsu bhaktāni vā tarpaṇāni vā yavāgū-pānāni vā tāni saṃghāyâbhinirhṛtyânuprayacchati. idam āryā asmākam anārdra-gātrāḥ anabhivṛṣṭa-cīvarāḥ paribhujya sukhaṃ sparśaṃ viharaṃtu. idaṃ ca Cunda saptamam aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ. yāvad upajāyata eva puṇyam. ebhiḥ saptabhir aupadhikaiḥ puṇya-kriyā-vastubhiḥ samanvāgatasya śrāddhasya kulaputrasya vā kuladuhitur vā na labhyaṃ puṇyasya pramāṇam udgrahītum. etāvat puṇyaṃ vā puṇya-phalaṃ vā[6] puṇya-vipākaṃ vā. api tu bahutvāt puṇyasya mahā-puṇya-skaṃdha iti saṃ-

[1] balaṃ MSS.; ḥbras-bu. [2] vṛṇi N, pṛṇi C; sñas. [3] °ccava MSS.; la-ba. [4]....[4] vruva-bh° MSS.; ḥtsho-ba nar-mar. [5]....[5] om. N. [6] MSS. add here again puṇyaṃ vā, but deest Tib.

khyāṃ gacchatîty evam-ādi. dvir apy āyuṣmān Mahācundo Bhagavantam etad avocat. labhyaṃ bhadanta *niraupadhikaṃ* puṇya-kriyā-vastu prajñapayituṃ mahā-phalaṃ yāvan mahā-vaistārikaṃ. labhyaṃ Cundêti Bhagavāṃs tasyâvocat. sap-têmāni Cunda [Tib. 12ª] niraupadhikāni puṇya-kriyā-vastūni. yaiḥ samanvāga-tasya śrāddhasya kulaputrasya vā kuladuhitur vā carato vā tiṣṭhato vā vistareṇa yāvad upajāyata eva puṇyam. katamāni sapta. iha Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti tathāgataṃ vā tathāgata-śrāvakaṃ vā amukaṃ grāma-kṣetram upaniśritya viharatîti. śrutvā ca punar adhigacchati prīti-prāmodyam udāraṃ kuśalaṃ naiṣkramôpasaṃhitaṃ. idaṃ Cunda prathamaṃ niraupadhi-kaṃ puṇya-kriyā-vastu pūrvavat. yāvad upajāyata eva puṇyaṃ. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti Tathāgataṃ vā Tathā-gata-śrāvakaṃ vā udyuktam āgamanāya.[1] śrutvā ca punar adhigacchatîti pūr-vavat. idaṃ Cunda dvitīyaṃ niraupadhikaṃ puṇya-kriyā-vastu. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti tam eva Tathāgataṃ vā Tathā-gata-śrāvakaṃ vā adhvāna-mārga-pratipannaṃ tad eva grāma-kṣetram anuprāptaṃ. śrutvā ca punar adhigacchatîti pūrvavat. idaṃ Cunda tṛtīyaṃ niraupadhikaṃ puṇya-kriyā-vastu. yāvad upajāyata eva puṇyaṃ. [Tib. 12ᵇ] punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti Tathāgataṃ vā Tathāgata-śrāvakaṃ vā tad eva grāma-kṣetram anuprāptaṃ. śrutvā ca punar adhigacchatîti pūrvavat. idaṃ Cunda caturthaṃ niraupadhikaṃ puṇya-kriyā-vastu pūrvavat. yavad upa-jāyata eva puṇyaṃ. punar aparaṃ śrāddhaḥ kulaputro vā kuladuhitā vā tam eva Tathāgataṃ vā Tathāgata-śrāvakaṃ vā darśanāyôpasaṃkrāmati. dṛṣṭvā ca punaḥ adhigacchatîti pūrvavat. idaṃ Cunda pañcamaṃ niraupadhikaṃ puṇya-kriyā-vastu. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā tasyâiva Tathā-gatasya vā Tathāgata-śrāvakasya vā antikād dharmaṃ śṛṇoti. śrutvā ca punar adhigacchatîti pūrvavat. idaṃ Cunda ṣaṣṭhaṃ niraupadhikaṃ puṇya-kriyā-vastu. punar aparaṃ śrāddhaḥ kulaputro vā kuladuhitā vā tasyâiva Tathāgatasya vā Tathā-gata-śrāvakasya vā antikād dharmaṃ śṛṇoti. śrutvā ca buddha-śaraṇaṃ gacchati dharma-śaraṇaṃ gacchati saṃgha-śaraṇaṃ gacchati. śikṣā-padāni ca pratigṛhṇāti. idaṃ Cunda saptamaṃ niraupadhikaṃ puṇya-kriyā-vastu mahā-phalam iti pūr-vavat. bahu-grantha-bhayān na sarvaṃ likhitaṃ. *na hy ājñāpana-*[2]*vijñapteḥ karma-patha upayujyate.*[2] tasya prāṇâtipāt'ādi-*karmaṇo 'kṛtatvāt.* syān mataṃ. kṛte tasmin karmaṇi tad-[Tib. 13ª] ājñāpana-vijñapteḥ karma-patho bhaviṣyatîti. atra idam ucyate. *kṛte 'pi ca tasyāḥ svabhāvâviśeṣād* iti. pareṇa kṛte 'pi tasmin

[1] anāg° CN. tshur gśegs-pa. [2]...[2] °jñaptiḥ karma-pathôp° CN.

karmaṇi [1]tasyā ājñāpana[1]-vijñapter na kaścit svabhāva-viśeṣo 'sti. yena tadānīṃ karma-pathaḥ syāt. tasmāt pūrvavat. tasyāḥ svabhāvâviśeṣāt. yathâîva pūrvavat karma-patho na[2] vyavasthāpyate. tathâîva paścād ity ato 'stîty abhyupagantavyā yā 'sau tadānīm utpadyate karma-patha-saṃgṛhītêti. *ekādaśabhir āyatanair asaṃgṛhītam* iti. dharm'āyatana-varjyaiḥ. *vāk-karmânt'ājīvānām ayogād* iti. vijñapti-svabhāvānām evâsaṃbhavād[3] ity arthaḥ. *yat tarhîdam uktam* iti vistaraḥ. ko 'syâbhisaṃbandhaḥ. yadi vā mataṃ. yady avijñaptir na syād aṣṭâṃgo 'yaṃ mārgo na syāt. tatra vijñapty-ayogāt.[4] tasmād asty avijñaptir iti. *yat tarhîdam uktam* iti vistareṇôktvā yāvat *samyak-samādhir*[5] iti kim artham evam ucyate. *pūrvam eva câsyê*ti sarvaṃ. mārgasya samāpatti-kālāt pūrvam ity arthaḥ. vijñapti-rūpās ta uktā ity abhiprāyaḥ. Vaibhāṣikāḥ pariharanti. *laukika-mārga-vairāgyam* iti vistaraḥ. laukika-mārga-vairāgyâvasthāyāṃ vāg-ādi-svabhāvaṃ [Tib. 13[b]] vijñāpti-rūpam. etad *abhisaṃdhāyâitad uktaṃ*. na tu mārga-kāle tat-saṃgṛhītaṃ vāg-ādy-avijñapti-rūpaṃ nâstîti.

samādhi-viṣaya-rūpam iti. samādher ālambanam asthi-saṃkal'ādi. *deśânāvaraṇād apratigham* iti. yad rūpaṃ deśam āvṛṇoti. tat pratigham. viparyayād apratigham iti siddhaṃ. *katham idānīṃ tad rūpam* iti. yadi na rūpayituṃ śakyata ity abhiprāyaḥ. *tad avijñaptau samānam*. avijñaptir api vā deśaṃ n' āvṛṇotîti tulyaṃ. *anāsrave samādhau anāsravam* iti. mārgaṃ saṃmukhī-kurvāṇo *Yog'ācāras* tad-rūpam āśayaṃ c' āśrayaṃ ca pratilabhate. yat samyag-dṛṣṭivad anāsravaṃ śīlaṃ pratilabhate. yasmin sati prakṛti-śīlatāyāṃ saṃtiṣṭhate. atha vā. anāsrave 'pi samādhau tad evaṃvidhaṃ rūpaṃ ta ācāryā icchanti. *arhato yad rūpaṃ bāhyaṃ cêty apara* iti. apara ācāryā varṇayanti. arhato yad rūpaṃ cakṣur-āyatan'ādi. bāhyaṃ ca kāṣṭha-kuḍy'ādi. tad anāsravaṃ rūpaṃ. kutaḥ. *āsravāṇām aniśrayatvāt*. na hy arhat-sāṃtānikaṃ rūpaṃ bāhyaṃ c' āsravāṇāṃ kleśānāṃ niśraya iti. *yady evaṃ* yat tarhy aviśeṣeṇa *sūtra uktaṃ s'āsravā dharmāḥ katame. yāvad eva cakṣur yāvad eva rūpāṇî*ti [Tib. 14[a]] vistaraḥ. *tat* punar *āsravāṇām apratipakṣatvāt s'āsravam uktaṃ*. citta-caitta-viśeṣā hi āsrava-pratipakṣa iti. *paryāyeṇa tarhî*ti vistaraḥ. *tad evâ*rhato *rūpaṃ* bāhyaṃ c' āsravāṇām apratipakṣatvāt *s'āsravam* āsravāṇām aniśrayatvād[6] *anāsravam* iti. *tathā ca lakṣaṇa-saṃkaraḥ syād* iti doṣaḥ. *yāni rūpāṇî*ti. *yāni rūpāṇy* āyatanānîty arthaḥ. vistareṇa yāvad ye dharmāḥ *s'āsravāḥ sôpādānīyāś cetaḥ-khila-mrakṣa-vastv* iti vacanāt. [7]santy anāsravāṇi[7] rūp'āyatanānîti. tāni punaḥ katamāni s'āsravāṇi sôpādānīyāni.

[1]....[1] tasyājñ° CN. [2] om. CN. supplied from Tib. [3] eṣa saṃbh° MSS., ñid ni mi-srid-paḥi phyir. [4] yogād iti MSS.; med-paḥi phyir. [5] saṃbodhir MSS.; tiṅ-ṅe-ḥjin. [6] °śritatvāt N, °śriyatvāt C; rten ma-yin-paḥi phyir. [7]....[7] satyaṃ nāsr° C, satyannāś.° N.

pṛthagjana-rūpāṇi. āsravāṇāṃ niśrayatvāt tad-apratipakṣatvāc ca. katamāny anāsravāṇi. yāny arhato rūpāṇi bāhyāni ca. āsravāṇām aniśrayatvāt. *dharmatā hy eṣê* ti. dharmāṇām anādikālikā śaktiḥ. *guṇa-viśeṣād* iti. dhyānâpramāṇ'ādi-guṇa-viśeṣāt. *anugraha-viśeṣāc cê* ti. śarīrasya varṇa-bal'ādi-viśeṣāt. *tad-ālambanê* ti vistaraḥ. sapratigrāhakam ālambanam asyāḥ. sêyaṃ *tad-ālambanā* dāna-*cetanā*. [Tib. 14[b]] tayā *paribhāvitāḥ*[1] *saṃtatayaḥ sūkṣmaṃ pariṇāma-viśeṣaṃ* phalôtpatti-nimitaṃ *prāpnuvanti*. *kathaṃ bhaviṣyatî* ti. bahutara-phalâbhiniṣpattaye katham bhaviṣyatîty abhiprāyaḥ. na hy atra dātṛṇāṃ dāyāḥ paribhujyante. yat-paribhogāt bhoktṛṇāṃ guṇa-viśeṣād anugraha-viśeṣāc cânya-manasām api dātṛṇām iti vistareṇa yāvat samarthā bhavaṃti. yāvad upajāyata eva puṇyam iti vā. *tad-ālambana-cetanā'bhyāsād* iti. Tathāgata-tac-chrāvak'ālambana-cetanā'bhyāsāt. saṃtatayaḥ sūkṣmaṃ pariṇāma-viśeṣaṃ prāpnuvanti. yen' āyatyāṃ bahutara-phalâbhiniṣpattaye samarthā bhavanti. caratas tiṣṭhato jāgrato yuktam evaṃ svapatas tu katham ity ata āha. *svapneṣv api tāś cetanā anuṣaṅgiṇyo bhavantî* ti. *avijñapti-vādinas tu* Vaibhāṣikasya *niraupadhike puṇya-kriyā-vastuni yatra vijñaptir nâsti*. kevalaṃ taṃ śrutvā 'dhigacchati prīti-prāmodyam udāraṃ kuśalaṃ. *tatra katham avijñaptiḥ syāt*. tasya śrotur vijñapti-samādhyor asaṃbhavāt. avijñaptir hi vijñapteḥ samādher vā saṃbhavet. *aupadhikeṣv apî* ti vistaraḥ. ārāma-[Tib. 15[a]] dān'ādiṣv api. *tad-ālambana-cetanā'bhyāsāt*. pratigrāhaka ālambanam asyāś cetanāyā iti pūrvavat. āha. *yady aupadhikeṣv api* evam *abhīkṣṇaṃ tad-ālambana-cetanā-'bhyāsāt*. *yat tarhi sūtram* iti vistaraḥ. *apramāṇaṃ cetaḥ-samādhiṃ* iti. maitry-ādi-saṃprayuktaṃ. *cetanā-viśeṣa* iti. etad-ālambana-cetanasyâpi dāyakasyâpramāṇaḥ puṇyâbhiṣyando 'stîti darśayati. *kriyā-phala-parisamāptāv* iti. maula-karma-patha-prayogaḥ *kriyā*. maula-karma-pathaḥ *phalaṃ* tasya *parisamāptau*. *eṣa eva nyāya* iti. svayaṃ-prayogeṇa pareṣām upaghāta[2]-viśeṣāt kartuḥ sūkṣmaḥ saṃtati-pariṇāma-viśeṣo jāyata iti sarvam. *kārye kāraṇôpacārād* iti. *saṃtati-pariṇāma-viśeṣaḥ* [3]*karma-patho bhavatî* ti[3] [4]saṃtati-pariṇāma[4]-viśeṣaḥ *kāryaṃ*. karma-pathaḥ *kāraṇaṃ*. yo 'sau kāya-vācoḥ prayogaḥ. sa hi cetanā-lakṣaṇasya karmaṇaḥ panthā iti. tasmin kārye karma-patha iti *kāraṇôpacāraḥ*. *kāyika-vācikatvaṃ tu tasya* saṃtati-pariṇāma-viśeṣasya. *tat-kriyā-phalatvāt*. kāya-vāk-kriyāyāḥ phalatvād ity arthaḥ. *yathā avijñaptivādinām avijñaptir* [Tib. 15[b]] iti. *yathā* Vaibhāṣikāṇām *avijñaptivādinām avijñaptiḥ* karma-patha ity ākhyāyate. kārye kāraṇôpacārāt. kāyika-vācikatvaṃ tu tat-kriyā-phalatvād iti. avij-

[1] bhāṣitāḥ MSS.; yons-su bsgom-pa. [2] upayāta CN. gnod-pa. [3]....[3] °thād bh° MSS.; las-kyi lam yin-no ses bya-ba. [4]....[4] saṃtatiḥ p° MSS.; rgyud yons-su ḥgyur-ba.

ñaptir adravyam iti prakārântareṇa darśayan *Bhadanta āha. upātteṣu skandheṣv* iti vistaraḥ. sattva-saṃkhyāteṣu vartamāneṣu skandheṣu *tri-kālayā cetanayā prāṇâtipātâvadyena spṛśyate ghātaka* iti. kathaṃ tri-kālayêty āha. *haniṣyāmi hanmi hatam iti câsya yadā bhavatî*ti. tad evam atra cetanâiva karmêty uktaṃ bhavati. Ācāryo Bhadanta-mataṃ kenacid bhāgenâbhipretaṃ kenacid bhāgenânabhipretaṃ darśayann āha. *na tv iyatê*ti[1] vistaraḥ. yadi kaścid evaṃ prayojayet. man-mātaraṃ mārayêti. uccalite ca mārake tasyâivaṃ bhavet. hatā tena man-mātêti. tasya *hatâbhimānina ānantarya-karma syāt. na cêṣyate.* tasmāt svayaṃ ghnann iti Bhadantena viśeṣyaṃ vaktavyam. ata ev' āha. *svayaṃ tu ghnata* iti vistaraḥ. *etāvāṃś cetanā-samudācāra* iti. haniṣyāmi hanmi hatam iti. *yukta-rūpa* iti. yukta eva yukta-rūpa iti. svârthe [2]rūpa-pratyayaḥ.[2] nāmadheyavat. [Tib. 16[a]] yathā nāmâiva nāmadheyam ity eke vyācakṣate.[3] praśasta-rūpo yukta-rūpaḥ. yuktaṃ vā rūpaṃ svabhāvo 'syêti yukta-rūpaḥ. *tathâivâsaṃjñāyamāna* iti. yathâivâvijñaptir duravabodhā. *tathâiva* saṃtati-pariṇāma-viśeṣo 'pîti. *cittânvaya-kāya-prayogeṇê*ti. citta-pūrvakeṇa kāya-prayogeṇêty arthaḥ. *tābhyāṃ pṛthag-bhūtam* iti. citta-kāyābhyāṃ pṛthag-bhūtaṃ. *yat-kṛta-prayoga-saṃbhūtê*ti. yena kṛto *yat-kṛtaḥ*. yat-kṛtāt prayogāt saṃbhūtā. *kriyā-parisamāptiḥ* karma-patha-parisamāptiḥ. *tasyâiva* citta-caittasya prayoktus *tan-nimittas* [4]tat-prayoga-nimittaḥ *saṃtati*[4]*-pariṇāmo bhavatîti. bhavati paritoṣo* 'smākam iti vākya-śeṣaḥ. *citta-caitta-saṃtānāc c' āyatyāṃ phalôtpatteḥ*. nâvijñaptiḥ. kiṃ. bhavati paritoṣa iti vartate. *vijñapty-abhāvād* ity evam-ādīni. samutthāpakasya dharmasyâbhāvāt samutthāpyasya dharmasyâbhāva ity arthaḥ. avijñaptir dravyato nâstîti[5] sādhitam etat. *ādi*-śabdenâbhyupetyâkaraṇa-mātratvāt. atītāni mahābhūtāny [Tib. 16[b]] upādāya prajñapteḥ. teṣām avidyamānatv'ādi.[6] tad evâstu. *dharm'āyatana-paryāpannam* iti: [7]yad dhyāyināṃ[7] samādhi-viṣaya-rūpaṃ samādhi-prabhāvād utpadyata ity[8] *uktaṃ* tad dhy *anidarśanaṃ câpratighaṃ ca. aṃga tāvad ācakṣê*ti. aṃgâprātilomya iti[9] paṭhyate. hanta tāvad ācakṣêti. ehi tāvad ācakṣêty artha ity apare. *ato nimitta* iti vistaraḥ. yata evam. *ato nimitte* 'vijñaptau *naimittikôpacārāt.*[10] *samyag-vāg-ādy*-upacārāt. *avijñaptau tadā vyākriyate.* samyag-vāk-karmânt'ājīv'ākhyā kriyata ity arthaḥ. *āśayaṃ c' āśrayaṃ cê*ti. *āśayaḥ* prāṇâtipāt'ādy-akaraṇ'āśayaḥ. śraddh'ādy-āśayo vā. *āśraya* āśraya-parāvṛttiḥ.

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[1] tvayateti N, tvayeti C; de tsam-gyis las-kyi lam yoṅs-su rdsogs-pa ma-yin-gyi ṣes.
[2]....[2] rūpa-satyayaḥ MSS.; ṅo-boḥi rkyen yin-te. [3] Tib. inserts here: yaṅ-na=atha vā?
[4]....[4] tat-prayogaḥ nimitta-saṃtati MSS.; sbyor-ba deḥi rgyu-can (? mtshan)-gyi rgyud.
[5] See p. 352[5]. [6] 論十三 6[b5]. [7]....[7] tad-vyāpināṃ MSS.; bsam-gtan-pa-rnams-kyi....gaṅ yin-pa-ste. [8] 論十三 8[a2]. [9] Pāṇini, 8, 1, 33. [10] nim° MSS.; rgyu-mtshan-can.

ato *nimitte* āśaye āsraye ca *naimittikôpacāraṃ*. samyag-vāg-ādy-upacāraṃ kṛtvā *'ṣṭau mārgâṃgāni vyavasthāpyanta* iti. *tad akriyā-mātram* iti. *mithyā-vāg-ādy-akriyā*-mātraṃ. katamat tad ity āha. *yad asāv* iti vistaraḥ. yady akriyā-mātram aṃgaṃ katham tad anāsravam[1] ity āha. *tac cânāsrava-mārga-saṃniśraya-lābhād anāsravam* iti. yady akriyā-mātram aṃgaṃ. tathā 'dravya-sat. katham aṣṭāv aṃgāni bhavantîty āha. *na hi sarvatrê*ti [Tib. 17ª] vistaraḥ. *vidhi-pūrvam* iti. śīla-grahaṇa-*vidhi-pūrvaṃ*. *anya-citto na saṃvṛtaḥ syād iti cet*. yadi sā cetanā samvaraḥ. tasmāc cetanā-cittād *anya-citto na samvṛtaḥ syāt*. yathā cetanā yā kāya-vācau saṃvṛṇoti nâsau tadānīm astîti. *na tad-bhāvanayê*ti vistaraḥ. *nâ*tad evaṃ. *tad-bhāvanayā* citta-saṃtāna-*bhāvanayā kriyā-kāle* prāṇâtipāt'ādi-citte pratyupasthite *smaratāḥ* ahaṃ prāṇâtipāt'ādibhyaḥ prativirata iti pratyupasthita-smṛteḥ. tat-pratyupasthānād yayā cetanayā kāya-vācau *saṃvṛṇoti*. tasyāḥ sammukhī-bhāvāt. *ity-artham eva*[2] *tasyāḥ samādānam* iti. katham. ayam akriyā-pratijñām anusmṛtya[3] dauḥśīlyaṃ na kuryād iti. *na kaścin muṣita-smṛtiḥ śikṣāṃ bhidyād* iti. yā 'sāv *avijñaptiḥ* setu-bhūtā *dauḥśīlyaṃ pratibadhnāti*. sā tadānīṃ vidyata iti.

(5ᶜᵈ) *na hi sâiva sāmagrī* 'ti vistaraḥ. *na sâiva* pṛthivī-dhātv-ādīnāṃ mahābhūtānāṃ vijñapty-āśrayāṇāṃ *sāmagrī sūkṣma-phalā* cânidarśanâpratighâvijñapti-phalatvāt *audārika-phalā ca* sanidarśana[4]-sapratigha-vijñapti-phalatvād *yujyate*.

tasmād [Tib. 17ᵇ] anyāny eva mahābhūtāni upādāyâvijñaptir utpadyate.

(6ᵃᵇ) *yadātanī vijñaptir* iti vistaraḥ. yadā-bhavā vijñaptir *yadātanī vijñaptiḥ*. *evaṃ* tadātanāni mahābhūtāni. yat-kāla-saṃbhūtā *vijñaptiḥ kiṃ* tat-kāla-saṃbhūtāny eva *mahābhūtāny upādāyâvijñaptir*[5] *utpadyate*. *sarvam* iti. *sarvam upādāya-rūpaṃ* vijñaptir avijñaptir dhyānânāsrava-saṃgṛhītā cakṣuḥ-śrotra-rūpa-śabd'ādi cânyaṃ *samāna-kālāny eva mahābhūtāny upādāya vartate*. *prāyeṇê*ti grahaṇaṃ kiṃcit kāmâvacary-avijñapti-nirāsârthaṃ. ata ev'āha. *kiṃcid vartamānam anāgataṃ atītāni mahābhūtāny upādāyê*ti. *kiṃcid* upādāya-rūpaṃ *vartamānam atītāni mahābhūtāny upādāya vartate*. *kiṃcid anāgatam* upādāya-rūpam *atītāni mahābhūtāny upādāya vartate*. kiṃ punas tad upādāya-rūpaṃ yad evaṃ bhūtam iti darśayann āha.

*kṣaṇād ūrdhvam avijñaptiḥ kām'āptā 'tīta-bhūtajê*ti.

kāmâvacara-samvar'ādi-grahaṇa-kāle avijñaptiḥ saha-jāni mahābhūtāny upādāyôtpadyate. evam anyā 'py *avijñaptis tāny* evôpādāyôtpadyate. yasmāt *tāny asyā āśrayârthena saṃbhavanti*. yathā 'nyeṣām upādāya-rūpāṇāṃ pratyutpannāni

[1] anāśrayam MSS.; zag-pa med-pa. [2] eva ca MSS. [3] °jñā saṃsm° MSS; rjes-su dran-nas. [4] °rśa MSS. [5] eva d° MSS.; rgyur byas-nas.

mahābhūtāny āśrayaḥ [Tib. 18ª] evaṃ *tasyā* atītāny āśrayaḥ. *pravṛtty-anuvṛtti-kāraṇatvād yathākramam* iti. atītāni mahābhūtāni *pravṛtti-kāraṇatvāt* ākṣepa-kāraṇatvāt *āśrayârthena*[1] *bhavanti. pratyutpannāni śarīra-mahābhūtāny anuvṛtti-kāraṇatvād* adhiṣṭhāna-kāraṇatvāt *saṃniśrayârthena bhavanti. cakrasyêvê*ti vis-taraḥ. yathā *cakrasya pāṇy*-āvedhaḥ. evam asyāḥ pravṛtti-kāraṇaṃ. yathā *bhūmi-pradeśaḥ*. evam anupravṛtti-kāraṇaṃ.

(6ᶜ[1]) kāla-niyamam uktvā bhūmi-niyamaṃ pṛcchati. *atha kutastyānî*ti vistaraḥ. *yāvac caturtha-dhyāna-bhūmikam* iti. ārūpyeṣu bhūta-bhautikānāṃ abhāvāt. *dhātv-apatitatvād* iti. anāsravasya kāya-vāk-karmaṇo dhātv-apratisaṃyuktatvāt. nâsti niyamata ity abhiprāyaḥ. anāsravāṇi tarhi mahābhūtāny upādāya kasmān na bhavatîty ata āha. *anāsravāṇāṃ ca mahābhūtānām abhāvād* iti. kiṃ punar asyā mahābhūtaiḥ kāryam[2] ity ata āha. *tad-balena côtpatter* iti. mahābhūta-*balena côtpatter* ity arthaḥ. atha citta-balenâiva tad-utpattiḥ kasmān na bhavati. anupādāya-rūpatva-prasaṃgāt.

(7, 8) *avijñaptir anaupāttikê*ti.[3]

amūrtatvāc citta-caittâdhiṣṭhāna-bhāvâyogāt.

*naiṣyandikī cê*ti.

[Tib. 18ᵇ] kuśalâkuśalatvāt na vipāka-jā
nâvyākṛtā 'sty avijñaptir

iti[4] vacanāt. vipāka-jasya câvyākṛtatvād
vipāko 'vyākṛto dharma

iti[5] vacanāt. n' aupacayikī upacayâbhāvāt. pāriśeṣyān naiṣyandikī.

sattv'ākhyā

sattva-saṃtāna-patitatvāt.

*niṣyandôpātta-bhūta-jê*ti.

naiṣyandikô*pātta*-maha*bhūta-jā*. samutthāpaka-cittâpekṣatvād asamāhita-citta-vijñapty[6]-adhikārāc ca. na svapna-samādhy-ādy-aupacayika-mahābhūta-jā. ata eva ca na vipāka-ja-mahābhūta-jā.

*samādhi-jê*ti

vistaraḥ. s'āsravânāsrava-samādhi-jatvāt. [7]dhyānânāsrava-ja[7]-samvarâvijñaptiḥ samādhi-jêty ucyate. *anupāttāni ca mahābhūtāny upādāyê*ti. saṃāhita-citta-vaśena tatra śarīre cittânuvṛttivāt.[8] upāttāni hi mahābhūtāni nirodha-samā-

[1] °yāyena MSS.; rten-gyi don-du. [2] āryam MSS.; byar. [3] anutpatt° MSS.; ma-zin.
[4] Kārikā IV, 9ª. [5] Kārikā II, 58ª. [6] cittâv° MSS.; sems-kyi rnam-par rig-byed.
[7].... dhyān'āsravava MSS.; bsam-gtan daṅ zag-pa med-paḥi sdom-paḥi. [8] citta-vṛtt° MSS.; sems-kyi rjes-su ḥjug-pa ḥbyuṅ-baḥi phyir.

patty-ādy-avasthāsu cittam antareṇâpi vartante. *yāvat saṃbhinnapralāpād* iti. *yāvac*-chabdenâdatt'ādānāt kāmamithy'ācārān [Tib. 19ª] mṛṣāvādāt paiśunyāt pāruṣyāt *saṃbhinnapralāpād* iti. *cittavat bhūtâbhedāt.* yathā tad-utpādakaṃ cittam abhinnam. evaṃ bhūtāny api tad-utpādakāny abhinnāny eva. na c' ādhārâr-
5 thenâvijñapter mahābhūtāny āśrayaḥ. kiṃ tarhi. tat-pravartanârthena. tasmād

abhinna-bhū-jêti

vacanaṃ na virudhyati. *prātimokṣa-samvare tv anyânyānî*ti. acittânuparivartanīyatvāt.[1] *vijñaptis tu naiṣyandikī* 'ti. ākṣepa-vaśenânuvṛtteḥ. *upāttā tu kāyikī* 'ti. na vācikī 'ty arthaḥ. kāyikī hi kāya-mahābhūtâvinirbhāga-vartitvāt
10 tad-āśraya-bhūtānām upāttā. na tu vācikī. tad-vinirbhāga-vartitvāt.

atra codayanti. śāstra-viruddham etad. evaṃ hy āha. yānîmāny upāsakasya pañca śikṣā-padāni. eṣāṃ katy upāttāni. katy anupāttāni. āha. sarvāṇy anupāttānîti.[2] avijñapti-lakṣaṇa-śikṣā-padâbhisaṃdhi-vacanād bāhulikatvād vā tathā-nirdeśasyêty adoṣaḥ.

15 *punaḥ-prabandhād avaibhāṣikī 'yam* [Tib. 19ᵇ] iti. eka-saṃsthānôtpattāv [3]itara-saṃsthānânivṛtteḥ.[3] *kathaṃ* vistareṇa yāvat *saṃsthāna-dvayaṃ sidhyatî*ti. anyonyâvakāśa-dānāt. *tan-mahābhūtair abhivyāpanād* iti. vijñapty-āśrayair *mahābhūtair* aṅgasyâ*bhivyāpanāt. anabhivyāpane ca punar* vijñapti-mahābhū-
taiḥ *kathaṃ kṛtsnenâṃgena vijñāpayet.* na hi śakyate vaktuṃ. kāyâika-deśe-
20 nâsau vijñāpayati. na sarva-kāyenêti. vijñapty-āśrayāṇi mahābhūtāni tad-aṃgaṃ na vyāpyâvatiṣṭhanta iti. *suṣiratvāt kāyasyâsti teṣām avakāśa* iti. abhivyāpane 'pi na mahīyasā 'ṅgena[4] bhavitavyaṃ. suṣiratvena kāyânupraveśāt. [5]pīnena tarhi guruṇā vā tenâṃgena na bhavitavyaṃ.[5] sūkṣmatvāt.

(9, 10ᵃᵇ) *dvividhaṃ trividhaṃ paṃcavidhaṃ côktam* iti.

25 cetanā tat-kṛtaṃ ca tad

iti[6] vacanāt. *dvividham uktaṃ.*

cetanā mānasaṃ karma taj-je vāk-kāya-karmaṇī

iti[7] vacanāt. *trividham uktaṃ.*

te tu vijñapty-avijñaptī

30 iti.[8] kāya-vāk-karmaṇo vijñapty-avijñaptitve bhedāt. cetan'ātmanaḥ karmaṇaś ca pañca-sattvāt pañcavidham uktaṃ.

nâvyākṛtā 'sty avijñaptir

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[1] °vartanîtvāt C. [2] 品類足論第十 (冬十 49ª⁵). [3]....[3] istara-saṃsthāna-niv° MSS.; dbyibs cig-śos ldog-pa med-paḥi phyir-ro. [4] magena MSS.; yan-lag. [5]....[5] pīne tarhi guruṇā vā tenâṃgena bhavitavyaṃ MSS.; ḥo-na ni yan-lag de mkhrigs-pa ḥam lci-bar ḥgyur-ro śes mi ḥgyur-te. [6] Kārikā IV, 1ᵇ. [7] Kārikā IV, 1ᶜᵈ. [8] Kārikā IV, 2ᵇ.

iti. [Tib. 20ᵃ] kuśalā 'kuśalâ|vâvijñaptir ity arthād uktaṃ bhavati. *balavat karmê*ti. avijñapti-lakṣaṇaṃ.

*kāme 'pî*ti.

api-śabdād iti-ca-śabdârthenâpi-śabdena *kāma* ity ākṛṣyate.

anāsravâvijñaptivad iti. yathā na ca tāvad anāsravāyā avijñapter[1] anāsravāṇi mahābhūtāni. atha ca punar yasyāṃ bhūmau jātas tām utpādayati. tad-bhūmikāni mahābhūtāny upādāyôtpadyate. evaṃ na ca tāvad ārūpyāṇi mahābhūtāni syuḥ. atha ca punar yasyāṃ bhūmau jāta ārūpyām utpādayati. tad-bhūmikāni mahābhūtāny upādāy' ārūpyâvacary avijñaptir bhaviṣyatîti. *na. tasyā dhātv-apatitatvād* iti. nêhâsāmyāt. yasmād avijñaptir anāsravā dhātv-apatitā kāma-rūp'ārūpyâvacarī 'ti. tṛṣṇābhir asvīkṛtatvāt tasyā dhātuto bhūmito vā nâiva sabhāgāni nâpi visabhāgāni mahābhūtāni bhavantîty ato yatra-jātas tatra-jāni mahābhūtāny upādāyôtpadyate. ārūpyâvacarī tv avijñaptir nârhati kāma-rūpâvacarāṇi visabhāgāni mahābhūtāny upādāya bhavituṃ. dhātu-patitatvād ity abhiprāyaḥ. *kiṃ ca.* [2]*sarva-rūpa-vaimukhyāc*[2] *c' ārūpya-samāpattir nâlaṃ*[3] *rūpôtpattaye.* rūpabhūmikā tv anāsravā samāpattir alaṃ [Tib. 20ᵇ] rūpôtpattaye 'vijñaptyutpattaye ity arthaḥ. kasmāt. sarva-rūpa-vaimukhyād ity abhiprāyaḥ. kathaṃ c' ārūpya-samāpatteḥ sarva-rūpaṃ vaimukhyam ity ato bravīti. [4]*vibhūta-rūpa-saṃjñatvād*[4] iti. vigata-rūpa-saṃjñatvād ity arthaḥ. *dauḥśīlya-pratipakṣeṇa śīlam* iti vistaraḥ. dauḥśīlyaṃ kāmâvacaram akuśala-samutthānatvāt. tasya rūpa-bhūmikaṃ śīlam avijñapti-lakṣaṇaṃ pratipakṣa iti yujyate. ārūpyâvacaram apy evaṃ[5] bhaviṣyatîti ced ata āha. *ārūpyāś ca kāma-dhātor* iti vistaraḥ. *ārūpyāḥ kāma-dhātoś catasṛbhir dūratābhir dūre.* dūratvāc c' ārūpya-saṃgṛhītaṃ śīlaṃ kāma-dhātu-pratipakṣe na kalpate. catasraś ca dūratā vyākhyātāḥ purastād[6] iti na punar vyākhyāyante. *pratipakṣa*-dūratā câtrôdāharaṇaṃ.

vijñaptiḥ savicārayor

iti. *savicārayor* eva bhūmyor ity avadhāraṇârtha āraṃbhaḥ. vitarkya[7] vicārya vācaṃ bhāṣata iti[8] vitarka-vicāra-pūrvakatvāt kāya-vāk-karmaṇoḥ.

*kāme 'pi nivṛtā nâstî*ti.

na kevalam avicārāsu bhūmiṣv iti darśayati. brahma-loka evâstîty uktaṃ bhavati. *tata ūrdhvam* iti. brahma-lokād ūrdhvaṃ. *bāhya-mahābhūta-hetukam* iti. vāyu-[Tib. 21ᵃ] prabhṛtīnāṃ *śabd'āyatanaṃ.* vijñapti-śabda-pratiṣedha-param etad vaca-

[1] °ptir MSS.; rnam-par rig-byed ma-yin-pa-la. [2]....[2] °py av° MSS.; gzugs thams-cad-la rgyab-kyi phyogs-paḥi phyir. [3] nātvaṃ MSS.; mi-nus. [4]....[4] °pâsaṃjñ° MSS.; gzugs-kyi ḥdu-śes daṅ bral-baḥi phyir-ro. [5] eva MSS.; de daṅ ḥdra-bar. [6] p. 240[29] et seq. 論第七 9ᵇ[4]. [7] °rka MSS.; brtags-śiṅ. [8] p. 139[10]. 論第四 12ᵃ[10].

naṃ. na tu bāhya-mahābhūta-hetukam eva.[1] pāṇy-ādy-aṅga-śabdo 'pi hi dvitīy'ādiṣu dhyāneṣu saṃbhavati. anyathā hi Śāstra-virodhaḥ syāt. tathā hi Śāstra uktaṃ. śabda-dhātunā kaḥ samanvāgataḥ. āha. kāma-rūpâvacaraḥ. ko 'samanvāgatah. āha. ārūpyâvacara iti.[2] na hi bāhyenâsattva[3]-saṃkhyātena samanvāgato yujyate.

prāpty-aprāptī sva-saṃtāna-patitānām

iti[4] vacanāt. asyâiva ca doṣa-parihārârtham *anye punar āhur* iti. *dvitīy'ādiṣv api dhyāneṣu vijñaptir astî*ti. kiṃ-bhūmikā. prathama-dhyāna-bhūmikā. Vaibhāṣika-pakṣa evâyaṃ. na pakṣântaraṃ.

kāyâkṣi-śrotra-vijñānaṃ vijñapty-utthāpakaṃ ca yat[5]

dvitīy'ādau tadā vyāptam akliṣṭâvyākṛtaṃ ca tad

iti siddhântāt. evaṃ tarhi dvitīy'ādi-dhyāna-bhūmikā bhavati pakṣântaraṃ. sā tu kiṃ vyākṛtā utâvyākṛtêty āha. *anivṛtâvyākṛtā. na tu kuśalā na kliṣṭê*ti. paraspara-saṃbhāṣaṇ'ādi-kurvatāṃ tatastyānām avyākṛtā vijñaptir bhavati. [Tib. 21[b]] *kiṃ-kāraṇaṃ* na kuśalā na kliṣṭā 'stîty āha. *na hi teṣûpapanna* iti vistaraḥ. *na hi* dvitīy'ādiṣu dhyāneṣû*papannaḥ tathā-jātīyaṃ* kuśala-kliṣṭa-jātīyam *adho-bhūmikaṃ cittaṃ saṃmukhī-karoti*. yena cittena [6]kuśalāṃ kliṣṭāṃ vā[6] vijñaptiṃ samutthāpayet. kiṃ-kāraṇam iti āha. *nyūnatvāt prahīṇatvāc cê*ti. kuśalam adho-bhūmikaṃ *nyūnatvān* na saṃmukhī-karoti. *prahīṇatvāc cê*ti na kliṣṭam. arthād etad uktaṃ bhavati. avyākṛtam adho-bhūmikaṃ cittaṃ saṃmukhī-karoti. tena tāṃ samutthāpayatîti. etad uktaṃ bhavati. adho-bhūmikena cittenôrdhva-bhūmikā vijñaptir utthāpyata iti. tad evaṃ nêcchanti Vaibhāṣikāḥ. prathama-dhyānikâiva hi sā vijñaptiḥ[7] prathama-dhyāna-bhūmika-citta-samutthāpitatvāt. tasmād āha. *pūrvam eva tu varṇayantî*ti.

tac ca kāmadhātāv iti. *tac ca* bhāvanā-prahātavyaṃ *nivṛtâvyākṛtaṃ* cittaṃ *kāma-dhātau nâsti*. satkāyântagrāha-dṛṣṭi-saṃprayuktam eva hi kāma-dhātau nivṛtâvyākṛtaṃ cittam iṣyate. tena ca na vijñaptiḥ samutthāpyate. *antar-mukha-pravṛttatvāt*.

(10[cd], 11) *svabhāvata* ity ātmataḥ. *parama-kṣematvād* iti. akṣema-leśânubandhâbhāvāt. [Tib. 22[a]] yad dhi svabhāva-saṃprayoga-samutthānataḥ kuśalaṃ na tat parama-kṣemam ity uktaṃ bhavati. *asaṃprayuktānāṃ kuśalatvâbhāvād* iti. kuśala-mūl'ādibhir asaṃprayuktānāṃ caitt'ādīnāṃ kuśalatvâbhāvāt. tat-saṃprayoga-kuśalatva-siddhiḥ. *tair eva kuśala-mūl'ādi-saṃprayuktair* ity ādi-śabdena hry[8]-apatrāpyayor grahaṇaṃ. *auṣadhi-pānīya-saṃbhūta-kṣīravad* iti. [9]pīt'auṣadha-

[1] iti MSS.; kho-na. [2] 發智論 (秋五 26[a16].) [3] na s° MSS.; sems-can-du mi-ḥgraṅ-baḥi phyi-rol-gyi. [4] Kārikā II, 37[cd]. [5] yadā MSS.; gaṅ yin. [6]....[6] kuśalâkliṣṭa vā N, kuśala-kliṣṭa vā C; dge-ba ḥam ñon-moṅs-pa-can-gyi. [7] prajñ° MSS.; rnam-par rig-byed. [8] hy MSS.; ṅo-tsha śes-pa.

pānīyāyā gor[9] yat kṣīraṃ. tad auṣadha-pānīya-saṃbhūtaṃ. *prāptīnāṃ tv* iti vistaraḥ. *prāptīnāṃ* kuśalānāṃ *visabhāga-citta-samutthāpitānāṃ*. visabhāgaṃ cittaṃ kuśalād anyat. vicikitsayā kuśala-mūla-pratisaṃdhāne yāḥ kuśalānāṃ prāptayaḥ. tāsāṃ kuśalatvaṃ. na tāvat parinirvāṇavat paramârtha-kṣematvāt. nâpy alobh'ādivat svabhāvataḥ kuśalam a-tat-svabhāvatvāt. nâpi vedan'ādivat saṃprayogato viprayuktatvāt. nâpi samutthānatas tat-samutthāna-[Tib. 22ᵇ] cittasya kliṣṭatvāt. evaṃ punarbhava-pratisaṃdhāv api upapatti-pratilaṃbhika-kuśala-prāptayo vaktavyāḥ. *kathaṃ tāsāṃ kuśalatvam* iti vaktavyam etat. kartavyo 'tra yatna ity abhiprāyaḥ. atra pariharanti. kuśala-mūla-samutthāpanīyatvād anāgatâvasthāyām eva tāḥ kuśala-mūlā bhavanti. kliṣṭena cittena tat-prāpti-vibandho 'panīyate. na tat-kuśalatvam āpadyata iti.

sarva-duḥkha-pravṛtty-ātmakatvenê ti. sarvasya duḥkhasya pravṛttir ātmā svabhāvo 'syêti *sarva-duḥkha-pravṛtty-ātmakaḥ*. tad-bhāvena. *paramârthenâkṣemaḥ saṃsāraḥ*. *kāya-vāk-karma-jāty-ādi-prāptaya* iti. *kāya-vāk-karmāṇi* vijñapty-avijñapti-svabhāvāny asamvara-nâsamvarânâsamvara-saṃgṛhītāni. *jāty-ādayo* jāti-jarā-sthity-anityatā-lakṣaṇâlakṣaṇa-svabhāvaḥ. *prāptayo* 'kuśalānāṃ. *vyādhy-apathyauṣadh'ādibhir upameyā* iti. *saṃsāro vyādhinô*pameyaḥ. vyādhi-saṃsāra ity arthaḥ. lobh'ādīny *apathyauṣadhenô*pameyāni. anya-saṃprayoga-samutthānâpekṣatvāt. tat-saṃprayuktā apathyauṣadhi-miśra-pānīyena. kāya-vāk-karma-jāty-ādi-[Tib. 23ᵃ] prāptayo 'pathyauṣadha-pānīya-saṃbhūta-kṣīreṇôpameyāḥ. *evaṃ tarhî* ti vistaraḥ. yadi paramârthenâkuśalaḥ saṃsāraḥ. *na kiṃcit s'āsravam avyākṛtaṃ bhaviṣyati kuśalaṃ vā. saṃsārâbhyantaratvāt* s'āsravasya. paramârthata evam uktam iti *abhyupagatam etat sarvaṃ* saṃsāra-paryāpannam akuśalam iti. *vipākaṃ tu pratî* ti vistaraḥ. *yad vipākaṃ prati na vyākriyate*. savipākam etad iti. *tad avyākṛtam ity ucyate*. tad uktaṃ bhavati. yat s'āsravaṃ. tad akuśalaṃ paramâkṣematvāt. vipākaṃ[1] praty avyākaraṇârthâvyākṛtam iti. kuśalam api. tathâlvâkuśalam. *iṣṭa-vipāka*tvāt *kuśalam* ity avagantavyaṃ.

yadi samutthāna-vaśād iti vistaraḥ. cetanāyā eva kuśalâkuśalatvam ity anenâbhiprāyeṇa. *kāya-vāk-karmaṇaḥ kuśalâkuśalatvaṃ* vicārayati. *kiṃ na mahābhūtānām* iti. kuśalâkuśalatvaṃ. kuśalâkuśalena hi cittena kāya-vāk-karma tan mahābhūtāni samutthāpyate. Vaibhāṣika āha. *karmaṇi hi kartur abhiprāyo na mahābhūteṣu* na mahābhūtāni kuryām iti. kiṃ tarhi. idaṃ karma kuryām iti. na karmavan mahābhūtānāṃ kuśalâkuśalatvam iti. [Tib. 23ᵇ] Ācārya āha.

[9]....[9] pītauṣadha-pānīyayo gor MSS.; sman dań sbyar-paḥi btuń-ba ḥthuńs-paḥi ba-las byuń-baḥi.
[1] kuśalaṃ MSS.; rnam-par smin-pa.

samāhitasya kartur avijñaptau nâsty abhiprāyaḥ. avijñaptiṃ kuryām iti. *na câsamāhitaṃ cittaṃ tasyāḥ samutthāpakam asti.* yad evam abhiprāyaṃ kuryāt. *visabhāgatvāt* visadṛśatvāt bhūmito 'samādhānād vā. *kathaṃ* tasyāḥ samāhitāyā *avijñaptiḥ kuśalatvaṃ.* mahābhūtavat tasyāḥ kuśalatvaṃ na syād ity abhiprāyaḥ. *divyayor api vā cakṣuḥ-śrotrayoḥ kuśalatva-prasaṃga* iti. yady antareṇâpi tad-abhiprāyam avijñaptiḥ kuśalam iti. atha vā ayam asyâbhisambandhaḥ. yadi viṣabhāgâsamāhita[1]-citta-vaśena tasyāḥ kuśalatvaṃ. divyayor api cakṣuḥ-śrotrayoḥ kuśalatva-prasaṃgaḥ. prayoga-kāle tad-abhiprāya-saṃbhavāt. na ca tayoḥ kuśalam asty

avyākṛte śrotra-cakṣur-abhijñe

iti[2] vacanāt.

(12–14) *yad uktaṃ darśana-prahātavyaṃ cittaṃ vijñapter asamutthāpakam iti. darśana-prahātavyasyâṃtarmukha-pravṛttatvād* ity[3] evaṃ *bruvatāṃ kiṃ tarhi Bhagavatôktam* iti virudhyate. tad Bhagavatôktam iti vākyârthaḥ. kiṃ tad ity ucyate. *tato mithyā-dṛṣṭer* iti vistaraḥ. *kathaṃ mithyā-dṛṣṭer* darśana-prahātavyāyāḥ [Tib. 24[a]] *mithyā-vāk* vijñapti-svabhāvā *mithyā-karmântaś* ca tat-svabhāva evêty uktam iti.

hetu-tat-kṣaṇôtthāna-saṃjñitam

iti. hetûtthānaṃ ca tat-kṣaṇôtthānaṃ ca *hetu-tat-kṣaṇôtthānaṃ.* hetu-tat-kṣaṇôtthānam iti saṃjñitaṃ

hetu-tat-kṣaṇôtthāna-saṃjñitaṃ.

saṃjñitam

iti saṃjñī-kṛtaṃ. atha vā hetu-tat-kṣaṇôtthānaṃ saṃjñā 'syêti hetu-tat-kṣaṇôtthāna-saṃjñaṃ. hetu-tat-kṣaṇôtthāna-saṃjñī-kṛtaṃ

hetu-tat-kṣaṇôtthāna-saṃjñitaṃ.

hetu-samutthānam iti. samuttiṣṭhate 'nenêti *samutthānaṃ. hetuś* ca sa *samutthānaṃ* ca tat *hetu-samutthānaṃ. tat-kṣaṇa-samutthānam* iti. sa *kṣaṇaḥ* kriyā-kṣaṇaḥ. *tat-kṣaṇe samutthānaṃ tat-kṣaṇa-samutthānaṃ. tatrâiva kṣaṇe samutthāna-sadbhāvāt.* tatrâiva kriyā-kṣaṇe tat-kṣaṇa-samutthānasya bhāvād ity arthaḥ. *ākṣepakatvād* ity utpādakatvāt. *kim idānīm* iti vistaraḥ. *tasya* tat-kṣaṇa-samutthānasya *tasyāṃ* vijñapana-kriyāyāṃ *sāmarthyaṃ.* yena tadānīṃ [4]*tad-anuvartakam*[4] ity ucyate. *tena hî*ti vistaraḥ. *tena hi* tat-kṣaṇa-samutthānena *vinā asau* vijñaptir *mṛtasyêva na syād ākṣiptā satī* hetu-samutthānena janitā 'pi satī. tad-yathā. kaścid grāmaṃ gamiṣyāmîty ākṣipta-kriyā'ntarā mriyet. tasyânuvartaka-cittâbhā-

[1] °gaḥ s° MSS.; skal-ba mi-mñam-pa daṅ mñam-par bsag-pa ma-yin-pa. [2] Kārikā VII, 50[c]. [3] 論十三 14[as, 9] [4]....[4] tad-antavartaka C, tad-aṃtavartaka N; deḥi rjes-su ḥzug-par byed-pa.

vād gamanaṃ na bhavati. tadvat. *acittakasya tarhî*ti [Tib. 24[b]] vistaraḥ. yadi tat-kṣaṇa-samutthānena vinā 'sau mṛtasyêva na syāt. nirodha-samāpatti-lābhinaḥ kasyacid upasaṃpādyamānasya kāya-vijñaptim ābadhnataḥ tat-kālôpasthita-nirodha-samāpattitvād *acittakasya saṃvarôtpattau* karmavācanā'vasāna-kālīnāyāṃ tat-saṃvarântargatā kāya-vijñaptiḥ *kathaṃ bhavati*. katham utpadyate tat-kṣaṇa-samutthānaṃ vinêty arthaḥ. evaṃ virodhite samādhy-aṃtaraḥ śrīyate. *sphuṭatarā tarhî*ti. tat-kṣaṇa-samutthānena *sacittakasya* vyaktatarā vijñaptir *bhavatîty etat tasya sāmarthyaṃ*.

pravartakaṃ dṛṣṭi-heyam

iti. *pravartakam* eva *dṛṣṭi-heyam* ity avadhāryate. kathaṃ punas tat pravartakam ity āha. *tat-samutthāpakayor vitarka-vicārayor nidāna-bhūtatvāt* hetu-bhūtatvāt: vijñapteḥ pravartakam iti. *na tv anuvartakam* iti vistaraḥ. yat tad *bahir-mukhaṃ cittam* anuvartakaṃ. tasya yo vijñapti-*kriyā-kālaḥ*. tasmiṃ *tad-abhāvāt*. tasya darśana-prahātavyasya pravartakasyâbhāvād ity arthaḥ. atas tan nânuvartakaṃ. ayaṃ cânyo doṣaḥ. *tat-samutthāpitaṃ ca rūpam* iti vistaraḥ. yadi *tad* anuvartakaṃ syād darśana-prahātavyaṃ. tena darśana-prahātavyena *samutthāpitaṃ* kāya-vāg-vijñapti-*rūpaṃ darśana-prahātavyaṃ syāt*. yathā bhāvanā-prahātavyena cittena samutthāpitaṃ [Tib. 25[a]] kāya-vāk-karma bhāvanā-prahātavyam iti. *kiṃ syād* iti codakaḥ. *abhidharmo bādhitaḥ syād* iti Vaibhāṣikaḥ.[1]

na dṛṣṭi-heyam akliṣṭaṃ na rūpam

iti[2] vacanāt. *kiṃ ca vidyā'vidyābhyāṃ* câvirodhāt. vidyayā darśana-mārgeṇa satkāya-dṛṣṭy-ādivat tasya rūpasyâ*virodhāt*. aprahāṇād ity arthaḥ. dṛṣṭa-satyānām api tat-samanvāgatatvān *nâsti rūpaṃ darśana-prahātavyaṃ*. *avidyayā câvirodhāt*. kiṃ câvidyayā 'pi rūpaṃ na virudhyate. na hi kliṣṭâkliṣṭa-rūpa-samudācārâvasthāyāṃ tat-prāpti-pravāhe vā saty avidyā na bhavati avidyāyāṃ ca[3] satyāṃ tan na bhavati. yathā anāsravo mārgo 'vidyayā virudhyate. pṛthagjanâvasthāyāṃ tad-anutpādāt. tad-utpāde v' āryâvasthāyāṃ kasyāścid avidyāyāḥ prahāṇāt. tad evam anāsravavad aprahātavyam api na bhavati. na ced aprahātavyaṃ. nâpi darśana-prahātavyaṃ. pāriśeṣyād bhāvanā[4]-prahātavyam iti siddhaṃ. itara āha. [Tib. 25[b]] *sādhya eṣa pakṣo* vidyayā rūpaṃ na virudhyata iti. yo hi darśana-prahātavyaṃ rūpam icchati. sa kathaṃ vidyayā rūpasyâvirodhaṃ grahīṣyati. Vaibhāṣika āha. *bhūtāny apî*ti vistaraḥ. yadi tad rūpaṃ darśana-prahātavya-citta-samutthāpitaṃ

[1] vibhāvikaḥ MSS.; bye-brag-tu smra-ba. [2] Kārikā I, 39[cd]. [3] vā MSS.; yaṅ. [4] abh° MSS.; sgom-pas.

darśana-prahātavyaṃ syāt. tad-āśraya-*bhūtāny api tarhi darśana-prahātavyāni syuḥ*. kasmāt. *samāna-cittôtthāpitatvāt*. yena hi darśana-prahātavyena cittena tad rūpaṃ samutthāpitaṃ. tenâiva tad-āśraya-bhūtāny apîti. na ca tāni tathā bhavitum arhanti. akliṣṭâvyākṛtatvāt. darśana-prahātavyānāṃ ca kliṣṭatvāt. itara āha. *nâivaṃ bhaviṣyati*. darśana-prahātavyāni syur iti. katham ity āha. *yathā na kuśalâkuśalāni bhavanti*. yathā yena cittena kuśalâkuśalena kuśalâkuśalaṃ rūpaṃ samutthāpitaṃ. tenâiva tad-āśraya-bhūtāni samutthāpitāni. tac ca kāya-vāk-karma-svabhāvaṃ rūpaṃ kuśalâkuśalaṃ. na tad-āśraya-bhūtānîti. tadvat. sa eva punaḥ parāvṛty' āha. *atha vā punar bhavaṃtu* darśana-prahātavyānîti. Vaibhāṣika āha. *nâivaṃ śakyaṃ bhavitum*. darśana-prahātavyānîti vākya-śeṣaḥ. *kasmāt*. akliṣṭasya [Tib. 26ª] dharmasya *vidyā'vidyābhyām avirodhāt*. na hy akliṣṭo dharmaḥ anivṛtâvyākṛtaḥ kuśala-s'āsravaś ca vidyayā 'nāsraveṇa mārgeṇa virudhyate. yathā kliṣṭā dharmāḥ prāpti-cchedād virudhyaṃte. tad-ālambana-kleśa-prāpti-cchedāt tu virodho na pratiṣidhyate. nâpy avidyayā virudhyate. prāpti-cchedena tad-ālambana-kleśa-prahātavyena[1] ca. bhūtāni câkliṣṭāni. tatra yad uktam atha vā punar bhavaṃtv iti. tad ayuktaṃ. tad evam atra sādhanam uttiṣṭhate. na darśana-prahātavyāni kliṣṭa-rūp'āśraya-mahābhūtāni.[2] akliṣṭatvāt. akliṣṭa-citta-caitta-dharmavad iti. tad evaṃ Vaibhāṣikaḥ

pravartakaṃ dṛṣṭi-heyaṃ vijñānam

iti sa-codya-parihāraṃ pratiṣṭhāpya nigamayati. *ato hetu-samutthānam* iti vistaraḥ. *yad uktaṃ* mithyā-dṛṣṭer mithyā-saṃkalpo yāvat mithyā-karmânta iti. *tasya sūtrasya na virodho bhavatî*ti.

*pravartakaṃ cânuvartakaṃ cê*ti. antar-bahir-mukha-pravṛttatvāt.

paṃcakaṃ tv anuvartakam

ity avadhāraṇam *avikalpakatvāt*.

[Tib. 26ᵇ] *nôbhayam anāsravam* iti. na pravartakaṃ. nâpy anuvartakaṃ. samāhitântar-mukha-pravṛttatvāt.

*amlāyamānê*ti. ahīyamānā. cānaṭ[3]-pratyayântaś câyaṃ śabdaḥ. *kuśalâikatānā* iti. kuśalâika-prabandhā ity arthaḥ. *Buddho bhagavān nāga* ity uktaḥ sūtre. katham. Tathāgata Udāyin sadevake loke samāraka iti vistareṇôktv' āha āgo na karoti kāyena vācā manasā. tasmān n'āga ity ucyate iti. āgo na karotîty aparādhaṃ na karotîty arthaḥ. *anicchayā 'syê*ti. *anicchayā 'sya* Buddhasya cittasyâvisaraṇād viṣayeṣv agamanād *evam uktaṃ*.

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[1] spoṅ-baḥi tshul-gyis=prahātavya-nyāyena? [2] °tāna N, °tāś ca C; ḥbyuṅ-ba-rnams.
[3] cānaś denotes a kṛt-suf. māna.

caran samāhito n'āga

iti vistaraḥ. caturṣv īryāpatheṣu caraṃ carāmîti. yāvan niṣīdan niṣīdāmîty upasthita-smṛtitvān nitya-samāhitaḥ sa ucyate.

nirabhisaṃskāra-vāhitvād iti. abhāvo hi saṃskārasya prayatnasya *nirabhisaṃskāraṃ*. nirabhisaṃskāraṃ vahatîti *nirabhisaṃskāra-vāhī*. tad-bhāvaḥ. tasmād iti.

na vā sarvaṃ darśana-prahātavyaṃ pravartakam iti. syād etad evaṃ. yadi sarvaṃ darśana-prahātavyaṃ pravartakam iṣyeta. na tu sarvaṃ. *kiṃ tarhi*. mithyā-dṛṣṭy-ādikam eva pravartakaṃ vijñapter na satkāya-[Tib. 27ª] dṛṣṭy-ādikam ity ata āha. *na vā sarvam iti viśeṣaṇaṃ vaktavyam* īdṛśaṃ pravartakam īdṛśaṃ nêti. *akuśalâvyākṛta-cittasyê*ti. upasaṃpādyamānasya kenacid yogenâ*kuśalâvyākṛta-cittasya*. *prātimokṣa*-saṃvara-*vijñaptir* aṃjaly-ādikā *kuśalā na prāpnoti*. tad-anuvartaka-cittam akuśalâvyākṛtam iti kṛtvā. *yathā pravartakam* iti vistaraḥ. yathā pravartakaṃ cittaṃ bhāvanā-prahātavyam. *tathā vijñaptir* vyavasthāpyate. *na tu yathā darśana-prahātavyaṃ* pravartakaṃ tathā vyavasthāpyate. kasmāt. *bhāvanā-heyenântaritatvāt*. yasmāt tat-pravartakaṃ darśana-prahātavyaṃ bhāvanā-heyena pravartakenântaritaṃ. kathaṃ kṛtvā. tad-yathā 'sty ātmêti mayā pareṣāṃ gamayitavyam iti pūrvam evâvadhārya tato vāk-samutpādakena cittena bahirmukha-pravṛttena bhāvanā-prahātavyena savitarkeṇa savicāreṇa vācaṃ bhāṣate. asty ātmêty evam-ādi. ato yathā pravartakam iti vistaraḥ. tad evam avaśyaṃ darśana-prahātavyasya pravartakasyânantaraṃ pravartakam eva bhāvanā-prahātavyaṃ kuśalam [Tib. 27ᵇ] akuśalam avyākṛtaṃ côtpadyate. tad-vaśāc ca vijñapteḥ kuśal'āditvam iti. *evaṃ tu vaktavyam* iti vistaraḥ. *evaṃ tu vaktavyam anya-vyavahitaṃ* bhāvanā-heya-vyavahitaṃ *hetu-samutthānaṃ saṃdhāyôktam* iti. paraṃparā-hetu-samutthānaṃ saṃdhāyêty arthaḥ.

(15ᵃᵇ) *avijñaptis tridhê*ti

vistaraḥ. trividhêty uddiśya.

*saṃvarâsaṃvarêtarê*ti

vivṛṇoti. saṃvaraś ca saḥ. asaṃvaraś ca saḥ. *saṃvarâsaṃvaraḥ*. saṃvarâsaṃvaraś ca saḥ. itarā ca sā.

*saṃvarâsaṃvarêtarê*ti

samāsaḥ.

(16) *pratiniyata-lakṣaṇatvād* iti. bhikṣu-saṃvarasyânyal lakṣaṇam evaṃ yāvad upavāsa-saṃvarasyânyal lakṣaṇaṃ. tathā hi vakṣyati.

paṃcâṣṭa-daśa-sarvebhyo varjyebhyo virati-grahāt

upāsakôpavāsa-stha-śramaṇôddeśa-bhikṣutêti.[1]

aṣṭavidhatve tu sāṃkarya-saṃbhavaḥ. *ya eva hi bhikṣu-samvaraḥ. sa eva bhikṣuṇī-samvara* ity evam-ādi. *śrāmaṇerī ca punaḥ śikṣamāṇā cê*ti. śrāmaṇerī parivṛtta-vyaṃjanā śrāmaṇero bhavati. śikṣamāṇā câpi parivṛtta-vyaṃjanā śrāmaṇera eva bhavati. kim evaṃ nêṣyate. parivṛtta-vyaṃjano bhikṣur bhikṣusaṃvaraṃ ca tyajati. bhikṣuṇī-saṃvaraṃ ca pratilabhata ity ata āha. *na ca vyaṃjana-parivṛttāv* iti vistaraḥ. na bhikṣu-bhikṣuṇī-vyaṃjana-prādurbhāve *pūrva-saṃvara-tyāga-kāraṇam asti.*

[Tib. 28ª] prātimokṣa-dama-tyāgaḥ śikṣā-nikṣepaṇāc cyuteḥ
ubhaya-vyaṃjanôtpatter mūla-cchedān niśā'tyayād

ity[2] atra yat kāraṇam uktaṃ. *nâpy apūrva-saṃvara-pratilaṃbhe kāraṇam astî*ti vartate. yad uktaṃ

prātimokṣ'ākhyaḥ para-vijñāpan'ādibhir

iti.[3] ato vijñāyate na bhikṣu-saṃvarād anyo bhikṣuṇī-saṃvara iti. evaṃ śrāmaṇer'ādīnām api vaktavyaṃ. *tasmād abhinno* 'nanyaś *caturṇāṃ* bhikṣuṇī-śikṣamāṇā-śrāmaṇery-upāsikā-*saṃvarāṇāṃ tribhyo* bhikṣu-śrāmaṇerôpāsaka-saṃvarebhyaḥ *svabhāvaḥ.*

kiṃ te saṃvarā iti vistaraḥ. *yathā paṃca*-saṃkhyāyām anyāni paṃca prakṣipya paṃca-vṛddhi-yogād *daśa* bhavanti. paṃcadaśa-saṃkhyāyāṃ cânyāni paṃca prakṣipya *viṃśatir* bhavaṃti. *dīnāra-sateravac ca.* yathā pūrvako dīnāro dvitīyena saha satero bhavati. tathā hi loke eka-dīnāra-mūlyena dvitīyaṃ dīnāraṃ dīnāra-mūlyaṃ vā tena pūrvakeṇa dīnāra-mūlyena sahâdhikam apekṣya kaścid vaktā bhavet. dīnāra-satero mayā labdha iti. dīnāra-dvayaṃ mayā labdham ity arthaḥ. *kiṃ* evam eta[4] upāsaka-śrāmaṇera-bhikṣu-*saṃvarāḥ virati-vṛddhi-yogāt* prāṇâtipāt'ādi-viratiṣu tathâvâvasthitāsu punar nṛtya-gīta-viraty-ādīnām apūrvāṇāṃ[5] *viratīnāṃ* [Tib. 28ᵇ] *vṛddhi-yogād anyonya ucyaṃte.* anya upāsaka-saṃvarāc chrāmaṇera-saṃvaraḥ śrāmaṇera-saṃvarāc cânyo bhikṣu-saṃvara iti eka-deśa-viśeṣa-yogād anyonya-vyavasthêty arthaḥ. *āho svit pṛthag eva te sakalā upajāyante.* anyāḥ prāṇâtipāt'ādi-viratayo upāsakasya. tato 'nyāḥ śrāmaṇerasya. tato 'nyāś ca bhikṣoḥ. ity ekasmiṃ bhikṣu-saṃtāne *tisraḥ prāṇâtipāt'ādi-viratayaḥ.* evam adatt'ādāna-viratayaḥ. ity evam-ādi. *evaṃ śeṣā* iti. nṛtya-gīta-viraty-ādayaḥ.

mada-pramādebhya iti. uccaśayan'ādi-madya-pān'ādibhyaḥ. *bahutarebhyaḥ*

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[1] Kārikā IV, 17. [2] Kārikā IV, 39. [3] Kārikā IV, 27ᶜᵈ. [4] etad MSS.; ḥdi-dag.
[5] apūrvāsāṃ C, apūrvyasāṃ N; sñon-med-pa-dag.

prāṇâtipāt'ādīnāṃ nidānebhya iti. upāsakāc chrāmaṇero bahutarebhyaḥ prāṇâtipāt'ādi-nidānebhyo nivartate. tad-yathā vikāla[1]-bhojanaṃ prāṇâtipāta-nidānaṃ bhavet. tasmāc chrāmaṇero nivartate. nôpāsaka ity evam-ādi yojyaṃ. *evaṃ câsati. evaṃ ca* yadi na syād ity arthaḥ. *bhikṣu-saṃvaraṃ pratyācakṣāṇas* tyajaṃs[2] *trīn api* upāsaka-saṃvar'ādīn *vijahyāt. dvayor* upāsaka-śrāmaṇera-saṃvarayos *tatra* bhikṣu-saṃvare *'ntarbhāvāt.*

(17) *virati-samādānād* iti. vijñapty-avijñapti-viratir [Tib. 29[a]] iti vakṣyati.

(18) *samāpādanād*[3] iti. pratisaṃsthāpanād ity arthaḥ. pāpa-karmaṇo hi sattveṣu *viṣamaṃ* saṃpravartate. *sā 'pi tu vijñapti-cittābhyāṃ kriyata* iti. *vijñaptyā* ca *kriyate* prātimokṣa-saṃvara-saṃgṛhītā avijñaptiś *cittena* ca *kriyate* dhyānânāsrava-saṃvara-saṃgṛhītā avijñaptiḥ. samādhinā *kriyata* ity arthaḥ. [4]*tad evaṃ kriyata iti kriyê*ti[4] karma-sādhanaṃ.

kriyā-hetutvād iti. kriyāyā hetutvāt. saṃvara-stho hi saṃvara-parirakṣaṇârthaṃ kriyāṃ vijñapti-lakṣaṇām ārabhate. *kriyā-phalatvāc cê*ti. vijñapti-lakṣaṇāyāḥ kriyāyāḥ phalatvād ity arthaḥ. samādhi-saṃbhūtā kathaṃ kriyā bhavati. samādhi-jāyāś cetanāyāḥ phalatvāt sā 'pi kriyā. prātimokṣa-saṃvarâdhikārād vā. na tatra cittāḥ.

evaṃ tāvad aviśeṣeṇa prātimokṣa-saṃvaraḥ saṃśabdyata iti. ādyo 'pi kṣaṇo dvitīy'ādayo 'pi ca kṣaṇāḥ prātimokṣa-saṃvara ity ucyate. prātimokṣa-svabhāvas tv ādya-kṣaṇa eva. tad-artham āha. *punaḥ ādye vijñapty-avijñaptī prātimokṣa ity ucyate. pāpasya tena pratimokṣaṇād* iti. prathamenâiva kṣaṇena pāpaṃ pratimokṣate. [Tib. 29[b]] *utsṛjyate* tyajata *ity arthaḥ.* pratimokṣa iti prāpte prātimokṣa iti vacanaṃ *svârthe vṛddhi-vidhānāt.* svârthe pratyaye kṛte vṛddhi-karaṇād ity arthaḥ. *vaikṛta-vaiśasa-vat.* yathā vikṛtam eva vaikṛtam. viśasam eva māraṇaṃ vaiśasaṃ. evaṃ pratimokṣa eva prātimokṣa iti. *prātimokṣa-saṃvara ity apî*ti. prātimokṣaś câsau saṃvaraś ca. *kāya-vācoḥ saṃvaraṇârtha* ity arthaḥ. *karma-patha ity apy ucyata* iti. maulaḥ karma-patha ity arthaḥ. *dvitīy'ādiṣu kṣaṇeṣu prātimokṣa-saṃvara eva.* prātimokṣa-jātīyaḥ prātimokṣād vā jātaḥ saṃvaraḥ prātimokṣa-saṃvaraḥ. *na prātimokṣaḥ.* yasmāt na tena pāpaṃ pratimokṣate. prathama-kṣaṇa eva pratimokṣitatvāt.

(19) *aṣṭāv eva nikāyā* ity avadhāraṇe pṛcchati. *kiṃ khalu bāhyakānām* iti vistaraḥ. *samādāna-śīlam* iti viśeṣaṇaṃ. śīla-dvaividhyāt. dvividhaṃ hi śīlaṃ. samādāna-śīlaṃ dharmatā-pratilaṃbhikaṃ ca. tatra samādāna-śīlaṃ yad gṛhyate.

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[1] °kāra MSS.; dus ma-yin-pa. [2] °jana MSS.; bor-bas. [3] virati-samādānād MSS.; yaṅ-dag-par ḥjog-par byed-pa. [4]....[4] de ltar-na bya-ba yin ṣes bya-ba ni.

idaṃ cêdaṃ ca na kariṣyāmîti. dharmatā-pratilaṃbhikaṃ dhyāna-saṃvaro 'nāsrava-saṃvaraś ca. *bhava-saṃniśritatvād* iti. mokṣârthinām api teṣāṃ mithyā-dṛṣṭy-ādy-upahatatvāt. bhava-viśeṣa eva ca teṣāṃ keṣāṃcin mokṣa iti. bhava-saṃniśritam eva śīlaṃ. tato *'sti* teṣāṃ samādāna-*śīlaṃ*. *na prātimokṣa-saṃvara* iti. *sāmantakam apy atra dhyānaṃ kṛtvôcyata* iti. yasmāt sāmantake 'pi dhyāna-saṃvaro 'nāsrava-[Tib. 30ª] saṃvaraś cêṣyate. tasmād dhyāna-sāmantakam apy atra dhyāna-śabdenôcyata itîṣyate. *api*-śabdān maulam api gṛhyata eva. *sahabhū-hetāv ucyamāna* iti.

caittā dvau saṃvarau teṣām

ity[1] atra. *trayāṇām* iti. prātimokṣa-saṃvara-dhyāna-saṃvarânāsrava-saṃvarāṇāṃ. *anya-cittâcittakasyâpy anuvṛtter* iti.

*vikṣiptâcittakasyâpî*ti[2]

vacanāt.

(20ªᵇ) *anāgamya*

iti grahaṇaṃ kāmâvacarasyâiva dauḥśīlyasya pratipakṣatvāt. *ānaṃtarya-mārgeṣv* iti. teṣāṃ prahāṇa-mārgatvāt. *tat-samutthāpakānām* iti. dauḥśīlya-samutthāpakānām. *ata evê*ti. yasmād anāgamy'ānantarya-mārgeṣv eva tad-vyavasthānaṃ. tasmāc *catuḥ-koṭikaṃ kriyate*. *prathamā koṭir anāgamy'ānantarya-mārga-varjyo dhyāna-saṃvaraḥ*. anāgamya-bhūmikeṣu vimukti-prayoga-viśeṣa-mārgeṣu maula-prathama-dhyān'ādiṣu v' ā caturthād dhyānād ānantarya-vimukti-prayoga-viśeṣa-mārgeṣu yo dhyāna-saṃvaraḥ. ayaṃ dhyāna-saṃvaro na prahāṇa-saṃvaraḥ. [Tib. 30ᵇ] tena dauḥśīlyasya tat-samutthāpakānāṃ ca kleśānām aprahāṇāt. *dvitīyā 'nāgamy'ānantarya-mārgeṣv anāsrava-saṃvaraḥ*. ayaṃ prahāṇa-saṃvaraḥ tenâiva[3] dauḥśīly'ādi-prahāṇāt. na dhyāna-saṃvaro 'nāsravatvāt. *tṛtīyā 'nāgamy'ānantarya-mārgeṣu s'āsrava-saṃvaraḥ* ayaṃ prahāṇa-saṃvaraś ca tena dauḥśīly'ādi-prahāṇāt. dhyāna-saṃvaraś ca s'āsrava-samādhi-jatvāt. *caturthī anāgamy'ānantarya-mārga-varjyo 'nāsrava-saṃvaraḥ*. ayaṃ na dhyāna-saṃvaro 'nāsravatvāt. nâpi prahāṇa-saṃvaras tena dauḥśīly'ādy-aprahāṇāt. sa punas tathâivânāgamya-bhūmikeṣu vimukti-prayoga-viśeṣa-mārgeṣu vistareṇa yo 'nāsrava-saṃvaraḥ. saṃvara-niyamenâivam uktam. anyathā 'py anye dharmā vaktavyāḥ syuḥ. *evaṃ syād anāsrava-saṃvaro na prahāṇa-saṃvara* iti *catuṣ-koṭikaṃ*. prathamā koṭir anāgamy'ānantarya-mārga-varjyo 'nāsrava-saṃvaraḥ.

(20ᶜᵈ) *manaḥ-saṃvaro 'pi smṛti-saṃprajñāna-svabhāvaḥ indriya-saṃvaro 'pi* smṛti-saṃprajñāna-svabhāva iti *dvi-svabhāva*-[Tib. 31ª] *jñāpanârthaṃ dvi*-gra-

[1] Kārikā II, 52ª. [2] Kārikā I, 11ª. [3] tathâiva MSS.; des.

haṇaṃ. dvi-vacana-nirdeśād eva hi dvitva-siddhiḥ. kathaṃ punar gamyate. etāv evaṃ-svabhāvād iti. Āgamāt. anyatarā kila devatā bhikṣuṃ viṣayeṣv indriyāṇi vicārayantam avocat. bhikṣo bhikṣo vraṇaṃ mā kārṣīd iti. bhikṣur āha. pidhāsyāmi devate. devat' āha. kuṃbha-mātraṃ bhikṣo vraṇaṃ kṛtvā kena pidhāsyasi. bhikṣur āha. smṛtyā devate pidhāsyāmi. saṃprajanyena cêti.

(21, 22) *sa yāvat tām avijñaptiṃ na tyajatî*ti. śikṣā-nikṣep'ādi.

*pūrvāt kṣaṇād ūrdhvam atītayê*ti.

prathame kṣaṇe *vartamānayâiva*[1] *samanvāgato bhavatî*ty uktaṃ bhavati.

*dhyāna-saṃvaravān sadā atītâjātayê*ti.

dhyāna-saṃvaravān kiṃ pṛthagjano 'th' āryaḥ. ubhaya ity āha. aviśeṣitatvāt. so *'tītânāgatayā avijñaptyā samanvāgataḥ*. kiṃ-lakṣaṇayā. dhyāna-saṃvarâdhikārād dhyāna-saṃvara-lakṣaṇayêti gamyate. *sa janmântara-tyaktam* iti. udāharaṇa-pradarśana-param etat. idaṃ-janma-tyaktam api hi gṛhyate.

*āryas tu prathame nâbhyatītayê*ti.

āryaḥ sadā 'tītâjātayā avijñaptyā [Tib. 31^{b}] samanvāgataḥ. kiṃ-lakṣaṇayā. anāsravayā. āryâdhikārāt. ata ev' āha. *ārya-pudgalo 'py evam anāsravayê*ti. *ayaṃ tu viśeṣa* iti. *tu*-śabdârthaṃ darśayati. sa ca bhinna-kramaḥ. *prathame tu kṣaṇe* duḥkha-dharma-jñāna-kṣānti-kṣaṇe *nâbhyatītayā* avijñaptyā *samanvāgata* ity arthaḥ. kasmāt. anādimati saṃsāre *mārgasya pūrvam anutpāditatvāt*. nanu ca phala-prāpti-kāla indriya-saṃcāra-kāle 'pi vā pūrva-mārga-tyāge nâivâtītayā avijñaptyā samanvāgama iṣyate. evaṃ tarhi sa câpi phala-mārgasya prathama-kṣaṇo bhavati. tatra nâtītayā 'vijñaptyā samanvāgato bhavati. phala-mārgasya pūrvam anutpāditatvād iti vyākhyātavyaṃ. ācārya-Vasumitras tv asya codyasya parihāram āha. anāsrava-saṃvaro 'tra prakṛtaḥ. sa ca duḥkha-dharma-jñāna-kṣānti-kāla eva labdhaḥ. atas tena prathame kṣaṇe nâtītena saṃanvāgato dvitīy'ādiṣv atītânāgatenêti. ūrdhvaṃ tu yo mārgântara-lābhaḥ. tatrânāsrava-saṃvara-sādṛśyam astîti na tad ucyata iti. tad iha sādṛśyam astîti na budhyāmahe. kiṃ s'āsrava-saṃvaro 'stîty apekṣyêdam ucyate. āho svid anāsravo 'stîti. yadi s'āsravo 'stîty abhiprīyate. [Tib. 32^{a}] duḥkha-dharma-jñāna-kṣānti-kāle 'pi so 'stîti nâtītayā samanvāgata iti pratiṣedhânupapattiḥ. atha phala-prāpti-kāle 'tītânāsrava-saṃvaro 'stîty abhiprīyate. vihīnaḥ sa katham astîti śakyaṃ vaktum iti cintyo 'syâbhiprāyaḥ.

samāhit'ārya-mārga-sthāv

iti. *samāhita-mārga-sthaś* ca laukika-*samāhita-mārga-sthaḥ ārya-mārga-sthaś* ca

[1] °nâlva MSS.; da-ltar-gyi kho-na.

samāhit'ārya-mārga-sthau.

dhyānânāsrava-saṃvarânvitāv ity arthaḥ. atra c' ārya-mārgâbhirūḍha ārya-mārga-stho veditavyo nau-stha-nāyena. tad-yathā yo nāvam abhirūḍhaḥ. sa nau-sthaḥ. evaṃ ya ārya-mārgam abhirūḍhaḥ samāpannaḥ. sa ārya-mārga-sthaḥ. anyathā hy ārya-mārga-samanvito 'py ārya-mārga-stha iti kṛtvā. prakṛti-stho 'py āryo *vartamānayā* anāsravayā *avijñaptyā samanvāgata* iti prāpnoti. anyaḥ punar evaṃ-prasaṃgaṃ pariharan vyācaṣṭe. ekaśeṣo[1] 'tra kriyate. samāhitaś ca samāhit'ārya-mārgaś ca mārgau samāhit'ārya-mārgau. tayoḥ sthitau

samāhit'ārya-mārga-sthau.

tau yathākramaṃ vartamānayā dhyāna-saṃvarâ*vijñaptyā* 'nāsrava-[Tib. 32^{b}] saṃvarâ*vijñaptyā ca samanvāgatau. na tu vyutthitau.* na tu tan-mārga-vyutthitau tayā vartamānayā samanvāgatau. tasyāś cittânuparivartanīyatvāt. evaṃ vyākhyāyate. yac coditam ācārya-Saṃghabhadreṇa.[2] katham avijñapteḥ pratyutpannatā ārya-mārga-stha-vacanād eva gamyate. tat-samāpanna evâyaṃ. na punas tat-samanvāgama-vacana-prasaṃga iti cet. na. dhyānâdhikārāt. tatrâvijñapty-abhāvāc ca.

(23^{ab}) *yo nâvasaṃvaraṇâsaṃvare sthitas sa madhya-stha* iti. *yo* na bhikṣv-ādiḥ. na ca kaivart'ādiḥ. *sa madhya-sthaḥ. dauḥśīlya-śīlâṃg'ādi-saṃgṛhītê*ti. *dauḥśīlyaṃ* prāṇâtipāt'ādi. *śīlâṃgaṃ* prāṇâtipāta-viraty-ādi. yan nasaṃvaraṇâsaṃvara-saṃgṛhītam. *ādi*-śabdena [3]stūpa-vandanā-khaṭa-capeṭ'ādi[3]-kriyā'vijñaptir gṛhyate.

(23^{cd}, 24^{ab}) asaṃvara-saṃvara-sthau -pudgalāv akuśala-kuśala-dharma-pratiṣṭhitāv ity anayor viparyayam asaṃbhāvayan pṛcchati. *kim asaṃvara-stha* iti vistaraḥ. *tau yāvad anuvartete* iti.

prasāda-kleśa-vegau.

*anyeṣv atītayā 'pî*ti. dvitīya-kṣaṇ'ādiṣu *atītayā.*

(24^{cd}, 25^{ab}) *kṣaṇād ūrdhvam ā tyāgād* [Tib. 33^{a}] iti. yo yasyās tyāgas tasmād *ā tyāgāt* tayā *'tītayā vijñaptyā samanvāgataḥ.* katham. saṃvara-lakṣaṇāyās tāvad vijñaptes tyāgaḥ śikṣā-nikṣep'ādibhiḥ. tasmād ā tyāgād anayā 'tītayā vijñaptyā samanvāgataḥ. asaṃvara-lakṣaṇāyāḥ saṃvara-samādān'ādibhis tyāgaḥ. tasmād ā tyāgād anayā samanvāgataḥ. nâvasaṃvaranâsaṃvara-lakṣaṇāyāḥ prasāda-kleśa-vega-cched'ādibhis tyāgaḥ. tasmād ā tyāgād anayā samanvāgata iti. yo hi saṃvar'ādy-avijñapti-samanvāgataḥ. so 'vaśyaṃ maula-karma-patha-svabhāvayā *kṣaṇād ūrdhvam* atītayā 'vijñaptyā samanvāgataḥ. *anāgatayā tu vijñaptyā na kaścit*

[1] eka-meṣo C, eka-ṣo N; gcig lhag-mar. [2] 順正理論 (冬四 79^{a} 14.) [3]...[3] stūpa-vandanaḥ khaṭa-capeṭ'ādi-kriyā-vijñapty-ādi gṛhyate C, stūpa-vandanaḥ khaḥ hasta-tāḍan'ādi-kriyā capeṭ'ādi-kriyātā-vijñapty-ādi gṛhyate N; mchod-rten-la phyag ḥtshal-ba daṅ. lcags (? lcag) dbyug daṅ thal-lcags (? lcag)-la sogs-pa bsduḥo.

samanvāgata iti. cittânanuparivartanīyatvāt.[1] *cittasyâpî*ti. *cittasyâpi tarhi nivṛtâvyākṛtasya mā bhūt* prāptiḥ. anubandhinī mā bhūd ity arthaḥ. kasmād ity āha. *jaḍā hi vijñaptir* anālambanatvāt. *para-taṃtrā ca* citta-para-tantratvāt. *na cêtvaṃ cittam* iti. *na* jaḍaṃ. na para-taṃtraṃ cêty arthaḥ. kasmāt. tad-viparyayāt *sā durbalena* nivṛtâvyākṛtena *cittenôtthāpitā durbalatarā bhavatî*ti.

(25[cd]) *maula-saṃgṛhītatvād* [Tib. 33[b]] iti. cetanāyāḥ tad-arthatvāt.

(26) *vijñaptyâîvânvitaḥ kurvan madhya-stho mṛdu-cetana*

iti. *madhya-stha*-grahaṇaṃ saṃvarâsaṃvara-stha-nirāsârthaṃ. saṃvarâsaṃvara-sthā hi vijñapty-avijñaptibhyām avaśyaṃ samanvāgatāḥ. *mṛdu-cetana*-grahaṇaṃ tīvra-cetana-nirāsârthaṃ. tīvra-cetanā hi vijñaptiṃ kurvann avijñaptiṃ samutthāpayet. *prāg evâvyākṛtam* iti. mṛdvyā cetanayā *prāg evâvyākṛtaṃ* kurvan. yatra hi mṛdvyā cetanayā kuśalam akuśalaṃ vā kurvan nâîvasaṃvaranâsaṃvare sthito vijñaptyâîva samanvāgato bhavati avijñapter anutpādāt. prāg evâvyākṛtaṃ kurvan sutarāṃ vijñaptyâîvâsau samanvāgato nâvijñaptyā. avijñapty-utpād'āśaṃkāyā abhāvāt. *anyatrê*ti vistaraḥ. *anyatra* saptabhya *aupadhikebhyaḥ puṇya-kriyā-vastubhyaḥ. karma-pathebhyaś ca* prāṇâtipāt'ādibhyaḥ. tatra hy avyākṛtam api kurvann avijñaptyā samanvāgato bhavati. satata-samitaṃ carato vā tiṣṭhato vā vistareṇa yāvad upajāyata eva puṇyam iti sūtre vacanāt. prāṇâtipāt'ādīṃś ca karma-pathāṃ mṛdu-[2]cetanayā 'pi kurvan[2] avijñaptyā samanvāgato bhavati. [Tib. 34[a]] *yen' ārya-pudgalenê*ti vistaraḥ. *parivṛtta-janman' ārya-pudgalena yadā na tāvad vijñaptaṃ bhavatî*. kalal'ādy-avasthāyām ārūpyôpapattau ca. *vijñaptaṃ vā punar vihīnam* avyākṛta-[3]cittôtthāpita-vijñapti-vihīnāc ca.[3] na hi tasyāḥ prāptir anubandhinī bhavati. kṛta-stūp'ādikasya vā. tad-vastu-cchedāt. sa hi tadānīm avijñaptim api parityajati prāg eva vijñaptim iti. āsv avasthāsu janmântara-parivṛttāv ārya-pudgalo 'nāsravayâîvâvijñaptyā janmântara-labdhayā samanvāgato na vijñaptyā. nanu ca pṛthagjanasyâpy ayaṃ vidhiḥ saṃbhavati. saṃbhavati. anāvaśyakatvāt tu pṛthagjano nôktaḥ. yo hi dhyāna-lābhī parivṛtta-janmântaraḥ rūpa-dhātāv [4]akṛta-vijñaptiḥ kṛta-vijñapti-vihīno vā.[4] sa eva tathā saṃbhavati nânya iti. kāmâvacara-sattvâbhisaṃdhi-vacanād vā. atha vā udāharaṇa-rūpa ārya-pudgala uktas tena pṛthagjano 'pi tathā grahītavyaḥ. ata eva

vijñaptyâîvânvitaḥ kurvan madhya-stho mṛdu-cetana

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[1] cittânanuparivartanītvāt C, ciṃtā'nanuparivartanītvāt N; see p. 372[11]. [2]....[2] cetan'ādi kurvann MSS.; sems....byed-pa yaṅ. [3]....[3] °tthāpitâv° MSS.; bslaṅ-baḥi rnam-par ñams-na yaṅ (sic). [4]....[4] akṣata-vijñaptir na tāvat kṛta-vijñaptiḥ kṛta-vijñaptir avijñaptir vā C, akṣata-vijñaptir na yāvat kṛta-vijñaptiḥ kṛta-vijñaptir avijñaptir vā N; rnam-par rig-byed ma-byas-pa ḥam. ranam-par rig-byed byas-nas rnam-par rig-byed med-par gyur-pa.

ity atrôkto 'nyatr' aupadhika-puṇya-kriyā-vastu-karma-pathebhya iti. sâvaśeṣam etad vacanam iti kṛtvā. evaṃ dve koṭī sūtrite prathama-dvitīye [Tib. 34^{b}] tṛtīya-caturthyau tu yojye. tṛtīyā saṃvarâsaṃvara-madhya-sthās tīvrayā cetanayā kuśalam akuśalaṃ vā kurvantaḥ. caturthī yena janmântara-parivṛttau pṛthagjanena[1] na tāvad vijñaptaṃ bhavati. vijñaptaṃ vā vihīnam iti.

(27) *sahabhūtatvād* iti. yasmād dhyāna-cittena saha bhavati dhyāna-saṃvaraḥ. *paro vijñāpayatî* ti pratyāpayati. *pudgalād anya* iti. śrāmaṇera-śrāmaṇery-upāsakôpāsikôpavāsa-saṃvarāḥ. * *niyāmâvakrāntyā* ārya-mārgâvatāraṇena. *paṃcakānām* Ājñātakauṇḍiny'ādīnāṃ. *ehi-bhikṣukayê* ti ehi bhikṣo cara brahma-caryam iti Bhagavato vacane. ehîti côktaḥ Sugatena tāyinā muṇḍaś ca kāṣāya-dharo babhūvêti. *Śāstur abhyupagamān Mahākāśyapasyê* ti. Mahākāśyapaḥ kila yāṃ-yāṃ devatā[2]-pratimāṃ vandate. sā-sā sphuṭati. tasya mahā'nubhāvāt. sa Bhagavantam upasaṃkramya na vandate. mā 'sya rūpa-vināśo bhūd iti. tam abhiprāyaṃ viditvā Bhagavāṃś codayati sma. vandasva Kāśyapa Tathāgatam iti. tena Bhagavān vanditaḥ. tataḥ sa Bhagavato rūpam avikopitaṃ[3] dṛṣṭvā ayaṃ me śāstêti sa Bhagavantam abhyupagatād [Tib. 35^{a}] asyô*pasaṃpad* iti. *praśn'ārādhanena Sodāyina* iti. Sodāyinā praśna-visarjanena Bhagavān ārādhitas ten' ārādhanena tasyôpasaṃpat. *guru-dharmâbhyupagamanê* ti. aṣṭau guru-dharmāḥ.[4] bhikṣor antikād bhikṣuṇīnām upasaṃpat bhikṣuṇī-bhāvaḥ. [5]anvardhamāsam avavādo[5] grāhyo bhikṣor antikāt. abhikṣuke āvāse varṣā nôpagantavyā. pravāraṇāyām[6] ubhaya-saṃghas tribhiḥ sthānaiḥ pravārayitavyaḥ. na codayitavyo bhikṣur āpattim āpannaḥ n' ākroṣṭavyaḥ. guru-dharm'āpattau mānāpyam ardhamāsaṃ caritavyaṃ. varṣa-śatôpasaṃpannayā 'pi bhikṣuṇyā tat-kṣaṇôpasaṃpanno bhikṣur vandyaḥ. na ca bhikṣuṇyā kvacid bhikṣuś codayitavyaḥ. ity evam-ādayaḥ. eṣām abhyupagamena tasyā upasaṃpat. *dūtena Dharmadinnāyā* iti. tayā kilântaḥpura-gatayâiva pravrajyā'rthaṃ Buddhāya dūtaḥ preṣita iti. *vinaya-dhara-pañcamenê* ti. catvāro bhikṣavaḥ saṃghaḥ. tatra jñapti-vācakena paṃcamenôpasaṃpādyate *pratyantikeṣu* janapadeṣu. *madhyameṣu tu janapadeṣu daśamena* jñapti-vācakenôpasaṃpādyate. *ṣaṣṭi-bhadra-varga-pūgô* [Tib. 35^{b}] *pasaṃpāditānām* iti. bhadro varga eṣām iti. *bhadra-vargāṇāṃ ṣaṣṭiḥ* kulaputrāḥ. teṣāṃ *pūg*ena samūhenô*pasaṃpāditānāṃ*. *śaraṇa-gamana-traivācikena* Buddha-śaraṇaṃ gacchāma iti trir-vacanenôpasaṃpat. *teṣāṃ nâvaśyaṃ vijñapty-adhīna* iti. teṣāṃ vinaya-dharāṇām idam mataṃ. *nâvaśyaṃ vijñapty-adhīnaḥ prātimokṣa-saṃvara*

[1] °jane MSS. [2] °tāṃ MSS.; lhaḥi. [3] adhik° MSS; ma ḥgyur-bar. [4] See 根本說一切有部毘奈耶雜事 (寒二 43^{b} 4 et seq.), The Vinaya-piṭakam vol. II, p. 255. [5]....[5] aṃtardharmāsam avadhādo MSS.; zla-ba phyed ciṅ....gdags-nag. [6] pradhār° MSS.; dgag-dbyeḥi tshe.

iti. Buddha-prabhṛtīnām a-vijñapti-dhīmatvāt. atha vā *teṣām* iti yeṣāṃ vijñaptir nâsty upasaṃpat-kriyāyāṃ.

(28^{ab}) *saṃvṛter*

iti saṃvarasya. kālo nityaḥ padârtho 'stîty eke. tad-āśaṃkayā pṛcchati. *kālo nāma ka eṣa dharma* iti. kāla ity asyâbhidhānasya kim abhidheyam ity arthaḥ. *saṃskāra-paridīpanâdhivacanam etad* iti. saṃskārāṇām atītânāgata-pratyutpannānām abhidyotakaṃ nāmêti. tad-yathā 'tītaḥ kālo yāvat pratyutpanna iti traiyadhvikāḥ saṃskārā eva gamyaṃte. *tena ca tatrâprayogād* iti. *tena* visabhāgen' āśrayeṇa *tatra* samādāne *aprayogāt. asmaraṇāc ca* ten' āśrayeṇa tat-samādānaṃ na smarati. Vaibhāṣika āha. *kutas tv etad evaṃ tarkyate.* yathā 'nantaram uktaṃ. Ācārya āha. *pareṇâpi saṃvarôtpattau yukty-avirodhād* iti. nâtra *yuktir* virudhyate. yathā jīvitād ūrdhvaṃ saty api samādāne [Tib. 36^a] saṃvarôtpattau yukti-virodho visabhāg'āśrayatvād ity evam-ādi. na kālântara-vipannam eti aho-rātr'ādi-yāvat-kriy'āśayena.

(28^{cd}) *avijñaptivad asaṃvaro 'pi nâsti dravyata* iti. yathā nâsty avijñaptir dravyata iti pratipāditaṃ. tathā asaṃvaro 'pi na dravyato 'sti. cetanā-vyatirikta ity abhiprāyaḥ. *pāpa-kriyā'bhisaṃdhir* iti. pāpa-kriyā'bhiprāya ity arthaḥ. *sânubandha* iti savāsana ity arthaḥ. savāsanaś cetanā-viśeṣo '*saṃvara* ity arthaḥ. *yato* 'nubandhāt *tadvān* asaṃvaravān *ity ucyate.* asaṃvarika ity arthaḥ. *tasyânirākṛtatvāt.* tasyâbhisaṃdheḥ sânubandhasyânirākṛtatvāt. tad-viruddhayā cetanayā 'nupahatatvād ity arthaḥ.

(29) *sa bhuktvā 'pi gṛhṇīyād* iti. sūryôdaya eva saṃvara uttiṣṭhate. samādāna-niyama-cittasyôtthāpakatvāt. *bhuktvā*-grahaṇaṃ tv abhivyakty-arthaṃ. *kapotakam* iti. aṃguṣṭha-rahitasyâṃguli-catuṣkasyêtara-hastâṃguṣṭha-pradeśinyor antarāla-vinyasanāt *kapotakaḥ.*

(30) *śīlaṃ*

pārājikâbhāvaḥ saṃghâvaśeṣ'ādy-abhāvaḥ.

vratam

iti niyamaḥ. *tad-abhāvād* ity akāla-bhojanāt. *ubhayaṃ na syād* iti. smṛtiḥ saṃvegaś ca.

na tu teṣām iti vistareṇ' Ācāryo Vaibhāṣika-mataṃ yuktyā [Tib. 36^b] virodhayati. *na tu teṣām eva samyag-dṛṣṭy-ādīnāṃ* samyag-dṛṣṭi-dharma-pravicaya[1]-saṃbodhy-aṃga-samādhīnāṃ. *ta eva* samyag-dṛṣṭy-ādayo '*ṅgatvāya kalpaṃte.* yujyanta ity arthaḥ. kasmāt.[2] yukti-virodhāt. *pūrvakāḥ samyag-*

[1] simp!y vicaya MSS. [2] etasmād MSS.; ciḥi phyir ṣe-na.

dṛṣṭy-ādaya uttareṣāṃ samyag-dṛṣṭy-ādīnām *aṅgaṃ yadi syur iti vyavasthāpyate. evam* asyāṃ kalpanāyāṃ *prathama-kṣaṇôtpanna ārya-mārgo nâṣṭâṃgaḥ syāt.* na hi tatra pūrvôtpannā samyag-dṛṣṭir aṅgam astîti. saptâṅgaḥ syāt. bodhy-aṃgeṣv api paścimaḥ kṣaṇo na bodhy-aṃgaṃ syāt. na hy anyā pareṇa bodhir asti yasyās tad aṅgaṃ syāt. atha matam anāgatāyā bodhes tad aṃgam iti. anāgata-bodhir na syāt. evaṃ samādhir yojyaḥ.

(31^{ab}) *anyatrâjñānād* iti. dātur grahītur vā vismaraṇād avyutpatteś ca. saṃdigdhasya vipann'āśayasya vā 'nādara-pūrvakaṃ śaraṇam avagacchataḥ saṃvaro nôtpadyata iti. *gṛhī* 'ti. uddeśa-padam. *avadāta-vasana* iti. nirdeśa-padaṃ. *puruṣa* iti. uddeśa-padaṃ. *puruṣêndriyeṇa samanvāgata* iti. tan-nirdeśa-padaṃ. yadi na vinā saṃvareṇôpāsako bhavati. *yat tarhi sūtra uktaṃ.* tad uktam iyatôpāsako bhavatîti. tat katham iti vākya-śeṣaḥ. āha. *nâsty atra sūtra-virodha* iti. [Tib. 37^{a}] Mahānāma-sūtrasya.

(31^{cd}) *uktis tu bhikṣuvad*

iti. upāsaka-śikṣā-padôktiḥ bhikṣur iva. yathâiva hi bhikṣur labdha-saṃvaro 'pi jñapti-caturthena karmaṇā *śikṣā-padāni* yathāsthūlaṃ *grāhyate* pratyāyyate *itaś câmutaś ca* pārājik'ādibhyas tava saṃyaraḥ. anyāni ca te sa-brahma-cāriṇaḥ kathayiṣyantîti. *śrāmaṇeraś ca.* kiṃ. śikṣā-padāni grāhyate labdha-saṃvaro 'pi pūrvaṃ. yadâiva hi tenâbhyupagatam aham evaṃ-nāmā taṃ bhagavantaṃ tathāgatam arhantaṃ samyaksaṃbuddhaṃ Śākyamuniṃ Śākyâdhirājaṃ pravrajitam anupravrajāmi. gṛhastha-liṃgaṃ parityajāmi. pravrajyā-liṃgaṃ samādadāmi. śramaṇôddeśaṃ māṃ dhāraya. evaṃ yāvat trir apîti. *tathôpāsako 'pi* Buddha-śaraṇaṃ gacchāmi. yāvat saṃgha-śaraṇaṃ gacchāmi. dvir api trir api. ity anena labdha-saṃvaro 'pi punaḥ śikṣā-padāni grāhyate. prāṇâtipātaṃ prahāya prāṇâtipātāt prativiramāmîti vistareṇa.

(32^{abc}) *eka-deśa-kārī.* ya ekaṃ śikṣā-padaṃ rakṣati. *pradeśa-kārī.* yo dve rakṣati. *yadbhūyas-kārī.* yas trīṇi catvāri vā rakṣati. *paripūrṇa-kārī.* yaḥ paṃcâpi rakṣati. *sa tatkārī 'ty ukta* iti. eka-deśa-kārī yāvat paripūrṇa-[Tib. 37^{b}] kārī 'ty arthaḥ. *na hy evaṃ sūtra-pāṭha* iti. *na hy evaṃ* Mahānāma-*sūtra-pāṭho* yāvaj-jīva-prāṇâpetam ity uktaḥ. *yathā Mahānāma-sūtra-pāṭha iti.* kiyatā bhadanta upāsako bhavati. yataś ca Mahānāman[1] gṛhī vistareṇa yāvad upāsakaṃ māṃ dhārayêti. iyatôpāsako bhavatîti. *yatra tv eṣa pāṭha* iti. yatra sūtrântare eṣa pāṭhaḥ. *yāvaj-jīvaṃ prāṇâpetaṃ śaraṇa-gatam abhiprasannam iti. tatas te dṛṣṭa-satyāḥ pudgalāḥ avetyaprasādânvayam* avetyaprasāda-hetukaṃ *prāṇair* api

[1] °ma MSS.

jīvita-hetor api *sad-dharmôpagamanaṃ darśayati. abhavyā vayam enaṃ dharmaṃ parityaktum* iti. *na tv eṣa lakṣaṇâpadeśaḥ* saṃvarasya. na tv anena sūtreṇa lakṣaṇam apadiśyata ity arthaḥ. *prāṇâpetaṃ tu na kvacit paṭhyata* iti. nâpi Mahānāma-sūtre. nâpi Dṛṣṭasatya-sūtre. *kaś cêtad aparisphuṭârthaṃ paṭhed* iti. madhya-pada-lopa-vikalpān na jñāyate. kiṃ prāṇebhyo 'petaṃ prāṇair vā 'petaṃ *prāṇâpetaṃ*. ut' āho prāṇātipāt'ādibhyo 'petaṃ *prāṇâpetam* iti. *praśna eva na yujyata* iti. yo 'yaṃ praśnaḥ kiyatā bhadantôpāsaka eka-deśa-kārī bhavati. yāvat paripūrṇa-kārī 'ti. eṣa *praśno na yujyate. kuto visarjanam* iti. iha Mahānāmann upāsakaḥ [Tib. 38ª] prāṇātipātaṃ prahāya prāṇātipātāt prativirato bhavati. iyatā Mahānāmann upāsakaḥ śikṣāyām eka-deśa-kārī bhavati. viśtareṇa dvābhyāṃ śikṣā-padābhyāṃ prativirataḥ pradeśa-kārī bhavati. tribhyaḥ prativirataḥ catur-bhyo vā yadbhūyas-kārī bhavati. paṃcabhyaḥ prativirataḥ paripūrṇa-kārī bhavatîty etad visarjanaṃ suṣṭhu na yujyate. [1]*tan-mātra-śikṣā-ksamāṃ praty*[1] *eṣa praśno yujyate* iti. ekasya śikṣā-padasya dvayos tataḥ pareṇa vā [2]kṣamām iti.[2] *vinā 'pi saṃvareṇôpāsakaḥ prajñapita* iti. Mahānāma-sūtre. yataḥ khalu Mahānāmaṃ gṛhī avadāta-vasana ity evam-ādinā.

(32[d]) *arhato 'pi mṛduḥ prātimokṣa-saṃvaraḥ syād* iti. yadi samutthāpakam asya cittaṃ mṛdu syāt. *pṛthagjanasyâdhimātra* iti. yady[3] asyâdhimātraṃ cittam iti.

anyatrâjñānād iti. dātur grahītuś ca. tad-anādaratas[4] tu śaraṇa-gamanair vinā na syād upāsaka iti.

(33) *buddha-karakān* iti. buddha-prajñapti-hetūn. ata ev' āha. *yeṣāṃ prādhānyena sa ātmabhāvo buddha ity ucyate.* anye 'pi hi guṇā aprādhānyen' āśritā bhavati. *yeṣāṃ vā lābhenê* ti. *kṣaya-jñān'ādayaḥ sa-parivārā* iti. *ādi*-śabdenânutpāda-jñānam aśaikṣī ca samyag-dṛṣṭir gṛhyate. sa-parivāra-grahaṇenânāsravāḥ paṃca skaṃdhā gṛhyante. *rūpa-kāyasya pūrvaṃ paścāc câviśeṣād* iti. kiṃ. na rūpa-[Tib. 38ᵇ] kāyaṃ śaraṇaṃ gacchatîti saṃbandhaḥ. yādṛśo bodhisattvâvasthāyāṃ rūpa-kāyas tādṛśaḥ paścād apîti.

lakṣaṇataḥ sarva-buddhān iti. na kaṇṭhôktita ity abhiprāyaḥ. *mārgasyâvilakṣaṇatvād* iti. laukikasya *mārgasya* puṇya-jñāna-saṃbhāra-lakṣaṇasya lokôttarasya ca kṣaya-jñān'ādi-lakṣaṇasyâvil[a]kṣaṇatvāt tulyatvāt. n' āyur-jāty-ādi-lakṣaṇānām. atas tulya-lakṣaṇāḥ sarve buddhā iti.

saṃghī-bhavanty abhedyatvād iti. sa-devakenâpi lokena mārgaṃ praty *abhedyatvāt saṃghī-bhavaṃti.* samagra-rūpā bhavantîti. *lakṣaṇata* iti. pūrvavad

[1]....[1] simply: de tsam-du bzod-pa. [2]....[2] kṣamān iti MSS.; bzod-pa-laho. [3] tady gal-te.
[4] tad-anācaratas MSS.; ma-gus-pa.

vyākhyātavyaṃ. *yo 'sau bhaviṣyatî*ti vistaraḥ. tatra Bhagavāṃs Trapusa-Bhallikau vaṇijāv āmaṃtrayate sma. etaṃ[1] yuvāṃ Buddhaṃ śaraṇaṃ gacchataṃ. dharmaṃ ca. yo 'sau bhaviṣyaty anāgate 'dhvani saṃgho nāma tam api śaraṇaṃ gacchatam iti. yadā saṃgho nâsti tadâîvam uktam anāgatam eva saṃgham adhikṛtya. tat kathaṃ sarva-saṃghān asau śaraṇaṃ gacchatîty anena virudhyate. *tat-pratyakṣa-bhāvina* iti. yat saṃgha-ratnaṃ tayos Bhallikayor dharma-cakra-pravartanânantaraṃ pratyakṣī-bhaviṣyati. tasyôdbhāvanârtha-[Tib. 39[a]]guṇataḥ prakāśanârthaṃ sa evâdhikṛto bhaviṣyatîty arthaḥ.

śāṃty-eka-lakṣaṇatvād iti. *svâ-para-sāṃtānikānāṃ kleśānāṃ duḥkhasya ca* yā śāntiḥ. tal lakṣaṇam asyêti *śānty-eka-lakṣaṇaṃ* nirvāṇaṃ. tad-bhāvaḥ. tasmāt. asau sarvaṃ nirvāṇaṃ gacchati.

āśraya-vipādanād iti. teṣām aśaikṣāṇāṃ ya *āśrayo* rūpa-skandhaḥ. tasya *vipādanād*[2] vikopanāt tad-āśrayiṇo *'pi te* buddha-karakā *dharmā vipaditā bhavaṃti. Śāstraṃ tu nâîvam* iti vistaraḥ. Abhidharma-śāstraṃ *nâîvaṃ vācakaṃ.* nâîvaṃ darśakaṃ. *aśaikṣā dharmā eva buddha* iti. *kiṃ tarhi. buddha-karakā* iti. ke te buddha-karakāḥ ye buddhatvasya buddha-prajñapteś ca hetavo[3] laukika-lokôttarā [4]*dharmāḥ. te*[4] *buddha* iti. *ata āśrayasya* laukika-paṃca-skandha-lakṣaṇasya *buddhatvâpratiṣedhād avodyam*[5] *evâîtat.* yad uktaṃ yady aśaikṣā dharmā eva buddhaḥ kathaṃ tathāgatasyântike duṣṭa-citta-rudhirôtpādanād ānantaryaṃ bhavatîti. *anyathā hî*ti vistaraḥ. yady aśaikṣā eva dharmā buddhaḥ. [Tib. 39[b]] śaikṣâśaikṣā eva dharmāḥ saṃghaḥ. *laukika-citta-stho na buddhaḥ syān na saṃghaḥ.* kasmāt. na hi laukikaṃ cittaṃ aśaikṣā dharmāḥ śaikṣâśaikṣāś cêti. yadi vā śaikṣā dharmā eva buddha-karakā budddhaḥ syāt n' āśrayo 'pi. *śīlam eva sa* bhikṣu-saṃvar'ākhyaṃ *bhikṣu-karakaṃ bhikṣuḥ syāt.* n' āśrayaḥ. āha. yady āśrayasyâpi buddhatvaṃ kasmād evam āha Śāstre. yo buddhaṃ śaraṇaṃ gacchati. aśaikṣān asau buddha-karakān dharmān śaraṇaṃ gacchatîty aśaikṣa-dharmān evâvadhārayati. evaṃ Vaibhāṣikeṇôkte Ācāryo dṛṣṭântena samādhim āha. *yathā tu yo bhikṣuṃ pūjayatî*ti vistaraḥ. *yathā tu yo bhikṣuṃ pūjayati* śīla-mukhena. *bhikṣu-karakam asau śīlaṃ pūjayati.* na ca punaḥ śīlam eva bhikṣuḥ. *evaṃ yo buddhaṃ śaraṇaṃ gacchaty* aśaikṣa-mukhena. *aśaikṣān asau buddha-karakān dharmāṃ śaraṇaṃ gacchati.* na punaḥ sva-saṃtānikā aśaikṣā eva dharmā buddhaḥ. tasmād adoṣa eṣaḥ. yo buddhaṃ śaraṇaṃ gacchati. aśaikṣān asau buddha-karakān dharmāṃś charaṇaṃ gacchatîti.

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[1] ete MSS.; tshur-śog. [2] vaip° MSS. [3] hetutvā MSS.; rgyu. [4]....[4] te dharmā MSS. [5] ayodyam MSS.; klaṅ-ka mi-ruṅ-ba.

so 'ṣṭādaś'āveṇikān iti. teṣām asādhāraṇatvād ity abhiprāyaḥ.

*vāg-vijñapti-svabhāvānî*ti. grahaṇa-kālam adhikṛtya.

caitya-[Tib. 40ª]*vṛkṣāṃś cê*ti.

caitya-kalpitā *vṛkṣāś caitya-vṛkṣāḥ*. tān iti. *ata evê*ti. yasmād

etac charaṇam āgamya sarva-duḥkhāt pramucyate.

ataḥ sarva-saṃvara-samādāneṣu upāsak'ādi-*saṃvara-samādāneṣu dvāra-bhūtānî*ty arthaḥ.

(34ªᵇ) *āpāyikatvāc ca*. yasmāc ca kāmamithy'ācāra ekânten' āpāyikaḥ apāya-saṃvartanīyaḥ. *na tathā 'brahmacaryaṃ. akriyā-niyamo hy akaraṇa-saṃvara* iti. akriyāyām akaraṇe niyama ekântatā *akriyā-niyamaḥ*. so *'karaṇa-saṃvaraḥ*. akaraṇa-lakṣaṇaḥ saṃvaraḥ. na samādānika-saṃvara ity arthaḥ. sa ca Sautrāṃtika-nayenâvasthā-viśeṣa eva. Vaibhāṣika-nayena tu śīlâṃgam avijñaptir iti.

(34ᶜᵈ) *ya upāsakāḥ saṃta* iti vistaraḥ. ye gṛhīta-paṃca-śikṣā-padāḥ saṃto *bhāryāḥ pariṇayanti* vivāhayaṃti. *kiṃ tair* upāsakais *tābhyo 'pi* strībhyaḥ *saṃvaraḥ pratilabdhaḥ*. pratilabdha-pūrvaka ity arthaḥ. atha na pratilabdha ity adhikṛtaṃ. Vaibhāṣika āha. *pratilabdha* iti. *mā bhūt prādeśika* iti sarvâgamyāt prativirateḥ. kāmamithy'ācārāt prativiramāmîti agamy'ācārāt prativiramāmi. na tv asmāt saṃtānâgamy'ācārāt prativiramāmîty abhiprāyaḥ. ata ev'āha.

na tv atra saṃtāna

iti vistaraḥ.

(35ᶜᵈ) *pratikṣepaṇa*[1]*-sâvadyam*

[Tib. 40ᵇ] iti. pratiṣedha-*sâvadyaṃ*. Bhagavat[2]-pratiṣiddhaṃ karm' ācaratāḥ pāpaṃ bhavati. Bhagavac-chāsanânādarāt. *na tat kliṣṭaṃ yad amadanīya-mātrāṃ viditvā pibatî*ty ābhidhārmikeṇôkte. *prakṛti-sâvadyaṃ madyam iti vinaya-dharāḥ* sādhayaṃti. *prakṛti-sâvadyam Upāle*[3] *sthāpayitvê*ti. prakṛti-sâvadyena karmaṇā na cikitsyaḥ. prajñapti-sâvadyena tu cikitsanīya ity abhiprāyaḥ. *Śākyeṣu glāneṣu madya-pānaṃ nâbhyanujñātam.*[4] ato gamyate prakṛti-sâvadyaṃ tad iti. yadi hi tat prajñapti-sâvadyaṃ syāt glāna-Śākyôpasthānāya tad anujñāyate. na cânujñāyate. tena tat prakṛti-sâvadyam iti. *idaṃ côktaṃ māṃ śāstāram uddiśadbhiḥ* Śākyamunir naḥ śāstêty apadiśadbhiḥ *kuśâgreṇâpi madyaṃ na pātavyam* iti. *prakṛti-sâvadyaṃ tad* iti Bhagavatā tat pratiṣiddhaṃ. na tu madanīyam ity avêtya. kuśâgra-mātrasya madyasyâmadanīyatvāt. *āryaiś cê*ti vistaraḥ. prakṛti-

[1] prativepaṇa N, pratiṣepaṇa C; bcas-pa. [2] bhavati MSS.; bcom-ldan ḥdas-kyis.
[3] °liṃ MSS.; ñe-bar ḥkhor. [4] nâbhyaṃta-jñātam C, nâtyanta-jñātam N; ma-gnaṅ-ste.

sâvadyaṃ madyaṃ. *janmâṃtara-gatair apy āryair anadhyācārāt. prāṇi-vadh'ādivad* iti sādhanaṃ. *kāya-duścarita-vacanāc cê*ty [Tib. 41ª] aparaṃ sādhanaṃ. prakṛti-sâvadyaṃ madyaṃ. kāya-duścarita-vacanāt. prāṇi-vadh'ādivat. caturvidhaṃ[1] hi Nandika-sūtr'ādiṣu kāya-duścaritam uktam. prāṇâtipātaḥ adatt'ādānaṃ kāmamithy'ācāraḥ surā-maireya-madya-pramāda-sthānam iti. *utsarga-vihitasyâpî*ti vistaraḥ. anena Bhagavad-vacanasya pūrvâpara-virodhaṃ pariharaṃti. kathaṃ. *bhadaṃtê*ti vistareṇa madya-pānasya sāmānya-vacanam utsargaḥ. Śākyeṣu glāneṣu madya-pānaṃ nâbhyanujñātam ity apavāda iti. madya-pānaṃ glānâvasthāyām api nânujñātam iti gamyate. apavādaḥ punaḥ prasaṃga-parihârârthaṃ. sakṛt-pītaṃ hi madyaṃ vyasanī-bhavet. uktaṃ hi Bhagavatā. trīṇi sthānāni pratiṣedhamāṇasya nâsti tṛptir vā. alaṃtā vā. paryāptir vā. madyam abrahmacaryaṃ styāna-middhaṃ cêti. prasaṃga-parihāraḥ kasmād ity āha. *madanīya-mātrâniyamāt.* sâiva hi mātrā dravya-kāla-prakṛti-śarīrâvasthā apêkṣya madanīyā câmadanīyā ca bhavati. *ata eva ca kuśâgra-pāna-pratiṣedha* ity atiśaya-vacanaṃ. tad evaṃ na prakṛti-sâvadyam iti manasikṛtvā Bhagavatā tat-pariharaṇīyam uktaṃ. [Tib. 41ᵇ] kiṃ tarhi. prasaṃga-doṣād iti darśitaṃ. *āryair anadhyācaraṇaṃ hrīmattvād* iti. paṃca śaikṣāṇi balāni sūtre paṭhyaṃte. katamāni paṃca. śraddhā-balaṃ vīrya-balaṃ hrī-balam apatrāpya-balaṃ prajñā-balaṃ cêti. ato hrīmattvān na pibaṃti. na tu prakṛti-sâvadyatvāt. yadi hrīmattvāt tad anadhyācaraṇam ajñātam udak'ādivat kasmān na pibaṃtîty ata āha. *tena ca smṛti-nāśād* iti. madyaṃ hi pibataḥ kāryâkārya-smṛtir naśyatîti. yady evam alpakaṃ tu pibaṃtu. yāvatyā mātrayā smṛtir naśyatîty ata āha. *alpakasyâpy apānam. aniyamāt. viṣavad* iti. yathā kāla-prakṛti-śakti-yogād alpam api viṣaṃ kadācin mārayati. evaṃ madyam api madayatîti. *duścarita-vacanaṃ pramāda-sthānatvād* iti. madenâkuśalâparihārāt. kuśalâkaraṇāc ca. *atra pramāda-sthāna-grahaṇaṃ nânyeṣv* iti. *atrâiva* śikṣā-pade *pramāda-sthāna-grahaṇaṃ* surā-maireya-madya-pramāda-sthānaṃ prahāya surā-maireya-madya-pramāda-sthānāt prativiramāmîti vacanāt. nânyeṣu śikṣā-padeṣu prāṇâtipāta-viraty-ādiṣu pramāda-sthāna-grahaṇaṃ. prāṇâtipāta-pramāda-sthānaṃ prahāya prāṇâtipāta-pramāda-sthānāt prativiramāmî[Tib. 42ª]ti pramāda-sthānaṃ na paṭhyate. kiṃ tarhi. prāṇâtipātaṃ prahāya prāṇâtipātāt prativiramāmîti. evam adatt'ādān'ādi yojyaṃ. kasmād ity āha. *teṣāṃ prakṛti-sâvadyatvāt.* teṣāṃ prāṇâtipāta-viraty-ādīnāṃ śikṣā-padānāṃ prakṛti-sâvadyatvāt. tad uktaṃ bhavati. pramāda-sthānam etad iti madya-pānāt prativirantavyaṃ. na tu prakṛti-sâvadyam etad iti. *atyāsevitenê*ti[2] vistaraḥ.

[1] caturvedhaṃ MSS.; rnam-pa bṣi. [2] abhyās° MSS.; ha-can kun-tu bsten-pas.

surā-maireya-madya-pramāda-sthānen' āsevitena bhāvitena bahulī-kṛtena kāyasya bhedān narakeṣûpapadyata iti Nandika-sūtre vacanāt. *atyāsevitena* madya-pānena *durgati-gamanâbhidhānaṃ tat-prasaṃgena* madya-pāna-*prasaṃgena abhīkṣṇam* ajasram *akuśala-saṃtati-pravṛtteḥ. akuśalānāṃ* yā *saṃtatiḥ.* tasyāḥ *pravṛtteḥ. āpāyikasyâpāya-prayojanasyâpūrvasya karmaṇa ākṣepād*[1] āvedhaḥ. yataḥ. *vṛtti-lābhād vā* phala-dānāya vā pūrvôpacitasya karmaṇo maraṇâvasthāyāṃ *vṛtti-lābhaḥ.* yataḥ. tasmād ākṣepāt vṛtti-lābhād vā durgati-gamanâbhidhānam iti saṃbandhanīyaṃ. *ann'āsava* iti. taṇḍula-kṛtaḥ. *drav'āsava* iti. ikṣu-ras'ādi-kṛtaḥ. *te vê* ti vistaraḥ. surā-maireye *kadācid aprāpta-madya-*[Tib. 42[b]] *bhāve.* yadā nave bhavataḥ. kadācit *pracyuta-madya-bhāve.* yadā atipurāṇe bhavataḥ. ity ato *madya-*grahaṇaṃ. yadi madanīyaṃ. tato doṣa ity abhiprāyaḥ. *pūga-phala-kodrav'ādayo 'pî* ti. *ādi-*śabdena niṣpāv'ādayo[2] gṛhyaṃte. madya-pāne nâmadyatve 'py adoṣaḥ. surā-maireye na bhavata iti. surā-maireya-svabhāvasya madyasya pāne doṣa ity arthaḥ. *sarva-pramād'āspadatvād* iti. *sarva-pramādānāṃ* sarva-smṛti-pramoṣāṇāṃ prāṇâtipāt'ādy-akuśalānāṃ hetu-bhūtānāṃ sthānam *āspadaṃ* pratiṣṭhêti pramāda-sthānaṃ madya-pānam.

(36) *yata eko labhyate* iti. *yato* maul'ādibhyaḥ sattvâsattv'ākhyebhyaś ca. prātimokṣa-saṃvaro *labhyate. tataḥ śeṣau* dhyānânāsrava-saṃvarau. *maula-prayoga-pṛṣṭhebhya* iti. *maula-prayoga-pṛṣṭhebhyo* 'kuśalebhyaḥ karmabhyaḥ. maula-prayoga-pṛṣṭha-svabhāvās trayāṇāṃ yathākramaṃ pratipakṣa-bhūtāḥ prātimokṣa-saṃvar'ākhyā vijñapty-avijñaptayo labhyaṃte. *sattvâsattv'ākhyebhyo* vastubhyaḥ prāṇi-vanaspaty-ādy-adhiṣṭhāna-lakṣaṇebhyaḥ. *prakṛti-pratikṣepaṇa*[3]*-sâvadyebhyaś ca* karmabhyaḥ prāṇâtipāta-vanaspati-bhaṃg'ādi-lakṣaṇebhyaḥ. tad etad ubhayam apy ubhayâdhiṣṭhānaṃ bhavati. prakṛti-sâvadyam api sattvâdhiṣṭhānam asattvâdhiṣṭhānaṃ ca. prajñapti-sâvadyam api sattvâdhiṣṭhānam asattvâdhiṣṭhānaṃ ca. [Tib. 43[a]] na punar evaṃ grahītavyaṃ. prakṛti-sâvadyaṃ sattvâdhiṣṭhānaṃ pratikṣepaṇa-sâvadyam asattvâdhiṣṭhānam iti. tatra tāvat prakṛti-sâvadyaṃ sattvâdhiṣṭhānaṃ prāṇi-vadh'ādi. prajñapti-sâvadyam api sattvâdhiṣṭhānaṃ bhikṣoḥ strī-hast'ādi-grahaṇaṃ. sah'āgāra-śayy'ādi ca. prakṛti-sâvadyam asattvâdhiṣṭhānaṃ jāta-rūp'ādy-apaharaṇaṃ. prajñapti-sâvadyam asattvâdhiṣṭhānaṃ vṛkṣa-pattr'ādi-cchedo bhikṣoḥ. āhār'ādiṣu ca vinayôkta upadeśaḥ. *sattvâdhiṣṭhāna-pravṛttatvād* iti. *sattva-*prajñapty-*adhiṣṭhāna-pravṛttatvād* ity abhiprāyaḥ. vartamānā eva hi dharmāḥ sattva-prajñapty-adhiṣṭhānā nâtītā nânāgatāḥ. teṣāṃ

[1] ājyepa N, āhyeya C; ḥphen-ciṅ. [2] neṣyāv° N, neṣyāy'ād° C; ḥbru ni spa-ba la-sogs-pa (sic).
[3] parikṣ° N, prakṣ° C; bcas-pa.

nirupākhya-kalpatvāt. ata ev' āha. *nâtītânāgatebhyaḥ. teṣām asattva-saṃkhyā-tatvād* iti. nanu câsattva-prajñapti-adhiṣṭhāna-pravṛtto 'pi prātimokṣa-saṃvaro bhavati. sattvâsattv'ākhyebhyaḥ prāpyata iti vacanāt. sa câpy evaṃ na pratiṣi-dhyate. yathâiva hi sattv'ākhyebhyo vartamānebhya eva labhyata ity ucyate. tathā vartamānebhya evâsattv'ākhyebhyo 'pi labhyata iti vaktavyaṃ. vartamānâ-dhiṣṭhānatām eva hy anena vacanenâtidiśati. [1]*na prayoga-pṛṣṭhebhya* iti. samā-hitâvasthāyām ekâṃta-maulatvāt. asamāhitâvasthāyāṃ ca na[2] saṃvarâbhāvāt. *kuta eva prajñapti-sâvadebhya* iti. abhyupagamâbhāvāt. *sarva-kālebhyaś cê*ti. atītânāgatayor api saṃvarayor lābhāt tat-sahabhū-cittavat.[1]

*ata evê*ti. yasmād [Tib. 43[b]] ete saṃvarā evaṃ labhyaṃte. yathā vistare-ṇôktam. *ataś catuṣkoṭikaṃ kriyate. vistara* iti. saṃti tāni skandha-dhātv-āya-tanāni. yebhyo dhyānânāsrava-saṃvarau labhyete. na prātimokṣa-saṃvaraḥ. saṃti tāni. yebhyaḥ prātimokṣa-saṃvaro na dhyānânāsrava-saṃvarau. saṃti tāni. yebhya ubhayaṃ labhyate. saṃti tāni. yebhyo nôbhayaṃ labhyata iti. vistarârthaḥ. *prathamā koṭiḥ. vartamānebhyaḥ* prāṇâtipāt'ādi-karma-patha-*pra-yoga-pṛṣṭhebhyaḥ pratikṣepaṇa-sâvadyāc ca* vṛkṣa-bhaṃg'ādikād yaḥ saṃvaraḥ. sa prātimokṣa-saṃvaraḥ.

sarvôbhayebhya

iti vacanāt. prayoga-pṛṣṭhatvāt tu na dhyānânāsrava-saṃvarau. *dvitīyā. atītâ-nāgatebhyo maulebhyaḥ karma-pathebhyaḥ* prāṇâtipāt'ādibhyaḥ kāya-vācikebhyaḥ saptabhyaḥ saṃvaro yaḥ. tau dhyānânāsrava-saṃvarau.

maulebhyaḥ sarva-kālebhya

iti vacanāt. na prātimokṣa-saṃvaraḥ. atītânāgatatvāt. *tṛtīyā. pratyutpannebhyaḥ maulebhyaḥ*[3] *karma-pathebhya* iti. pratyutpanna-karma-pathatvāt prātimokṣa-saṃvaro bhavati. maula-karma-pathatvāc ca dhyānânāsrava-saṃvarau. *caturthī· atītânāgatebhyaḥ sāmaṃtaka-pṛṣṭhebhya* iti. atītânāgatatvān na prātimokṣa-saṃ-varaḥ. sāmaṃtaka-pṛṣṭhatvān na dhyānânāsrava-saṃvarau [Tib. 44[a]] sva-saṃtāne vartamānebhyaḥ karma-pathebhyaḥ saṃvaro na yujyata iti paśyann āha. *na tu saṃvara-lābha-kāle vartamānāḥ karma-pathāḥ saṃtî*ti. *vartamânâdhiṣṭhānebhyas* tebhyaḥ[4] karma-pathebhya *iti vaktavyam* iti śikṣayaty Ācāryaḥ. yato vastunaḥ prativiramati. tasya vartamānatvâsaṃbhavāt. *nâtīta-vartamānānām* iti. utpan-natvād eṣāṃ *saṃvaraṇaṃ na yujyate.* na hy utpannānām anutpattiḥ śakyate kar-tuṃ. *anāgatānāṃ tu śakyata* iti. teṣām eva saṃvaraṇaṃ yujyata ity Ācāryâ-

[1]....[1] om Tib. MSS. transpose this passage to. line 27, and place it between karmapathebhyaḥ & samvaro. [2] om. C, sic N. Qu. tat-?. [3] supplied from Tib. dŭos-dag-las. [4] om. Tib.

bhiprāyaḥ. Vaibhāṣikāṇāṃ tu tathā-vacane 'yam abhiprāyo lakṣyate. prāṇâtipāt'ādi-prayoga-maula-pṛṣṭhānāṃ yathākramaṃ saṃvaraṇāya prātimokṣa-saṃvara-prayoga-maula-pṛṣṭhāni pravartaṃte. mâlāni pravartiṣyaṃta iti. arthata evâitāni pratipakṣa-bhūtāni tāni rundhantîvôtpadyaṃte.[1] prayogaḥ prayogam evaṃ bravītîva tvām ahaṃ[2] saṃvṛṇomi. mā tvam utthā iti. evaṃ yāvat. pṛṣṭhaḥ pṛṣṭham evaṃ bravītîvêti yojyaṃ. tathā skandha-dhātv-āyatanānāṃ karma-patha-prayoga-maula-pṛṣṭha-svabhāvānāṃ vartamānānāṃ rundhāno vartamānebhyas tebhyo labhyate. prātimokṣa-saṃvara ity ucyata iti. tasmān nâivaṃ vaktavyam iti.

(37) *kaścit sarvebhya* iti vistaraḥ. *bhikṣu-saṃvaraḥ* sarvebhyaḥ karma-pathebhyo labhyate. sarva-karma-pathā varjanīyā ity arthaḥ. *kaścic caturbhyaḥ. tato 'nyaḥ.* [Tib. 44ᵇ] *tato* bhikṣu-saṃvarād *anyaḥ. saṃvaraḥ* śrāmaṇer'ādi-saṃvaraś caturbhya evâṇugebhyo *labhyate.* kāyikebhyaḥ prāṇâtipāt'ādibhyas tribhyo vācikāc ca mṛṣāvādāt. *yady alobhâdveṣâmohāḥ kāraṇānî* ti. saṃvara-kāraṇāni dvidhā iṣyaṃte. alobhâdveṣâmohā vā kāraṇāni. mṛdu-madhyâdhimātrāṇi vā citṭānîti. yadi pūrvaḥ paryāyo 'bhiprīyate.[3] *sarvaiḥ* kāraṇair alobh'ādi-svabhāvair *labhyate* saṃvaraḥ. kuśale samutthāpake cetasi teṣāṃ *yugapat bhāvāt. yadi mṛdv*-ādīni[4] *cittāni kāraṇānîṣyaṃte.* ekena kāraṇena labhyate. teṣām *ayugapat bhāvāt. paścimaṃ paryāyam* iti. [5]mṛdv-ādi[5]-kāraṇa-pakṣaṃ. *asti saṃvara-sthāyī* 'ti vistaraḥ. *sarva-sattveṣu saṃvṛtaḥ* sarva-sattvânugate kalyāṇ'āśaye sati saṃvarôtpatteḥ. *na sarvâṃgair* upāsak'ādi-saṃvarasya sarvâṃgâprativiratatvāt. *na sarva-kāraṇair* mṛdv-ādīnāṃ kāraṇatvena yugapad asaṃbhavāt. bhikṣu-saṃvaras tu sarvâṃgair api. sarvâṃga-prativiratatvāt. *yas trividhena cittena trīn saṃvarān samādatta* iti. tad-yathā mṛdunā cittena upāsaka-saṃvaraṃ ·samādatte. madhyena śrāmaṇera-saṃvaram. [Tib. 45ᵃ] adhimātreṇa bhikṣu-saṃvaram iti. *sarva-kāraṇaiś ca na tu sarvâṃgair* iti. upāsak'ādi-saṃvarāṇām ekâikasya mṛdv-ādy-ekâika-kāraṇatvāt. *tathā gṛhṇata* iti. paṃca-niyama-kriyayā gṛhṇataḥ.

katham aśakyebhya iti. ye haṃtum eva na śakyāḥ. tebhyo 'śakyebhyaḥ sattvebhyaḥ katham saṃvara-lābhaḥ. atr' Ācāryaḥ samādhim āha. *sarva-sattva-jīvitânupaghātâdhyāśayenâbhyupagamād* iti. *sarva-sattvānāṃ jīvitasyânupaghātenâdhyāśayena saṃvarâbhyupagamāt. Vaibhāṣikā* apy asyâiva praśnasya parihārâṃtaram *āhuḥ. yadi punaḥ śakyebhya evê* ti vistaraḥ. *cayâpacaya-yuktaḥ syāt.* śakyatām āgateṣu sattveṣu saṃvaraś cīyeta. aśakyatām āgateṣv apacīyeta.

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[1] vruvannivôtp° N, bruvanti côtp° C; la gags (? ḥgags) byed-pa lta-bur. [2] ataṃ MSS.; ṅas. [3]prīyayate MSS.; ḥdod-na. [4] °nîti MSS.; Tib. deest iti. [5]....[5] mṛdut'ādi MSS.; chuṅ-du la-sogs.

śakyâśakyānāṃ [1]manuṣy'ādi-dev'ādīnām[1] *itarêtara-saṃcārāt.* dev'ādayo manuṣy'ādīn saṃcaraṃti. manuṣy'ādayaś dev'ādīn iti. imaṃ Vaibhāṣika-parihāraṃ sâvakāśaṃ paśyann Ācārya āha. *nâlvaṃ bhaviṣyatî* ti vistaraḥ. nâlvaṃ cayâpacaya-yuktaḥ saṃvaro bhaviṣyati. *kathaṃ kṛtvā. yathā hy apūrva-tṛṇ'ādy-utpattau. śoṣe vā* tṛṇ'ādīnāṃ. yady api tṛṇ'ādibhyo 'pi saṃvaro labhyate. *tathā 'pi saṃvarasya vṛddhi-hrāsau na bhavataḥ.* [Tib. 45[b]] *evaṃ śakyâśakya-saṃcāre*[2] *'pi na syātāṃ vṛddhi-hrāsau* cayâpacayāv ity arthaḥ. tasmāc chakyebhya eva saṃvaro labhyate. na' câyaṃ doṣaḥ syād iti. Vaibhāṣikā āhuḥ. *na sattvānām* iti vistaraḥ. na tad evaṃ. yathā hy apūrva-tṛṇ'ādy-utpattāv iti vistareṇa yad uktaṃ. kiṃ kāraṇaṃ. sattvānāṃ *pūrvaṃ* saṃcārāt *paścāc ca bhāvāt. tṛṇa*-gulma-lat'ādīnāṃ pūrvaṃ paścāc *câbhāvāt.* ato na tṛṇ'ādi-dṛṣṭâṃntena cayâpacaya-doṣo nivāryate. evaṃ vaidharmya[3]-mātram uktaṃ. na sādhya-sādhanârtha iti. Ācāryaḥ punar āha. *yadā parinirvṛtā na saṃty evê* ti vistaraḥ. *tasmāt pūrvaka eva hetuḥ sādhur* iti. sarva-sattva-jīvitânupaghātâdhyāśayenâbhyupagamād iti. ata śakyâśakyebhyaḥ saṃvaro labhyata iti siddhaṃ. *evaṃ tarhi* yadi sarva-sattvebhyo labhyate prātimokṣa-saṃvaraḥ. *pūrva-buddha-parinirvṛtebhyas* tasyâlābhāc *chīlanyūnatā*[4] *syāt.* sattvānāṃ pūrvebhyo nyūnatvāt. Ācārya āha. sarveṣāṃ buddhānāṃ pūrvaṃ paścāc côtpannānām aviśeṣeṇa *sarva-sattvebhyo lābhāt. yadi hi te* [5]*'py aparinirvṛtā*[5] *abhaviṣyat. saṃprati tebhyo 'pi te 'lapsyaṃta* iti.

sarva-karma-pathebhya iti. kāyika-vācikebhyaḥ. *nâsti hi vikalenâsaṃvareṇê* ti. prāṇâtipātenâlva [Tib. 46[a]] nâdatt'ādānenêty evam-ādi. *mṛdunâlvâsaṃvareṇa samanvāgata* iti. pūrva-pratilabdhatvāt. *adhimātrayā tu prāṇâtipāta-vijñaptyā.* kiṃ. samanvāgata iti vartate. na vipāka-phala-viśeṣa iti. *evaṃ madhyâdhimātreṇa yojyam* iti. yo madhyena cittenâsaṃvaraṃ pratilabhate. so 'dhimātreṇâpi cittena prāṇino jīvitād vyavaropayan madhyenâlvâsaṃvareṇa samanvāgato bhavati. adhimātrayā tu prāṇâtipāta-vijñaptyā. evaṃ yo 'dhimātreṇa yāvad adhimātreṇâlvâsaṃvareṇa samanvāgato bhavati. adhimātrayā ca prāṇâtipāta-vijñaptyā. ittham api ca yojyaṃ. yo 'dhimātra-cittenâsaṃvaraṃ pratilabhate. sa mṛdunā 'pi cittena prāṇino jīvitād vyavaropayan adhimātrenâlvâsaṃvareṇa samanvāgato bhavati. mṛdvyā tu prāṇâtipāta-vijñaptyêty evam-ādi.

nāga-baṃdhā hastipakāḥ. *vāgurikā* iti. paṃpā nāma prāṇi-jātir vāgur'ākhyā. tāṃ ghnantîti vāgurikāḥ. *arthata āsaṃvarikā* iti. rājānaś câdhikaraṇa-sthāś ca

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[1]....[1] manuṣy'ādi-devānām MSS ; mi-la-sogs-pa daṅ lha-la-sogs-pa. [2] saṃvare MSS.; ḥphos-su zin. [3] vaidharmma C, vaidharma N; chos mi-mthun-pa. [4]°lânyūn° MSS.; tshul-khrims ñuṅ-bar. [5]....[5] pi parin° MSS.; yoṅs-su mya-ṅan-las ḥdas-par ma-gyur-na.

daṇḍa-netṛtvād ihâpaṭhitā api āsaṃvarikā[1] eva draṣṭavyāḥ. *evam anye 'pi yojyā* iti. kurkuṭāṃ ghnaṃtîti. kaurkuṭikā ity evam-ādīni. *yuktas tāvad* iti vistareṇôktvā yāvat *katham asaṃvaraḥ sarva-sattvebhyo yujyata* iti praśnite. Vaibhāṣikaḥ parihāram āha. *mātṛ-ādīn api hî*ti vistaraḥ. Ācārya āha. *na hi tāvat* [Tib. 46[b]] *ta eva ta* iti. te mātṛ-ādaya iti *jānānā* hanyur ity aghātyebhyas tebhyo 'saṃvaraḥ kathaṃ yujyate. kiṃ c' *āryī-bhūtānāṃ punaḥ paśū-bhavituṃ nâsty avakāśaḥ*. teṣām urabhr'ādy-upapatty-asaṃbhavāt. *tebhyaḥ katham asaṃvaraḥ syāt. yadi vā 'nāgat'ātma-bhāvâpekṣayā* urabhr'ādayo bhaviṣyaṃtîti *vartamānān* mātṛ-āder *asaṃvaraḥ syāt.* urabhrān api *te aurabhrikāḥ putrī-bhūtān anāgate janmani sarvathā na hanyur* iti. na syāt tebhya urabhrebhyo *'saṃvaraḥ*. Vaibhāṣika āha. *kathaṃ hi nāma jighāṃsatāṃ* iti vistaraḥ. Ācārya āha. *etan mātṛ-ādiṣu samānam* iti vistaraḥ. *kathaṃ* hi nāmâ*jighāṃsatāṃ* putr'ādi-bhūtānām aurabhrik'ādīnāṃ *tebhyo* mātṛ-ādibhyaḥ *syād asaṃvara* iti.

vikalaḥ karma-pathâṃgataḥ. *prādeśiko 'pi syāt.* ekasyâpy aṃgasya aviramāt. sattva-deśa-kāla-samaya-niyama-yogena pradeśa-viratatvāt. *saṃvaraś ca tathâiva.* vikalo 'pi prādeśiko 'pi syāt. *anyatrâṣṭavidhāt* pūrvôktāt prātimokṣa-*saṃvarāt.* kasmād ity āha. *tan-mātra-śīla-dauḥśīlya-pratibandhād* iti. asaṃvaras tan-mātraṃ śīlaṃ pratibadhnāti. saṃvaraś ca tan-mātraṃ dauḥśīlyaṃ pratibadhnātîti.

(38) *tat-kulīnair* iti. āsaṃvarika-*kulīnaiḥ*.

kṣetr'ādān'ādarê[Tib, 47[a]]*hanād*

iti. *ādareṇa ūhanaṃ* kriy'āraṃbhaḥ. *kṣetraṃ* c' *ādānaṃ* c' *ādarêhanaṃ* cêti samāsaḥ. tasmād avijñaptir utpadyate. *tithî*ti vistaraḥ. tithi-bhaktaṃ. yāvad *ardha-māsa*-bhaktam ity artha-gatiḥ. *ādi*-śabdena maṇḍala-karaṇ'ādi gṛhyate. *ādareṇa vā tad-rūpeṇê*ti. tīvra-kleśatayā. tīvra-prasādatayā cêty arthaḥ.

(39, 40) *samādāna-viruddha-vijñapty-utpādād* iti. yāvajjīvaṃ prāṇātipāt'ādibhyaḥ prativiramāmîti yat samādānaṃ. tena viruddhāyā vijñapter utpādāt. iti prathamena kāraṇena prātimokṣa-saṃvara-tyāgaḥ. *āśraya-tyāgād* iti. yen' āśrayeṇa saṃvaro gṛhītaḥ. tasya tyāgān maraṇād iti.[2] dvitīyena kāraṇena tat-tyāgaḥ. *āśraya-vikopanād* iti. yādṛśen' āśrayeṇa saṃvara upāttaḥ. tādṛśo na bhavati. vikopanāt. iti tṛtīyena kāraṇena tat-tyāgaḥ. *nidāna-cchedād* iti. nidānaṃ kuśala-mūlāni. tasya cchedāt. caturthena kāraṇena tat-tyāgaḥ. *tāvad ev' ākṣepāc cê*ti. upavāsa-saṃvarasyâhorātram ākṣepaḥ. iti paṃcamena kāraṇena tasyôpavāsa-saṃvarasya tyāgaḥ. pūrvôktaiś ca caturbhiḥ kāraṇair iti.

*patanīyena cê*ti. ebhiś ca yathôktaiḥ paṃcabhiḥ kāraṇaiḥ *patanīyena cê*ti.

[1] as° MSS. [2] °ṇa iti MSS.; śi-baḥi phyir-te.

patanty anenêti patanīyaṃ. tac *caturvidhaṃ*. abrahmacaryaṃ. yathôkta-pramāṇam adatt'ādānaṃ. [Tib. 47^{b}] manuṣya-vadhaḥ. uttari-manuṣya-dharma-mṛṣāvādaś cêti.

dhana-ṛṇavat tu[1] *Kāśmīrair āpannasyêṣyate.*

Āgamād yuktitaś ca. tatrâyam Āgamaḥ. vinaya uktaṃ. duḥśīlaś cet bhikṣur bhikṣuṇīm anuśāsti. saṃghâvaśeṣam āpadyata iti. āpanna-pārājiko hi bhikṣur duḥśīlo 'bhipretaḥ. nânāpanna-pārājikaḥ. prakṛti-sthaḥśīlavān iti viparyayeṇa vacanād ato 'vagamyate. asty asya duḥśīlasyâpi sato bhikṣu-bhāvaḥ. yasmāt saṃghâvaśeṣam āpadyata ity uktam iti. yuktir api *na hy eka-deśa-kṣobhāt sakala-saṃvara-tyāgo yukta* iti. na maulīm apy āpattim āpannasyêti. patanīyām apy āpattim āpannasyêty arthaḥ. *nâiva câny'āpattim* iti.[2] saṃghâvaśeṣ'ādikaṃ. *āviṣkṛtāyām* iti. deśitāyāṃ.

yat tarhi Bhagavatôktam iti vistareṇa yāvat *parājitam* iti. tat katham iti vākyâdhyāhāraḥ. *paramârtha-bhikṣutvaṃ saṃdhāyâtad uktam* iti. satya-darśanâbhavyatvena tasy' āpannasya paramârtha-bhikṣutvâprāpteḥ. *bahu-kleśebhyo* Nanda-prabhṛtibhyaḥ. maulyā 'py āpattyā na bhikṣutvaṃ naśyatîti viditvā tāṃ kuryur iti vākyârthaḥ. [Tib. 48^{a}] *saṃjñā-bhikṣur* iti. yasyânupasaṃpannasya bhikṣur iti nāma. *pratijñā-bhikṣur* iti. abrahmacary'ādi-pravṛttau duḥśīlaḥ. *bhikṣata iti bhikṣur* iti. yācanakaḥ. *bhinna-kleśatvād*[3] *bhikṣur* iti. arhan. *asmiṃs tv artha* iti. yat Bhagavatôktam *abhikṣur bhavaty aśramaṇa* iti vistareṇa. etasminn *arthe*. yathôktebhyaś caturbhyo bhikṣubhyo 'nya evâyaṃ paṃcamo *jñapti-caturthôpasaṃpanno bhikṣur* iti. yad apy uktaṃ paramârtha-bhikṣutvaṃ saṃdhāyâtad uktaṃ. tat pratyāha. *na câsau pūrvaṃ paramârtha-bhikṣur āsīt. yataḥ paścād abhikṣur bhavet.* abhikṣur bhavaty aśramaṇa iti vacanāt. *ity upamāṃ kurvatê*ti. *mastaka-cchinna-tālôpamāṃ kurvatā Śāstrâiva datto 'nuyoga* iti saṃbaṃdhanīyaṃ. parihṛtaḥ praśna ity arthaḥ. *eka-grāsa-paribhoga āhārasya. eka-pārśvi-pradeśa-paribhogo vihārasyê*ti sambandhaḥ. *sarva-bhikṣu-saṃbhoga-bahiṣkṛtaś ca Śāstrê*ti. sarvasmāt bhikṣubhis saha saṃbhogād eka-paṃkti-bhojan'ādikād bahiṣkṛto Buddhena. *nāśayata kāraṇḍavakam* iti. *kāraṇḍavako* yav'ākṛtitvād [4]yavas tṛṇa[4]-viśeṣaḥ. yo yava-dūṣī 'ty ucyate. evam asāv abhikṣur bhikṣv-ākṛtir [Tib. 48^{b}] iti. *kaśaṃbakam* nāma pūti-kāṣṭham. evam asau pūti-bhūto bhikṣuḥ. taṃ śīlavat-saṃghād *yūyam apakarṣatê*ti Bhagavāṃ

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[1] °vaṃtu MSS.; bu-lon nor bsin. [2] cânyāyapîti MSS.; ltuṅ-ba gsan byuṅ-ba-la yaṅ tshul-khrims ḥchal-ba med-do ṣes bya-ba ni. [3] °tvā MSS.; ñon-mons-pa bcom-pas-na. [4]....[4] sic MSS. de daṅ ḥdra-ba gsan rtsa. Qu: tad-ākṛty-anya-tṛṇa?

bhikṣūn ājñāpayāmāsa. *athôtplāvinaṃ vāhayatê*ti. *utplāvī* nāma vrīhi-madhye 'bhyaṃtara-taṇḍula-hīno vrīhir eva. tathā 'sau śīla-sāra-hīno bhikṣv-ākṛtiḥ. taṃ pravāhayata. niṣkrāmayatêty arthaḥ. *mārga-jinaḥ* 'śaikṣo 'śaikṣaḥ.[1] *mārga-daiśiko* Buddhaḥ. *mārge jīvati* śīlavāṃ bhikṣur mārga-nimittaṃ jīvanāt. *mārga-dūṣī* duḥśīlaḥ. idam atrôdāharaṇaṃ. *dagdha-kāṣṭhê*ti vistaraḥ. yathā yad *dagdhaṃ*. na tat *kāṣṭhaṃ*. pūrva-kāṣṭh'ākṛti-mātrā'vaśeṣa-sādharmyāt. tad *dagdhaṃ kāṣṭham* ity ucyate. *hradaś ca śuṣko* 'pi *hrada* ity ucyate. *śuka-nāsā* gṛh'ādiṣu rūpa-kāra-kṛtā. *śuka-nās'ākṛtitvāc chuka-nāsê*ty ucyate. evam *asau* bhikṣv-*ākṛti*-sāmānya-*mātrā'vaśeṣāc chramaṇa uktaḥ*. *pūti-bījam* aṃkurâjanakatvād abījam api bījam ity ucyate. tad-ākāra-mātrā'vaśeṣatvād *alāta-cakraṃ* cakram iti. cakr'ākṛtitvāt. *mṛta-sattvaś câ*sattvo 'pi sattva ity ucyate. sattv'ākṛti-mātrā'vaśeṣatvāt. tadvad eṣa draṣṭavyaḥ. *śikṣā-dattako nāma bhikṣur* adhimātra-rāgatayā [Tib. 49ᵃ] striyā abrahmacaryaṃ kṛtvā. tad-anaṃtaram eva jāta-saṃvegaḥ kaṣṭaṃ mayā kṛtam ity *ekasminn api praticchādana-citte 'nutpanne* bhikṣu-saṃgham upagamy' āviṣkarotîdaṃ mayā pāpaṃ kṛtam iti. sa ārya-saṃghôpadeśāt sarva-bhikṣu-navakâṃtikatv'ādi daṇḍa-karma kurvāṇaḥ śikṣā-dattaka ity ucyate. tad *yadi dauḥśīlyād abhikṣur eva syāt*. sa na syāt. na hi tasya punar upasaṃpādanaṃ kriyate. bhikṣuś ca sa vyavasthāpyate. tasmān na dauḥśīlyād abhikṣutvam iti. *na brūma* iti vistaraḥ. *na* vayaṃ *brūmaḥ*. *sahâdhyāpattyā* abrahmacaryād eva *sarvaḥ pārājiko bhavati*. *kiṃ tarhi*. praticchādana-cittena. *kiṃ na punaḥ pravrājyate*. anikṣipta-śikṣa ity adhyāhāryaṃ. *tīvrânapatrāpya-vipāditatvāt*. *tīvreṇânapatrāpyeṇa vipāditā 'sya saṃtatiḥ*. tasyāḥ saṃtater evaṃ vipāditatvāt *saṃvarasyâbhavyatvaṃ*. tasmān na punaḥ pravrājyata ity adhikāraḥ. *na tu khalu bhikṣu-bhāvâpekṣayā*. *na tu khalu* tasya *bhikṣu-bhāvo* 'stîty *apekṣayā* na pravrājyate. *tathā hy asau* parājayiko *nikṣipta-śikṣo 'pi na pravrājyate*. tīvrânapatrāpya-vipāditatvāt saṃtateḥ.

(41) *dhyān'āptam*

iti. rūpa-svabhāvaṃ kuśalam arūpa-svabhāvaṃ câbhipretaṃ. ata eva ca *sarvam cê*ti vyācaṣṭe. *dvābhyām* iti. upapattito vā. parihāṇito vā. [Tib 49ᵇ] ten' āha *upapattito vê*ti vistaraḥ. ūrdhvam upapadyamāno 'dharaṃ parityajati. adhaś côpapadyamāna uparibhūmikam iti. *parihāṇito vā* samāpatteḥ. tat-samāpatti-saṃgṛhītaṃ kuśalaṃ tyajyate. *nikāya-sabhāga-tyāgāc ca kiṃcid* iti. nirvedhabhāgīyaṃ yat pṛthagjanâvasthāyām utpāditaṃ yāvat kṣāṃtir iti. tad asaty api bhūmi-saṃcāre nikāya-sabhāga-tyāgena tyajyate. yadā kāma-dhātau mṛtvā tatrâlvôpa-

[1]....[1] śaikṣâśaikṣaḥ MSS.; slob-pa daṅ mi-slob-paḥo.

padyate. vakṣyati hi

bhūmi-tyāgāt tyajaty āryas tāny anāryas tu mṛtyuta

iti.[1] *pūrvako mārga* iti. prayog'ānaṃtarya-vimukti-mārga-svabhāvaḥ pratipannaka-mārgaḥ. *phalaṃ phala-viśiṣṭo vê*ti. uttaro mārgo 'dhikṛtaḥ. tad-yathā 'nāgāmī yady anāgāmi-phalāt parihīyate. tenânāgāmi-phalam uttaro mārgas tyajyate. yadi tv anāgāmī dvitīyaṃ dhyānaṃ labhate. tasmāc ca parihīyate. sa tasya phala-viśiṣṭo mārgo dvitīya-dhyāna-bhūmikas tyajyate.

(42^{ab}) *hetu-pratyaya-balenê*ti. subhāga-*hetu-balena*. parato ghoṣa-*balena* cêty arthaḥ. *dhyāna-saṃvaraṃ vā labhata* iti. anāsrava-saṃvaraṃ vā labhata iti nôcyate. dhyāna-saṃvara-pūrvôtpādenâiva tat-tyāgāt. *akaraṇ'āśayata* iti. etat karma na kariṣyāmîty *āśayato 'pi śastra-jāla-tyāge vinā saṃvara-grahaṇenâsaṃvara-cchedo na bhavati. tad-yathā roga-nidāna-parihāre 'pi tasya pravṛddhasya rogasyâuṣadhena vinā* [Tib. 50^a] *vinivṛttir na bhavati. tadvat.* tad uktaṃ bhavati. asaṃvara-tyāgêcchāyāṃ saṃvaro grahītavyo nânyathêti. *tal-lābhasyê*ti. asaṃvara-*lābhasya*.

(42^{cd}) [2]*katham avijñaptir* iti.[2] vijñaptir apîti vaktavyaṃ. sva-samutthāpitāyā atītāyā vijñaptes tat-kāla eva prāpti-cchedāt.

veg'ādāna-kriyā'rth'āyur-mūla-cchedais tu madhyama

iti [3]*ca*[4] paṭhitavyaṃ.[3] nâivasaṃvaranâsaṃvara ity arthaḥ. athâpy avijñaptir api kevalôcyate. tatra vijñapter avacane kāraṇaṃ vaktavyam ity ucyate. vijñapter anāvaśyakatvāt. tathā hi vakṣyati.

aśubhāḥ ṣaḍ avijñaptir dvidhaika

iti.[5] avijñapti-vacanena ca vijñapti-vacana-siddhes tad-avacanaṃ.

anye tv āhuḥ. na niruddhāyā nâivasaṃvaranâsaṃvara-saṃgṛhītāyā vijñapter anubaṃdhinī prāptir ity ata etad-avijñapter eva tyāga-kāraṇam ucyata iti.

kuṃbhakāra-cakrêṣu-gativad iti. yathā *kuṃbhakāra-cakrasya* iṣoś ca *gatiḥ*. yena kāraṇena saṃskāra-viśeṣeṇa [6]ākṣipto bhavati.[6] tasya cchedāt sā 'pi cchidyate. tadvat. *alaṃ samādānenê*ti. pratyākhyāna-vacanena. *yathā-samāttam*[7] *akurvata* iti. tad-yathā buddham avanditvā. maṇḍalakam akṛtvā vā [Tib. 50^b] na bhokṣya iti. tad akṛtvā bhuṃjānasya sā madhyamā avijñaptiś chidyate. *yaṃtra-jāl'ādî*ti *ādi*-śabdena śastra-viṣ'ādi gṛhyate. *kuśala-mūlāni samucchettum*

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[1] Kārikā VI, 22^{cd}. [2]....[2] ṣaḍbhir avijñaptir iti MSS.; rnam-par rig-byed ma-yin-pa ji-ltar gtoṅ ṣes bya-ba ni = katham avijñaptis tyajyata iti. [3]....[3] phoḥi rtags-su brjod-par bya-dgoste = puṃ-liṅgena paṭhitavyam. [4] vā C. [5] Kārikā IV, 68^{ab}. [6]....[6] ākṣikāmavati N, ākṣi-bhavati C.; ḥphaṅs-pa yin-par. [7] mātum MSS.; ji-ltar blaṅs-pa bṣin.

ārabhata iti. *kuśala-mūla-samucchedа*-prāraṃbhâvasthāyām eva cchidyate. na samucchedâvasthāyām iti darśayati.

(43) *kuśalârūpam*

iti. arūpa-grahaṇaṃ rūpa-cchedasyôktatvāt.

mūla-cchedôrdhva-janmata

iti. atra vairāgyataś ca kiṃcid iti vaktavyaṃ. yathā kuśalaṃ daurmanasyên-driyam iti. *sarvam cvê*ti. kāma-rūp'ārūpyâvacaraṃ. *yaḥ prahāṇa-mārga* iti. darśana-mārgo bhāvanā-mārgaś ca. laukiko vā lokôttaro vā yathāsaṃbhavaṃ. *asau saparivāra* iti. *asāv* upakleśa-prakāraḥ sa-tat-sahabhū-prāpty-anucaraḥ· *upakleśa-prakārasyê*ti grahaṇaṃ kleśasyâpy upakleśatvena sarva-saṃgrahârthaṃ. tathā hi Śāstra uktaṃ. ye yāvat kleśā upakleśā api te syur upakleśā na kleśā iti.

(44, 45) *ubhay'āśraya* iti vistaraḥ. strī-puruṣ'āśrayasya *kleśasyâdhimātratayā· pratisaṃkhyānasya* tat-pratipakṣa-bhāvanā-lakṣaṇasyâkṣamatvāt. *tīvrasya ca hrī-vyapatrāpyasyâbhāvād* eṣāṃ saṃvaro nâstîti. *pratidvaṃdva-bhāvād* iti. yasmāt saṃvarasyâsaṃvaraḥ [Tib. 51ª] pratidvaṃdva-bhūtaḥ. tasmāt *yatrâiva saṃvaraḥ. tatrâivâsaṃvara* iti. teṣāṃ ṣaṇḍh'ādīnām[1] asaṃvarâbhāve dvitīyaṃ kāraṇaṃ. *samādāna-samādhy-abhāvād* iti. *samādānâbhāvāt* prātimokṣa-saṃvaro nâsti. *samādhy-abhāvāc* ca dhyānânāsrava-saṃvarau na staḥ. tad-abhāvas tu māṃd-yena kuśaleṣv avyutpatteḥ. *pāpa-kriy'āśayâbhāvāc câsaṃvaro nâsti. yad-yogād yad-vipādanāc cê*ti. yena hrī-vyapatrāpyeṇa *yogād* yasya hrī-vyapatrāpyasya *vipādanāc ca.* yathākramaṃ *saṃvarâsaṃvarau syātāṃ. tat tīvraṃ hrī-vyapa-trāpyam āpāyikānāṃ nâstî*ti. yady āpāyikānāṃ saṃvarâsaṃvarau na staḥ. *yat tarhi sūtra uktam* iti vistaraḥ. tat kathaṃ. prātimokṣa-saṃvaro manuṣyāṇām eva. na devānām. asaṃvegāt. dhyānânāsrava-saṃvarau tu hetu-karma-dharma-bhāvanād yathāsaṃbhavaṃ.

(46ᵃᵇ) *tat-kālam atyaṃtaṃ cê*ti. yad *iṣṭa-vipākaṃ.* tat tat-kālaṃ. *duḥkha-paritrāṇāt kṣemaṃ.* yan nirvāṇa-prāpakaṃ.[2] tad atyaṃtaṃ duḥkha-paritrāṇāt kṣemaṃ. parinirvṛtasya yan nitya-kālaṃ duḥkhaṃ nâsti.

(46ᶜᵈ, 47) *nanu ca trīṇi dhyānāni sêṃjitāny*[3] *uktāni Bhagavatā. yad atra vitarkitam vicāritam* [4]*ity evam ādi.*[4] *idam atr' āryā iṃjitam ity āhur* iti. *ādi-*śabdena dvitīya uktaṃ. yad atra prītir avigatā. idam atr' āryā iṃjitam āhuḥ. tṛtīye 'pi yad atra sukhaṃ [Tib. 51ᵇ] sukham iti cetasa ābhogaḥ. idam atr' āryā iṃjitam ity āhur iti. atha kasmāt sarvam eva rūp'ārūpyâvacaraṃ kuśalaṃ karm'

[1] śaṃṭh' MSS.; za-ma. [2] °ṇâpr° MSS.; mya-ṅan-las ḥdas-pa thob-pa. [3] saṃjitā MSS.; gyo-ba daṅ bcas-par. [4]....[4] om. MSS. ṣes bya-ba de-lta-bu la-sogs-pa.

ānimjyam uktam ity āha. [1]*ānimjya-pratyaya-gāminam* iti. *ānimjyânukūla*-bhāginaṃ. akaṃpyânukūla-bhāginaṃ *mārgam āralhyê*ty arthaḥ.[1] *kiṃ punaḥ kāraṇaṃ* samādhi-sâpakṣālatayā *sêmjitam evânyatr' ānimjyam uktam* ity āha.

*tad-bhūmiṣu yataḥ karma vipākaṃ prati nêmjatî*ti.

bhog'ādi saṃvartanīyam iti. bhogo dravya-saṃpat. *ādi*-śabdena saurūpya-sausvary'ādi gṛhyate. *tad evê*ti vistaraḥ. [2]yat tad *deveṣu vipacyeta*. tat bahulīkṛtam evaṃ śīlamayaṃ bhāvanāmayaṃ.[2] tasya câlvaṃ bhavati. aho batâhaṃ deva-subhagānāṃ manuṣya-subhagānāṃ vā sabhāgatāyām upapadyeyêti. yāvat sa tatra upapadyata iti.

(48–50) *kāma-dhātus trīṇi ca dhyānānî*ti. *kāma-dhātu*-prathama-dhyānayoḥ [Tib. 52[a]] kāyikaṃ sukhaṃ caitasikaṃ ca saumanasyaṃ sukhā vedanā. [3]dvitīye dhyāne saumanasyaṃ sukhā vedanā.[3] tṛtīye dhyāne caitasikaṃ sukham iti. *tad-bhāva-jñāpanârtham* iti. *tac*-chabdena duḥkham abhisaṃbadhyate. tasya duḥkhasya kāma-dhātāv evâstitva-*jñāpanârtham iha*-grahaṇaṃ. *sasaṃbhārair* iti. saṃbhriyate utpādyate 'nenêti *saṃbhāraḥ*. indriya-viṣay'āśraya-lakṣaṇaḥ. tena sasaṃbhārā[4] *vedanā phalaṃ*.

dhyānântara-vipākata

iti. *dhyānântara*-karmaṇo *dhyānântarô*pattau *vipākena* veditena bhavitavyaṃ. tatra sukhā duḥkhā vā vedanā nâsti. tasmād asyâduḥkhâsukhā vedanā vipāka iti. caturthād dhyānād adho 'py aduḥkhâsukha-vedanīyaṃ karmâstîti. *dhyānântare vā* kasyacit *karmaṇo* 'nyasya *vipāko* vedanā *na syān* na saṃbhavati. na hi sukha-vedanīyasya maula-prathama-dhyāna-bhūmikasya karmaṇo dhyānântare sa vipāka iti yujyate vaktuṃ. savitarkatvena dhyānântarato maulasya nihīnatvāt. nâpi kāmâvacarasya duḥkha-vedanīyasya karmaṇo bhūmy-antaratvāt. ata eva caturtha-dhyān'ādi-bhūmikasya. tato vītarāgatvāc ca.

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[1]....[1] ānimjya-saṃpreya-gāminīm iti. ānimjyânujvala-bhāginaṃ. akāmpyânukūla-bhāginaṃ mārgam ā-rabhyêti yo 'rthaḥ N, ānimjya-saṃpreya-gāminīm iti. ānimjyânuktala-bhāginaṃ. akāryânukūla-bhāginaṃ mārgam ārabhyêti yo 'rthaḥ C; mi-gyo-ba daṅ mthun-par ḥgro-baḥi lam ṣes bya-ba smos-te. mi-gyo-ba daṅ rjes-su mthun-par ḥgro-baḥi lam-las brtsams-te ṣes bya-baḥi tha-tshig-go. cf. 成論譯俱舍論 (冬一 65[a16]). [2]....[2] lha-dag-gi naṅ-du rnam-par smin-par gyur-ba gaṅ yin-pa *de ñid res ḥgaḥ rkyen-gṣan-gyi dban-gis-te*. ñon-moṅs-pa la-sogs-paḥi rkyen gṣsn tshogs-pa deḥi dbaṅ-gis *mi daṅ dud-ḥgro daṅ mi-dvags-kyi naṅ-du rnam-par smin-par ḥgyur-te*. ḥdi lta-ste. ḥdi ni la-la sbyin-pa-po yin-siṅ sbyin-bdag yin-la de yaṅ śin-tu srog-gcod-pa yin ṣes bya-ba rgyas-par de glaṅ-po cher gyur-na glaṅ-po cheḥi rgyun rnam-pa sna-tshogs-dag thob-par ḥgyur-ro ṣes bya-ba la-sogs-paḥi bar gsuṅs-pa daṅ. yaṅ ḥdi lta-ste. ḥdi ni la-la sbyin-pa-las byuṅ-baḥi bsod-nams bya-baḥi dṅos-po daṅ. de bṣin-du tshul-khrims-la ḥbyuṅ-ba (-las byuṅ-ba?) daṅ. bsoom-pa-las byuṅ-ba chuṅ-du kun-tu bsten-ciṅ bsgom-pa daṅ lan maṅ-du byas-pa yin-la. [3]....[3] om. MSS.; bsam-gtan gñis-pa-na ni bde-baḥi tshor-ba yid bde-ba yin-no. [4] sa upasabh° C, sa upasaṃbh° N. tshogs-pa daṅ bcas-pa yin-no.

etad-doṣa-parijihīrṣayā dhyānântara-karmaṇo *dhyāna eva sukhêndriyaṃ vipāka ity eke bruvate.*

[Tib. 52ᵇ] *nâiva tasya* dhyānântara-*karmaṇo vedanā vipākaḥ.* kiṃ tarhi rūp'ādî*ty apare.* kiṃ teṣāṃ dhyānântarôpapattau vedanā nâsti. asti. na tu sā vipāka-svabhāvā. kiṃ tarhi. naiṣyandikī 'ti.

atr' Ācārya āha. *tad-etad ucchāstraṃ.* yad etad uktaṃ. dhyānântara-karmaṇo dhyāna eva sukhêndriyaṃ vipāka iti. yac côktaṃ. nâiva tasya vedanā vipāka iti. *tad etad* ubhayam apy *ucchāstraṃ.* tat pratipādayann āha. *Śāstre hi paṭhitam* iti vistaraḥ. *avitarkasya karmaṇa* iti. dhyānântara-karmaṇa ity arthaḥ. ataḥ kuśalasyâvitarkasya karmaṇaś caitasiky eva vedanā vipāko vipacyata ity avadhāraṇān na tasya karmaṇo dhyāna eva sukhêndriyaṃ vipāko nâpi vedanāto 'nya iti gamyate. avitarkaṃ hi karma dhyānântarāt prabhṛty ūrdhvam iti.

apūrvâcarama

iti. na pūrvaṃ na paścāt. yugapad ity arthaḥ. *sukha-vedanīyasya rūpam* iti cakṣur-ādikaṃ. *duḥkha-vedanīyasya citta-caittā* iti. paṃca-vijñāna-kāyikāḥ. daurmanasyasyâvipākatvāt. *aduḥkhâsukha-vedanīyasya citta-viprayuktā* iti. jīvitê[Tib. 53ᵃ]ndriy'ādayaḥ. *na' hi kāma-dhātor anyatrê*ti. duḥkha-vedanīyasya karmaṇo 'nyatrâbhāvāt.

kim idānīṃ tad iti. aduḥkhâsukha-vedanīyaṃ. *evaṃ tarhî*ti vistaraḥ. yady adho 'pi caturthād dhyānād aduḥkhâsukha-vedanīyaṃ karmâsti kuśalaṃ.

sukha-vedyaṃ śubhaṃ dhyānād ā tṛtīyād

ity[1] *asya virodhaḥ.* na hi kevalaṃ sukha-vedanīyaṃ kuśalam ā tṛtīyād dhyānāt. kiṃ tarhi. aduḥkhâsukha-vedanīyam apy astîti. *iṣṭa-vipākaṃ ca kuśalam* ity[2] asya virodhaḥ. na hi kevalam iṣṭa-vipākaṃ kuśalam iṣṭâniṣṭa-viparīta-vipākam api[3] kuśalam astîti. *bāhulika eṣa nirdeśa* iti. bāhulyenâivaṃ nirdiṣṭam ity arthaḥ.

sukha-vedyaṃ śubhaṃ dhyānād ā tṛtīyād

iti. iṣṭa-vipākaṃ ca kuśalam iti.

katham punar a-vedanā-svabhāvam iti. sukham anubhūyate. na karmêty evam abhisamīkṣya pṛcchati. *sukha-vedanā-hitaṃ sukha-vedanīyam* iti. *sukha-vedanôtpatty-anukūlam* ity arthaḥ. *sukho 'sya vedanīya iti vê*ti. *sukho 'sya vipāko 'nubhavanīya* ity arthaḥ. *snānīya*-[Tib. 53ᵇ] *kaṣāyavad* iti. yathā yena snāti. sa *snānīyaḥ kaṣāyaḥ.* evaṃ yena sukhaṃ vipākaṃ vedayate. tat karma

[1] Kārikā IV, 48ᵇ. [2] Cf. 論第十五 12ᵃ⁴. [3] adha N, adhu C, yaṅ.

vedanīyaṃ. sukhasya vipākasya vedanīyaṃ karma sukha-vedanīyaṃ. karaṇe 'pi kṛtya-vidhānāt. *etad evaṃ duḥkha-vedanīyam* iti. duḥkha-vedanā-hitaṃ duḥkha-vedanīyam iti vistareṇa pūrvavad yojyaṃ. *evam aduḥkhâsukha-vedanīyam* api.[1]

*svabhāva-vedanīyatê*ti. svabhāva-vedanā 'nubhava-lakṣaṇena vedanīya-svabhāvaḥ. evaṃ yāvat saṃmukhī-bhāvena vedanīyatêti yojyaṃ. *sukha-vedanīyaḥ sparśa* iti. sukha-vedanā-hitaṃ sukhaṃ vedanīyam asminn iti *sukha-vedanīyaḥ sparśaḥ*. *ālambana-vedanīyatê*ti. vedanīyā viṣayāḥ. ālambanīyā ity arthaḥ. *rūpa-pratisaṃvedī no tu*[2] *rūpa-rāga-pratisaṃvadī* 'ti. *rūpaṃ* pratyanubhavati. *no tu*[2] *rūpa-rāgaṃ* pratyanubhavatîty arthaḥ. atha vā no tu sa rūpaṃ rāgeṇa pratyanubhavaty ālaṃbata iti. *dṛṣṭadharma-vedanīyam* iti. *dṛṣṭe* janmani *vedanīyaṃ* vipāka-lakṣaṇam asyêti *dṛṣṭadharma-vedanīyaṃ karmê*ti vistaraḥ. *yasmin samaya* iti vistaraḥ. *yasmin samaye sukhāṃ vedanāṃ vedayate* anubhavati. *dve* asya *vedanā* duḥkhā aduḥkhâsukhā ca *tasmin samaye* [Tib. 54ᵃ] *niruddhe bhavata* iti.

(51) *ārambha-vaśād* iti. dṛṣṭa eva janmani vipāk'ārambhād ity arthaḥ. *tan-nāma-vyavasthānam* iti. dṛṣṭadharma-vedanīyam ity evaṃ-nāma-vyavasthānam ity arthaḥ.

*asti hî*ti vistaraḥ. *saṃnikṛṣṭa-phalasya karmaṇaḥ suvarcalā*-dṛṣṭântaḥ. *viprakṛṣṭa-phalasya yava*-godhūm'ādayaḥ.

Dārṣṭāṃtikāḥ Sautrāṃtikāḥ. *teṣām* evaṃ prathama-dvitīye koṭyau varṇayatāṃ *karmâṣṭavidhaṃ. dṛṣṭadharma-vedanīyaṃ niyatam aniyataṃ ca* vipākaṃ prati. *evaṃ yāvad aniyata-vedanīyam* iti. upapadya-vedanīyaṃ niyatam aniyataṃ ca vipākaṃ prati. aparaparyāya-vedanīyam api niyatam aniyataṃ ca. aniyata-vedanīyam api yo[3] dṛṣṭadharm'ādy-aniyata-vedanīyaṃ. tan niyatam aniyataṃ ca. ity aṣṭavidhaṃ.

(52, 53) *caturvidhaṃ karm' ākṣiped* iti. dṛṣṭadharm'ādi-vedanīyaṃ caturvidhaṃ karm' ākṣiped ity arthaḥ. *katham* ity āha. *syāt triṣu* prāṇâtipātâdatt'ādānamṛṣāvādeṣu *paraṃ prayojya kāmamithy'ācāre svayam* ātmanā *prayuktaḥ*. teṣāṃ karmaṇāṃ *yugapat-parisamāptau*. ekaṃ dṛṣṭadharma-vedanīyam aparam upapadya-vedanīyam aparaṃ câparaparyāya-vedanīyam anyac câniyata-vedanīyam iti.

kuśalānām akuśalānāṃ ca yathāsaṃbhavam iti. yatrâkuśalasya saṃbhavaḥ kāma-dhātāv eva nânyatra.

sarvāsu gatiṣv

[1] iti MSS.; yaṅ. [2] tta MSS.; ni. [3] ya MSS.; gaṅ yin pa.

ity[1] [Tib. 54[b]] asyôtsargasyâyam apavādaḥ. *śubhasya narake trividhê*ti. tridhâ=vêty avadhāraṇam. *narakeṣu* kuśalasya karmaṇas trividhasyâiv' ākṣepaḥ. na caturvidhasya. *dṛṣṭadharma-vedanīyaṃ sthāpayitvā. atra* narakeṣv *iṣṭa-vipākâ=bhāvāt.* śubha-grahaṇam aśubha-nirāsârtham. akuśalasya hi caturvidhasyâpi narakeṣv ākṣepaḥ saṃbhavati.

yad-viraktaḥ sthiro bāla

iti.

yato virakto yad-virakta iti samāsaḥ. *sthira*-grahaṇaṃ parihāṇa-dharmaṇo nirāsârtham. tasya hi *tasyāṃ bhūmāv* upapadya-vedanīyaṃ karma saṃbhavati. *bāla*-grahaṇam ārya-nivṛtty-artham. *āryasya* hi tatrôpapadya-*vedanīyaṃ apara=paryāya-vedanīyaṃ ca na* saṃbhavati. anāgāmitvāt.

[2]*n' āryo 'nya*[2]*-vedya-kṛd apî*ti.

*nâ*paraparyāya-vedanīya-kṛd api. nôpapadya-vedanīya-kṛd apîty arthaḥ. tatra yuktiṃ darśayann āha. *na hy asau bhavyaḥ punar ādhastīṃ bhūmim āyātum* iti. *na* hy asāv [3]*āryo* 'parihāṇa-dharmā[3] yato vītarāgaḥ. tata *ādhastīm* adha=stāt-bhavāṃ *bhūmim āyātuṃ* bhavyaḥ. parihāṇa-dharmā tu bhavyaḥ. tad-yathā. āryo[4] bhavâgra-lābhī parihāṇa-dharmā yaḥ parihāya rūpa-dhātāv upapadyeta. tasyôpapadya-vedanīyam aparaparyāya-vedanīyaṃ câpi saṃbhavati yathôktam Udāyi[5]-sūtre. *aniyataṃ kuryād* iti. aniyata-vedanīyam aparihāṇa[6]-dharmā 'py āryo dṛṣṭadharma-vedanīyaṃ ca *yatrôpapannaḥ*. [Tib. 55[a]] *tatra kuryāt. kāma-dhātor bhavâgrād vā vītarāga* iti. *kāma-vītarāgo* 'nāgāmī. *bhavâgra-vītarāgo* 'rhan. *tayor* iti kāma-dhātu-bhavâgrayoḥ. *paścāt pravedayiṣyāma* iti.

mriyate na phala-bhraṣṭa

ity[7]-ādi.

(54) *aṃtarābhava-vedanīyaṃ ca.* kiṃ. *niyatam aniyataṃ cê*ti. *yan niyatam ekādaśavidham uktaṃ. dṛṣṭadharma-vedanīyaṃ yat tad* iti. kalala-vedanīyaṃ niyataṃ yāvad aṃtarābhava-vedanīyaṃ niyatam iti. *yāś ca tad-anvayā daśâ=vasthā* iti. aṃtarābhava-pūrvikā ity arthaḥ. *ata evânyad aṃtarābhava-vedanīyaṃ karma nôktam* iti. caturvidhaṃ karma. dṛṣṭadharma-vedanīyam upapadya-vedanīyam aparaparyāya-vedanīyaṃ aniyata-vedanīyaṃ cêty[8] atra nôktam. *upa=padya-vedanīyenâiva tasyâ*ntarābhavasy' *ākṣepāt.*

(55) niyatâniyataṃ karmêty uktam ato bravīti. *kīdṛśaṃ punaḥ karma niyatam*

[1] Kārikā IV, 52[c]. [2]....[2] nânya MSS.; Tib. omits also "āryo", but see 眞諦譯 (冬— 66[a15]) 聖不造修報. [3]....[3] adyarihāṇa-dharmā MSS.; ḥphags-pa yoṅs-su mi-ñams-paḥi chos-can. [4] yo MSS.; ḥphags-pa. [5] Udayi C. [6] °yatvaṃ par° MSS.; yoṅs-su mi-ñams....myoṅ-bar ḥgyur-bar ma-ṅes-pa. [7] Kārikā VI, 62[ab]. [8] vêty MSS.; daṅ.

iti vistaraḥ. *phala-samāpatti-viśeṣa-prāpta* iti. darśana-mārga-*phala*-prāpto 'rhattva-*phala*-prāptaś ca *phala-viśeṣa-prāpta* iṣyate. *viśeṣa*-grahaṇam anāsrava-mārga-prāpya-phala-grahaṇârtham. *samāpatti-viśeṣa-prāpto* nirodhâraṇā-maitrī-samāpatti-lābhī. atrâpi *viśeṣa*-[Tib. 55ᵇ]grahaṇaṃ tad-anya-laukika-samāpatti-viśeṣaṇârtham. *yathā tathā cê*ti. yadi puṇya-buddhyā yadi dveṣ'ādinā. yo 'pi hi Pārasikaḥ puṇya-buddhyā *mātaraṃ* mārayati. *pitaraṃ vā*. tad akuśalam ānaṃ-taryaṃ karma niyataṃ saṃpadyate. *nânyad* iti. yad ato viparītaṃ[1] manda-kleśa-prasāda-kṛtam ity-ādi.

(56) *saṃgha-strī-vāda-samudācārād* iti. *bhikṣuṇā kila kenacid* vyavahāra-parājitena saṃghaḥ striyo yūyam iti samudācaritaḥ. *tasya dṛṣṭa eva dharme puru-ṣa-vyaṃjanam aṃtarhitaṃ. strī-vyaṃjanaṃ ca prādurbhūtam* iti. tad idaṃ kṣetra-viśeṣād dṛṣṭadharma-vedanīyaṃ bhavati. *āśaya-viśeṣād* iti. *śaṃṭhena gavām apuṃstvaṃ kariṣyamāṇam* abhivīkṣya mamêdṛśam apuṃstve duḥkham iti tīvreṇ' āśayena teṣāṃ gavām apuṃstvaṃ *pratimokṣitaṃ. tasya dṛṣṭa eva dhar-me puruṣêndriyaṃ prādurbhūtam.* idam āśaya-viśeṣād dṛṣṭadharma-vedanīyaṃ karma saṃvṛttaṃ.

tad[2]*-bhūmy-atyaṃta-vairāgyād*[3]

iti. *tato bhūmer atyaṃta-vairāgyāt* tad adṛṣṭadharma-vedanīyam api *karma dṛṣṭa-dharma-vedanīyaṃ saṃpadyate.* yathā 'nāgāmy[4]-arhatām avītarāgâvasthā-kṛtaṃ. punar adhara-bhūmy-anāgamanād anupādāya ca parinirvāṇāt. *na tv avasthāyām* iti. yad aniyataṃ dṛṣṭadharm'ādy-avasthāsu. na câniyataṃ vipāke. niyatatvāt. tad eva[5] dṛṣṭadharma-vedanīyaṃ bhavati. ata ev' āha. *yat punar avasthā'ṃtare* dṛṣṭadharm'ādike *niyatam.*[6] *tasya tatrâivâvasthā'ṃtare vipākaḥ.* [Tib. 56ᵃ] *tadvato 'tyaṃta-vairāgyâsaṃbhavād* [7]iti. evam[7] avasthā'ṃtara-niyata-vipākena karmaṇā *tadvat*-pudgalasyâtyaṃtaṃ tasyā bhūmer *vairāgyâsaṃbhavād* ity arthaḥ.

(57) kṣetra-viśeṣād ity uktam ataḥ pṛcchati. *kīdṛśaṃ punaḥ kṣetram* iti. *araṇā-vyutthitasyê*ti vistaraḥ. *apramāṇeṣu sattveṣu araṇayā hito 'dhyāśayo* 'bhiprāyaḥ. tenânugatā. *atyudagreṇa* tīkṣṇena. *apramāṇena puṇyena paribhāvitā*[8] 'nugatā *ca saṃtatir vartate.* araṇām uttaratra vakṣyati.

araṇā-praṇidhijñānam

ity[9] atra. *maitrī-vyutthitasyê*ti vistaraḥ. *apramāṇeṣu sattveṣu sukham* utpadya-

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[1] °taḥ MSS. [2] tato MSS. [3] °rāgād MSS. [4] 'nāgāny N, °thāgāny C; om. Tib. [5] evaṃ N, avaṃ C; kho-na. [6] om. MSS.; supplied from Tib. ñes-pa. [7]....[7] om. MSS.; supplied from Tib. ṣes bya-ba ni de-ltar. [8] °vanā MSS.; yoṅs-su bsogs-pa. [9] Kārikā VII, 41ᶜ.

tām ity *adhyāśayaḥ*.[1] tenânugatā. atyudagrêti sarvaṃ[2] pūrvavat.[3] *pratyagr'āśraya-parivṛtti-nirmalê*ti. *pratyagrā* 'bhinavā. a-cira-vyutthitatvāt. *pratyagr'āśrayasya* śarīrasya *parivṛttyā nirmalā saṃtatiḥ. eteṣu pudgaleṣu kṛtānāṃ* [4]*karâpakārāṇām* upakārâpakārāṇāṃ[4] kuśalâkuśalānāṃ. *phalaṃ dṛṣṭa eva dharma* ihâiva janmani *prāpyata* iti. sadyo-'rthaṃ darśayati. sadya ivêti kṛtvā. *śeṣasya tv* iti vistaraḥ. *śeṣo* bhāvanā-mārgaḥ sakṛdāgāmy-anāgāmi-phala-prāpakaḥ. aparipūrṇaḥ svabhāvaḥ phalaṃ vā 'syêty aparipūrṇa-svabhāva-phalaḥ. tasya bhāvaḥ. [Tib. 56[b]] tasmāt. *aparipūrṇa-svabhāva-phalatvāt*. kā punas tasya paripūrṇa-svabhāvatā paripūrṇa-phalatā ca. aśaikṣatvaṃ paripūrṇa-svabhāvatā. sa hi mārgo 'śaikṣa-svabhāvaḥ.[5] yenârhattvaṃ prāpyate. paripūrṇa-phalatā 'py arhattva-prāptiḥ.[6] sa hi phala-mārgas tribhiḥ phalaiḥ phalavān iti. atha vā kṣaya-jñāna-saṃgṛhīto mārgaḥ paripūrṇa-svabhāva-phalaḥ. paripūrṇa-svabhāvo yasmād aśaikṣa-mārgaḥ. paripūrṇa-phalo niravaśeṣa-phalatvāt. *tad-vyutthitānām* iti. śeṣa-bhāvanā-mārga-vyutthitānāṃ. *na te* tad-vyutthitās tathā *puṇya-kṣetraṃ bhavaṃti*. yathā 'rhattva-vyutthitāḥ. prāg eva laukika-mārga-vyutthitāḥ. bhāvanā-prahātavyānāṃ hi kleśānāṃ sâvaśeṣa-niravaśeṣa-prahāṇād ayaṃ viśeṣa ukta ity avagaṃtavyaṃ.

(58) *tasyā avaśyaṃ savitarka-savicāratvād* iti.

sa-vitarka-vicārā hi paṃca vijñāna-dhātava

iti[7] niyamāt. vitarka-vicārayoś cādhyānâṃtar'ādi-svabhāvāt. na cāvitarkasya karmaṇaḥ savitarka vicāro 'dharabhūmiko vipāko yujyata iti. *tasya hi duḥkhā vedanā vipāka* iti vistaraḥ. *tasyâ*kuśalasya *duḥkhā vedanā vipāka* iṣyate. tasyâniṣṭa-phalatvāt.[8] [Tib. 57[a]] *caitasikī ca duḥkhā vedanā daurmanasyaṃ* nânyad asti. *na ca daurmanasyaṃ vipāka iti vyākhyātam etad* iti. indriya-nirdeśe

vipāko jīvitaṃ dvedhā dvādaśâṃtyâṣṭakād ṛte

daurmanasyāc cêti.[9]

(59) daurmanasyaṃ na vipāka ity etad amṛṣyann āha. *yat tarhî*ti vistaraḥ. yadi daurmanasyaṃ na vipākaḥ. *yat tarhi sattvānāṃ citta-kṣepo bhavati. katamasminn asau citte bhavati kena vā kāraṇenê*ti. tasyâyam abhiprāyaḥ. citta-kṣepo na paṃcasu vijñāna-kāyeṣu. teṣām avikalpakatvāt. sa cākuśala-ketuko 'niṣṭatvāt. ity ato vipākena daurmanasyena bhavitavyam iti. *avikalpakatvād* iti. abhinirūpaṇā'nusmaraṇa-vikalpābhyām *avikalpakatvāt* paṃcānāṃ vijñāna-

[1] āśayaḥ MSS.; sñam-paḥi lhag-paḥi bsam-pa. [2] supplied from Tib. thams-cad. [3] °rvavac ca MSS. [4]....[4] ex conj. kāśayakārāṇī upakārâpakārāṇāṃ C, simply kārôpakārāṇāṃ N; phan-pa daṅ gnod-pa....phan btags-pa daṅ gnod-pa byas-pas. [5] °vaś ca MSS. [6] °ttvâpr° MSS.; dgra-bcom-pa-ñid thob-pa yin-na. [7] Kārikā I, 31[c]. [8] °tvāc ca MSS. [9] Kārikā II, 10[abd].

kāyānāṃ. citta-kṣepasya câsad-vikalpa-lakṣaṇatvāt. *agniṃ vā dāveṣûtsṛjaṃtî*ti. *dāvas* tṛṇ'ādi-gahanâṃvito deśa-viśeṣaḥ. *anyena vā kenacid* iti. aniṣṭa-vedan'ādinā. *Vāsiṣṭhī-prabhṛtīnām* iti. Bhagavān Mithilikāyāṃ viharati sma. Mithil'āmravaṇe. tena khalu punaḥ samayena Vasiṣṭha-sagotrāyā brāhmaṇyāḥ ṣaṭ putrāḥ kāla-gataḥ. sā teṣāṃ kāla-kriyayā nagnônmattā kṣipta-cittā tena-tenânuhiṇḍaṃtī yena Mithil'āmravaṇaṃ tenôpasaṃkrāṃtā. tena khalu punaḥ samayena Bhagavān aneka-śatāyā bhikṣu-parṣadaḥ purastān niṣaṇṇo dharmaṃ deśayati sma. adrākṣīd Vasiṣṭha-sagotrā [Tib. 57ᵇ] brāhmaṇī Bhagavaṃtaṃ dūrād eva. dṛṣṭvā ca punar jehrīyamāṇa-rūpā utkuṭakā 'sthāt. smṛtiṃ ca labdhavatī. adrākṣīt Bhagavān Vasiṣṭha-sagotrāṃ brāhmaṇīṃ dūrād eva. dṛṣṭvā ca punar āyuṣmaṃtam Ānandam āmaṃtrayate sma. anuprayacch' Ānanda Vasiṣṭha-sagotrāyai brāhmaṇyai uttar'āsaṃgaṃ. dharmam asyai deśayiṣyāmi. āyuṣmān Ānando Vasiṣṭha-sagotrāyai brāhmaṇyai uttar'āsaṃgam adāt. atha Vasiṣṭha-sagotrā brāhmaṇī uttar'āsaṃgaṃ prāvṛtya yena Bhagavāṃs tenôpasaṃkrāṃtā. upasaṃkramya Bhagavataḥ pādau śirasā vanditvâikâṃte niṣaṇṇā. ekâṃta-niṣaṇṇāṃ Vasiṣṭha-sagotrāṃ brāhmaṇīṃ dharmyayā kathayā[1] saṃdarśayati. samādāpayati. samuttejayati. saṃpraharṣayatîty evam-ādi. vistara-graṃtha-bhayāt sarva-sūtraṃ na likhitaṃ. ayaṃ tatrârthaḥ. Bhagavāṃs tasyai dāna-kath'ādi kṛtvā. catvāry ārya-satyāni deśitavān. yāvat tayā srotaāpatti-phalam adhigatam. adhigamya ca Bhagavato 'ṃtikāt prakrāntā. tasyā apareṇa samayena saptamaḥ putraḥ kāla-gataḥ. sā tat-kāla-kriyayā na śocati. tām aśocaṃtīṃ sva-bhartā 'bravīt. tvaṃ pūrvaṃ putra-maraṇena paritaptā 'si. idānīṃ nâsi paritaptā. nūnaṃ te putrās tvayā bhakṣitāḥ. yato na paritapyasa iti. sā taṃ pratyuvāca.

putra-pautra-sahasrāṇi jñāti-saṃgha-śatāni ca
dīrghe 'dhvani mayā brahmaṃ khāditāni tathā tvayā.
putra-pautra-sahsrāṇāṃ parimāṇaṃ na vidyate
anyonyaṃ khādyamānānāṃ [Tib. 58ᵃ] tāsu-tāsûpapattiṣu.
kaḥ śocet paritapyeta parideveta vā punaḥ
jñātvā niḥsaraṇaṃ loke jāteś ca maraṇasya ca.
sā 'haṃ niḥsaraṇaṃ jñātvā jāteś ca maraṇasya ca
na śocāmi na tapyāmi kṛte Buddhasya śāsana

ity evam-ādi. *kathaṃ na caitasikī vedanā vipākaḥ prāpnoti.* tasyâkuśalasya karmaṇa iti vākya-śeṣaḥ. *mahābhūtānāṃ prakopo vipāka* iti. vipaktir *vipākaḥ. tasmāj jātam ato vipāka-jaṃ cittam.* ata eva sa ca karma-vipāka-ja ity uktaṃ.

[1] °rmayā kathaya N, °rmmayā kathaya C; chos-kyi gtam-gyi (sic).

na tûktaṃ. sa ca karma-ja iti. *evaṃ cêdaṃ* iti vistaraḥ. yasmāt karma-jena yāvat bhraṣṭa-smṛtikaṃ cittaṃ vartate. tasmād *idaṃ catuṣkoṭikaṃ yujyata* iti. *ubhayaṃ kṣipta-cittasya kliṣṭaṃ cittam* ity eva tatrôdāharaṇaṃ. na hi kliṣṭaṃ cittaṃ vipāko yujyate.

vipāko 'vyākṛto dharma

iti[1] vacanāt. *abhinunnā* abhipīḍitāḥ. *hā-citta-paridevakaś câtra nāraka ihôdāhāryaḥ.*[2] kṣipta-cittā nārakā bhavaṃtîti. *anyatra buddhād* iti. mahā-puṇya-saṃbhāratvān na buddhasya. tadvat *bhūta-vaiṣamyenâpi cittaṃ kṣipyate.* na karmaṇêti. kiṃ. *āryāṇāṃ kṣipyate*[3] *cittaṃ* anyatra *bhūta-vaiṣamyād* eva. kiṃ kāraṇam ity āha. *niyatasya karmaṇaḥ pūrvaṃ* pṛthagjanâvasthāyām [Tib. 58[b]] *eva vipākāt. aniyatasyâvipākād* āryâvasthāyāṃ. ata eva câitad aniyatam ity ucyate. *paṃca-bhaya-samatikramād* iti. paṃca bhayāni. ājīvikā-bhayam aśloka-bhayaṃ pariṣac-chāradya-bhayaṃ maraṇa-bhayaṃ durgati-bhayaṃ ca. tatrâśloka-bhayam akīrti-bhayaṃ. parṣac-chāradya-bhayaṃ sabhāyāṃ sāṃkucityaṃ. *aprasādikasyê*ti. aprasadanīyasya karmaṇaḥ. *dharmatā-abhijñatvād* iti. sarvaṃ s'āsravaṃ duḥkhaṃ. sarve saṃskārā anityāḥ. sarvā dharmā anātmāna iti. dharma-svabhāvâbhijñatvāt.

(60[ab]) *kuṭilânvayatvād* iti. *kuṭila*-hetukatvāt. [4]sādhyam hi kauṭilyaṃ.[4] *raṃjanânvayatvād* iti. yathā kaṣāyo raṃjana-hetuḥ. tathā 'pîty atas tat-sādharmyād evam uktaṃ.

(60[cd], 61) *kām'āptam* ity

anena śubhaṃ viśeṣyate. nâśubhaṃ. tasyâvaśyaṃ kām'āptatvāt. *ārūpy'āptaṃ kasmān nôcyata* iti. tad api hy *akuśalena na vyatibhidyate.* na vyatimiśryata ity arthaḥ. *yatra kilê*ti vistaraḥ. *kila*-śabdaḥ para-mate. *yatra kil' āṃtarābhaviko* aṃtarābhave bhavo *vipākaḥ.* evam *aupapattibhaviko* 'pi. *trividhasya ca kāya-vāṅ-manas-karmaṇo* vipāko dhyāna-saṃvara-saṃgṛhītayoḥ kāya-vāk-karmaṇoḥ dvitīy'ādiṣv api dhyāneṣu sadbhāvād *asti. tatrâivôktaṃ* śuklaṃ śukla-vipākam [Tib. 59[a]] iti. *tad api tûktaṃ sūtrâṃtara* iti. *tad apy* ārūpy'āptaṃ. asti karma śuklaṃ śukla-vipākaṃ. tad-yathā prathame dhyāne. evaṃ yāvat bhavâgra iti. anena svâbhiprāyaṃ darśayati. yena *kila*-śabdaṃ prayuktavān. *saṃtānata etad vyavasthāpitam* iti. ekasmin saṃtāne kuśalaṃ câkuśalaṃ ca samudācaratîti kṛtvā kuśalam akuśalena vyavakīryate. *anyonya-virodhād* iti. kuśalam akuśalena virudhyate. akuśalaṃ ca kuśalenêti. dvirūpatā na

[1] Kārikā II, 58[a]. [2] udāhāryaḥ ihôd° C, udāhāryaḥ idôdāhāryaḥ N. cf. 論第十五 20[a3, 9].
[3] na to be supplied in the sense. [4]....[4] sic MSS.; gya-gyu rgyu yin-no.

yujyate.

nâvaśyam akuśalaṃ kuśalena vyavakīryata iti vistaraḥ. *vyavakīryate na* tv *avaśyaṃ*. *yasmāt kāma-dhātau* pratipakṣa-bhūtasya samādher abhāvād *akuśalasya balavattvaṃ*. ata eva ca kuśalasya durbalatvaṃ. tathā hi kāma-dhātau mithyā-dṛṣṭyā kuśala-mūla-samucchedo bhavati. na tu samyag-dṛṣṭyā mithyā-dṛṣṭi-samucchedo bhavati.

ābhiprāyiko hy '*eṣo* '*śukla*'-*śabda* iti. vipāka-śuklatā'bhāvād *aśuklaṃ*. na tu nâiva śuklam ity arthaḥ. api ca yac chuklam uktaṃ. tan na bhavatîty *aśuklaṃ*. *mahatyāṃ śūnyatāyām* iti. Mahāśūnyatā'rtha-sūtre. *anivṛtâvyākṛtāś ca śuklāḥ*. akliṣṭatvāt. *avipākaṃ dhātv-apatitatvād* [Tib. 59ᵇ] iti. anāsravā dharmāḥ na dhātu-patitāḥ. dhātu-patitaś ca vipāka ity ato 'nāsravaṃ karmâvi-pākaṃ. kasmād ity āha. *pravṛtti-virodhata* iti. anāsravaṃ hi karma dhātu-patitānāṃ dharmāṇāṃ pravṛttiṃ viruṇaddhi. na tu janayatîty avipākaṃ.

(62, 63) *karma-karma-kṣayāyê*ti. dviḥ *karma*-grahaṇaṃ yat tat karmâstîty apadiṣṭaṃ. tat karma sat saṃvidyamānaṃ apracyuta-svabhāvaṃ *karma-kṣayāya* saṃvartata ity asya caturthasya karmaṇo dyotanârthaṃ. atha vā. vīpsā-prayoga eṣaḥ. karmaṇaḥ karmaṇaḥ kṣayāya saṃvartata ity arthaḥ. *catasṛṣv* iti vistaraḥ. *dharma-kṣāṃti*-grahaṇaṃ *kāma-vairāgye* c' *ānaṃtarya-mārga*-grahaṇaṃ kāmâ-vacarasya *kṛṣṇasya karmaṇaḥ prahāṇa*-mārgatvāt. anāsrava-mārgasyâivêhâ-dhikṛtatvāl[2] laukikā ānaṃtarya-mārgās tat-prahāṇa-bhūtā api na gṛhyaṃte.

śuklasya dhyāna-vairāgyeṣv

iti. kuśalasyâivêty avadhāryate. tatra kṛṣṇâbhāvāt. kliṣṭa-saṃskāra-prahāṇam aṣṭābhiḥ. navamena tu kuśalasyâpi.

na hi tasya svabhāva-prahāṇam iti. prāpti-ccheda-prahāṇaṃ. *prahīṇasyâpi* kuśalasya *saṃmukhī-bhāvāt*. *tad-ālambana-kleśa-prahāṇād* iti. *tad-ālaṃbanasya kleśasya prahāṇāt* tasya kuśalasya prahāṇaṃ bhavati. tad-ālaṃbana-kleśa-pra-hāṇaṃ ca navamasya tad-ālaṃbana-kleśa-prakārasya prahāṇe sati bhavatîti. navam'ānaṃtarya-mārga-cetanâiva kṛṣṇa-[Tib. 60ᵃ]śuklasya karmaṇaḥ kṣayāya bhavati. *tadā hi* navamasya kleśa-prakārasya prāpti-cchede *visaṃyoga-prāptir utpadyate*. tasya ca kṛṣṇa-śuklasya karmaṇo 'nyasyâpi cânivṛtâvyākṛtasya s'āsravasya dharmasya visaṃyoga-prāptir utpadyata iti varṇayaṃti. evaṃ catur-dhyāna-vairāgyeṣv api vaktavyaṃ.

tena tad-vedanīyam iti. *tena* naraka-gati-naiyamya-kāraṇena. *tad-vedanīyaṃ*

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[1]....[1] eṣāṃ 'śukl° N, eṣām aś° C; mi-dkar ses bya-baḥi sgra ḥdi ni. [2] °rgasya vêh° MSS.; Tib. om. eva.

naraka-*vedanīyam* ity arthaḥ. *ato 'nyatrê*ti vistaraḥ. tato naraka-gater *anyatra kāma-dhātau* manuṣy'ādi-gatau *akuśalasya kuśalasya ca karmaṇo vipākas* tena gati-naiyamya-kāraṇena. *tad*-anya-kāma-dhātu-*vedanīyam* ubhayam apy aviśeṣya miśrīkṛtya *kṛṣṇa-śuklam ity uktaṃ*. na punar evaṃ grahītavyaṃ. kuśalam api kṛṣṇa-śuklam. evam akuśalam apîti.

kuśalenâmiśratvād iti. na hi kuśalaṃ darśana-prahātavyam asti.

na dṛṣṭi-heyam akliṣṭam

iti[1] niyamāt. atra codyate. kāmâvacaraṃ

dṛg-gheyaṃ kṛṣṇam

iti viśeṣyaṃ vaktavyam. itarathā hi rūp'ārūpyâvacarasyâpi darśana-heyasya kṛṣṇa-vipākatva-vacana-prasaṃga iti. na vaktavyam.

anyat

kṛṣṇa-śuklaṃ tu kāma-jam

iti. *kāma-jam* ity asyôbhaya-viśeṣaṇatvāt. *kāma-jaṃ* dṛg-gheyaṃ kṛṣṇaṃ. *kāma-jam* anyat kṛṣṇa-[Tib. 60^{b}]śuklam iti. *tad dhî*ti vistaraḥ. *tad dhi* kāmâva caraṃ bhāvanā-prahātavyaṃ. *kuśalaṃ câkuśalaṃ ca saṃbhavati*. tan[2] miśrī-kṛtyôbhayam api kṛṣṇa-śuklam ity uktaṃ. na punaḥ pratyekaṃ.

(65) *trīṇi mauneyānî*ti. munitā vā muni-karma vā *mauneyaṃ* kāpeyavat.

mauna-trayam

iti. muner idam maunaṃ. *aśaikṣa* iti vistaraḥ. *aśaikṣaṃ kāya-karmâvijñapti-svabhāvaṃ kāya-maunaṃ*. evaṃ *vāṅ-maunaṃ*. atha kasmād avijñaptir eva gṛhyate. na punar vijñaptir api. vijñapteḥ s'āsravatvenâśaikṣatvâsaṃbhavāt. *mana eva mano-maunam* iti. svârthe vṛddhi-vidhānāt. *cittaṃ hi paramârtha-munir* iti. sarva-kleśa-jalpôparater iti[3] kāraṇaṃ vakṣyate. *tat kila-kāya-vāk-karmabhyām* aśaikṣābhyām *anumīyate* aśaikṣam iti. kathaṃ Tathāgato 'numā-tavyaḥ. praśāṃtena kāya-karmaṇā praśāṃtena vāk-karmaṇêti sūtre vacanāt. *kila*-śabdena Vaibhāṣika-mataṃ dyotayitv' Ācāryaḥ sva-mataṃ āha. *api khalv* iti vistaraḥ. *cittâvijñapty-abhāvād* iti. yasmāc *cittasyâvijñaptir* nâsty ato *na manas-karma virati-svabhāvaṃ. viramârthena ca maunam* iti. *viramo* viratiḥ. sarvâ-kuśala-viramârthena [Tib. 61^{a}]maunnam ity abhiprāyaḥ. *ato mana eva* sarvâkuśale-bhyo *viratam maunam ity ucyate. sarva-kleśa-jalpôparater* iti. vitath'ālaṃbana-jalpanāt kleśā *jalpā* ity ucyaṃte. te cârhata uparatā ity *arhan paramârtha-muniḥ*.

*śauceyānî*ti.

śuci-bhāvaḥ *śauceyaṃ*. śaucam ity arthaḥ.

[1] Kārikā I, 39^{c1}. [2] tas MSS.; Tib. om. tat. [3] See. line 33 below.

sarva-
grahaṇaṃ s'āsravânāsrava-sucarita-parigrahârthaṃ. *tāvatkālam atyaṃntaṃ cê*ti. *tāvatkāla-duścarita-malâpakarṣakaṃ* s'āsraveṇa sucarita-trayeṇa. *atyaṃtam* anāsraveṇa. tad dhi bhikṣavaḥ prahīṇaṃ yad āryayā prajñayêti sūtrāt. *mithyā-mauna-śaucâdhimuktānāṃ vivecanârtham* iti. tūṣṇīṃbhāva-mātreṇa śuddhi-darśino *mithyā-maunâdhimuktāḥ*. kāya-malâpakarṣaṇa-mātreṇa śuddhi-darśino *mithyā-śaucâdhimuktāḥ*. teṣāṃ *vivecanaṃ* tato darśanāt pracyāvanaṃ.[1] tad-artham etānîti

(66) *Saṃcetanīya-sūtre vacanād* iti. saṃcetanīyaṃ karma kṛtvôpacitya narakeṣûpapadyate. kathaṃ ca bhikṣavaḥ saṃcetanīyaṃ karma kṛtaṃ bhavaty upacitaṃ. iha bhikṣava ekatyaḥ saṃciṃtya trividhaṃ karma kāyena karma karoty upacinoti caturvidhaṃ vācā trividhaṃ manasêti vistareṇôktv' [Tib. 61ᵇ] āha. kathaṃ bhikṣavas trividhaṃ manasā saṃcetanīyaṃ karma kṛtaṃ bhavaty upacitaṃ. yathā 'pîhâlkatyo[2] 'bhidhyālur bhavati. vyāpanna-cittaḥ. yāvan mithyā-dṛṣṭiḥ. khalu bhikṣava ihâlkatyo bhavati viparīta-darśī 'ti vistaraḥ. na cânyad abhidhy'ādi-vyatiriktaṃ tatra manas-karmôktam ity *abhidy'ādaya eva manas-karmêti. Dārṣṭāṃtikāḥ* Sautrāṃtika-viśeṣā ity arthaḥ.

evaṃ tu sati karma-kleśayor aikyaṃ syād iti. abhidhyā-vyāpāda-mithyā-dṛṣṭayaḥ *kleśāḥ*. ta eva *karmê*ti. tad *aikyaṃ syāt. nâitad asti.* kaścit kleśo 'pi karma syād iti. cetanā karma cetayitvā cêti[3] vacanāt. yady evaṃ Saṃcetanīya[4]-sūtraṃ kathaṃ nīyata ity āha. *sūtre tv* iti vistaraḥ. *sūtre tu*[5] *cetanāyās tan-mukhenâ*bhidhy'ādi-*mukhena pravṛttes tair* abhidhy'ādibhis *tāṃ* cetanāṃ *darśayati.* abhidhyāluḥ khalu bhikṣavo bhavatîti vistareṇa. *anyathā* cetanāmataṃ bhikṣavaḥ karma vadāmi cetayitvā cêty etad virudhyate. *karma-kleśayoś* c' *aikye* abhidharma-virodhaḥ syāt. *parânugrahôpaghāt*[6]*âbhisaṃdhy-abhāva* iti vistaraḥ. *pareṣām anugrahôpaghātayor abhisaṃdhy-abhāve kathaṃ samyag-dṛṣṭi-mithyā-dṛṣṭyor* yathākramaṃ [Tib. 62ᵃ] *kuśalâkuśalatvam* iti. ato bravīti *tan-mūlatvād* iti. yasmāt parânugrahâbhisaṃdheḥ[7] parôpaghātâbhisaṃdheś ca samyag-dṛṣṭi-mithyā-dṛṣṭī *mūlaṃ* kāraṇam ity arthaḥ. atas tayoḥ kuśalâkuśalatvaṃ.

(67) *yathāyogam* iti yathāsaṃbhavaṃ. katham ity āha. *kuśalāḥ sucaritebhyaḥ akuśalā duścaritebhyaś cê*ti. *kliṣṭaś cânyo 'pî*ti. vadha-baṃdhan'ādi. *tasya nâtyaûdārikatvād* iti. *tasya* prayoga-pṛṣṭha-bhūtasya kliṣṭasyânyasyâpi

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[1] pracyāvacanaṃ MSS.; bral-ba. [2] pîha kabhyo N, pîhaṃ kabhyo C; ḥdi ni (? na) dge-sloṅ la-la. [3] 論第十三 1ᵇ⁵. [4] °yaṃ MSS. [5] tra N, ta C; ni. [6] °rāṃtagr° MSS.; phan-ḥdogs-pa. [7] °rāṃtagr° MSS.; phan-gdags.

anatyâûdārikatvāt. *mano-duścaritasya ca pradeśaś cetanā.* na saṃgṛhītêti vartate. *mady'ādi-virati-dānêjy'ādika* iti. prathamen' *ādi*-śabdena tāḍana[1]-baṃdhan'ādi-viratir gṛhyate. dvitīyenâpi snapanôdvartana-viṣama-hasta-pradān'ādir gṛhyate. *priya-vacan'ādika* ity. *ādi*-śabdena dharma-deśanā-mārga-kathan'ādir gṛhyate. *manaḥ-sucaritasya cetanā* na saṃgṛhītêti vartate.

(68) *ṣaḍ avijñaptir*

iti. *ṣaḍ avijñaptir avaśyaṃ.* na tv avijñaptir eva ṣaḍ ity avadhāraṇaṃ. *maula-vijñapty-abhāvād* iti. yasmān *maulī* karma-patha-saṃgṛhītā *vijñaptir* nâsti. ājñāpana-vijñaptis tv asti prayoga-saṃgṛhītêti Vaibhāṣika-siddhâṃtaḥ.

[Tib. 62ᵃ] *dvidhâika*

iti. *dvidhâivâika* ity avadhāraṇârtha āraṃbhaḥ. *tat-kāla-maraṇa* iti. vijñapti-*kāla-maraṇe.* kālâṃtara-maraṇe tv avijñaptir eva bhavati.

dvividhāḥ sapta kuśalā

iti. *dvividhā* evêty avadhāraṇaṃ. *vijñapty-adhīnatvāt samādāna-śīlasyê* ti. śīlaṃ hi dvividhaṃ. samādāna-śīlaṃ prātimokṣa-saṃvaro dharmatā-śīlaṃ ca dhyānânāsrava-saṃvarau. samādāna-śīlaṃ *vijñapty-adhīnaṃ.* tad dhi parasmād ādīyate. dharmatā-śīlaṃ tu na *vijñapty-adhīnaṃ.* citta-mātrâdhīnatvāt. ata ev' āha.

avijñaptiḥ samādhi-jā

iti.

(69ᵃᵇᶜ) *sāmaṃtakās tu vijñaptir*

iti. kāmâvacara-*karma-patha-prayogā avaśyaṃ vijñaptiḥ.* na tv avaśyam avijñaptir ity ata ev' āha.

avijñaptir bhaven na vê ti.

paryavasthānenê ti. āhrīky'ādinā.[2] *ghana-rasenê* ti. *ghana*-vegena. *tasyânudharmaṃ ceṣṭatê* ti. *tasya* karma-pathasyânu*dharmam anu* sadṛśaṃ karma. tad-yathā mṛte 'pi prāṇini punaḥ prahāra-dānaṃ koṣaṇaṃ[3] māṃsa-cchedanam[4] ity evamādi. dvau [5]*kṣiṇātî*ti śabdau.[5] parasya carmâpanayanam arthaḥ. pūrvasyârthâṃtaraṃ draṣṭavyaṃ. *phala-paripūritaś cê* ti. prayogasya maulaḥ karma-pathaḥ *phala-paripūriḥ.* yo hi prayujyate maulaṃ karma-pathaṃ [Tib. 63ᵃ] na janayati. tasya prayoga-phalam asti na tu phala-paripūriḥ. *evam anyeṣv apîti.* yathā tāvad iha kaścit parasvaṃ hartu-kāmo maṃcād utthiṣṭhati śastraṃ gṛhṇāti. para-gṛhaṃ gacchati. supto na vêty ākarṇayati. parasvaṃ spṛśati. yāvan

[1] māḍana N, mātrana C; rdeg-pa. [2] ahr° MSS; ṅo-tsha med-pa. [3] °ṇa MSS. [4] °na MSS.
[5]....[5] ktaṣṇāti ś° C, ktasnāti ś° N. ṅan byed-pa ṣes bya-baḥi sgra ni.

na sthānāt pracyāvayati. tāvat prayogaḥ. yasmiṃs tu kṣaṇe sthānāt pracyāvayati. tatra yā vijñaptis tat-kṣaṇikā câvijñaptir ayaṃ maulaḥ karma-pathaḥ. dvābhyām hi kāraṇābhyām adatt'ādānâvadyena spṛśyate prayogataḥ phala-paripūritaś ca. tataḥ param avijñapti-kṣaṇāḥ pṛṣṭhaṃ bhavaṃti. yāvat tat-parasvaṃ vibhajate. vikrīṇīte. gopāyati. anukīrtayati vā tāvad asya vijñapti-kṣaṇā api pṛṣṭhaṃ bhavaṃtîti. evam anyeṣv api paṃcasu yathāsaṃbhavaṃ yojyaṃ.

maraṇa-bhava-stha iti. amṛta eva. *na câiṣa*[1] *siddhâṃta* iti.

samaṃ prāk ca mṛtasyâsti na maulo 'ny'āśrayôdayād

iti[2] siddhâṃtāt. *tan na vaktavyam* iti. vyaparopayatîti viprakṛtâvasthāyām ayogāt. evaṃ tu vaktavyaṃ syāt. mṛte prāṇini yā vijñaptis tat-kṣaṇikā câvijñaptiḥ. ayaṃ maulaḥ karma-patha iti. *yac câpîdam* iti vistaraḥ. Vaibhāṣikair asya Śāstra-vākyasyâîvam artho vyākhyātaḥ. *atra* Śāstre *prayoga-śabdena pṛṣṭham uktam* iti. prayoga iva prayogaḥ. prayoga-sadṛśī[3] kriyêty arthaḥ. *asyârthasya virodhaḥ*. [Tib. 63b] kasmāt. *maulasyâiva tadānīm aniruddhāt.* mṛte prāṇini maula-karma-patha-vyavasthāpanād ity atrâbhiprāyaḥ. Vaibhāṣika āha. *yathā na doṣas tathā 'stv* iti. *katham ca na doṣa* ity Ācāryaḥ. Vaibhāṣikaḥ punar āha. *maula evâtra prayoga-śabdenôkta* iti. kutra. yo 'yaṃ praśnaḥ syāt prāṇī hataḥ prāṇātipātaś câniruddha ity[4] atra. pṛṣṭhaṃ prayoga-śabdenôktam iti kim ayaṃ pakṣaḥ parityakta eva. sa ca na parityakta eva. ubhayam api hi saṃbhavati. yadi maraṇabhavânaṃtara-kṣaṇa-vartī prāṇī bhavaty atra prayoga-śabdena maula ukta itîṣyate. tataḥ pareṇa tu pṛṣṭha iti. Ācārya āha. *vijñaptis tarhi tadā katham maulaḥ karma-patho bhavatî*ti. mṛte hi prāṇini vijñaptir a-kiṃcit-karī. na hi tena vijñapti-prahāreṇa mṛtasya māraṇaṃ punar astîti manyāmāno 'yaṃ pṛcchati. kasmād avjñaptiṃ na pṛcchati. yasmād asāv anidarśanatvād apratighatvāc ca prahār'ākhyā na bhavati. *katham ca na bhavitavyam* iti Vaibhāṣikeṇôkte. svâbhiprāyam Ācāryo vivṛṇoti. *asāmarthyād* iti. prāṇini mṛte tasyāḥ sāmarthyaṃ na dṛśyata iti Vaibhāṣika āha. *avijñaptir idānīṃ katham bhavaty* asati sāmarthye *maulaḥ karma-patha* iti. yasmād evam avijñaptir asāmarthye 'pi maulaḥ karma-patho bhavati. *tasmāt prayoga-phala-paripūri-kāle* maula-karma-patha-parisamāpti-kāle prāṇino mṛtatvâvasthāyāṃ. *tad ubhayaṃ* vijñapty-avijñapty-ākhyaṃ [Tib. 64a] *karma-pathaḥ syād* yujyetêty arthaḥ.

evam anyeṣv api yathāyogaṃ yojyam iti. yathā parasvaṃ hartu-kāmaḥ kārya-siddhaye parakīyaṃ hṛtvā tena paśunā baliṃ kuryāt. dāreṣu câsya viprati-

[1] vâiṣa MSS.; de-skad-du. [2] Kārikā IV, 73ab. [3] °śīyā MSS. [4] 論第十六 7a1,2.

padyeta tair eva tad-apahārârtham. anṛta-piśuna-paruṣa-sāṃtva-bhedaiś câsya mitra-bhedaṃ kuryāt. yāny asya paritrāṇāya kalperan. abhidhyāṃ ca tat-sve kuryāt. tad-dravya-svāmini ca vyāpādaṃ mithyā-dṛṣṭiṃ bṛṃhayet. evaṃ kāma-mithy'ācār'ādiṣu yathāsaṃbhavaṃ yojyaṃ. eṣā dik.

(69[d], 70[ab]) *nâtra sarveṣāṃ karma-pathānāṃ lobh'ādibhir niṣṭhê*ti. *na* ca *sarveṣāṃ lobhena*. kiṃ tarhi. keṣāṃcid eva kāma-mithy'ācār'ādīnāṃ. *nâpi sarveṣāṃ* vyāpādena. kiṃ tarhi. keṣāṃcid eva prāṇâtipāt'ādīnāṃ. evaṃ *na sarveṣāṃ* mohena. kiṃ tarhi. keṣāṃcid eva mithyā-dṛṣṭy-ādīnāṃ evêti. *tryaṃbukāḥ* varatāḥ. *ādi*-śabdena vyāghr'ādayaḥ. *yaś ca mithyā-dṛṣṭi-pravartita* iti. nâsti para-loka iti kṛtvā nirapekṣo haṃti. *ayam api moha-jaḥ*. *anya-lābha-satkāra-yaśo-'rtham* iti. *anya-lābhasyârthe* para-svaṃ harati. yathā 'śvahārikaḥ. *satkārasya yaśaso* vā *'rthaṃ* harati. idam api lobha-jam adatt'ādānaṃ. [Tib. 64[b]] *yac ca mithyā-dṛṣṭi-pravartitaṃ*. *tad api moha-jam adatt'ādānaṃ*. tatra moha-prādhānyāt. *upaiti mātaram*[1] abrahmacaryârthe. *upasvasāram*[2] upaitîti vartate. *upasvasāraṃ* bhaginīm ity arthaḥ. *upasagotrām upaiti*. samāna-gotrām ity arthaḥ. upahāyajamānaḥ.[3] *ye c' āhur* iti vistaraḥ. *udūkhal'ādi-tulyo mātṛ-grāmaḥ*. yathôdūkhal'ādayaḥ sādhāraṇā upabhogyāḥ. evaṃ strī-janaḥ. tasmān na doṣo 'sty abhigacchatām iti. *mṛṣāvād'ādayo lobha-jāḥ dveṣa-jāś ca pūrvavad* iti. mṛṣāvāda-paiśunya-pāruṣya-saṃbhinnapralāpāḥ lobha-jāḥ anya-lābha-satkāra-yaśo-'rthaṃ vā. ātma-suhṛt-paritrāṇârthaṃ vā. dveṣa-jāḥ vaira-niryātanârthaṃ.

na narma-yuktaṃ.

na parihāsa-*yuktaṃ*. *mithyā-dṛṣṭi-pravartita* iti. nâsti para-loka iti nirmaryādasya yo *mṛṣāvādo 'yaṃ moha-jaḥ*. *paiśuny'ādayas tu*. paiśunya-pāruṣyâbaddha-pralāpāḥ mṛṣāvādavan *moha-jāḥ*. *yaś cê*ti vistaraḥ. yaś ca *Veda*-Sāṃkhya-Vaiśeṣik'ādy-asat-pralāpaḥ. sa câpi moha-jaḥ *saṃbhinnapralāpaḥ*.

(70[c1]) *tasya cê*ti. kuśala-cittasya. *nānāvāsaṃ praviśatî*ti. [Tib. 65[a]] maṇḍalaṃ praviśatîty arthaḥ. *nānāvāsā* hi tasmin mahā-sīmā-maṇḍale bhavaṃti. *tṛtīye karma-vācana* iti. jñapti-caturthena karmaṇā śrāmaṇera upasaṃpādyate. tatra jñaptyā idaṃ-nāmānam upasaṃpādayet saṃgha iti. [4]liṅg-artha[4] ucyate. karma-vācanena [5]laḍ-artha[5] ucyate. imaṃ saṃgha upasaṃpādayatîti. tatra karma-vācanaṃ trir ucyate. tṛtīyasya karma-vācanasyâparisamāpteḥ prayogaḥ karma-pathasyâvagaṃtavyaḥ. *tasyâvasāne tu yā vijñaptis tat-kṣaṇikā vā 'vijñap-*

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[1] mātraram MSS.; maḥi. [2] upasasvāram MSS.; sriṅ-moḥi. [3] sic MSS. om. Tib.
[4]....[4] liṃgartha, C, liṃgârtha N. [5]....[5] lad-artha C, laṅ-artha N.

tir ayaṃ maulaḥ karma-pathaḥ. tata ūrdhvaṃ yāvan niśrayā ārocyaṃta iti. catvāro niśrayāś cīvara-piṇḍapāta-śayy'āsana-glāna-pratyaya-bhaiṣajya-lakṣaṇā yathôktena vidhinā tasyôpasaṃpāditasy' ārocyaṃte. *tad-adhiṣṭhānaṃ ca vijñapayati.* niśrayâdhiṣṭhānaṃ ca vijñaptiṃ karotîty arthaḥ. *avijñaptiś ca yāvad anuvartate. yāvat* saṃvaro na tyajyata ity arthaḥ. *idaṃ pṛṣṭhaṃ.*

(71, 72^{ab}) *vadha-vyāpāda-pāruṣya-niṣṭhā dveṣeṇê*ti.

*dveṣeṇâ*ivêty avadhāraṇaṃ. *parityāga-paruṣa-citta-saṃmukhī-bhāvād* iti. *parityāga-citta-saṃmukhī-bhāvāt* prāṇâtipātasya *niṣṭhā dveṣeṇa. paruṣa-citta-saṃmukhī-bhāvāt* tu vyāpāda-pāruṣyayoḥ.

[Tib. 65^{b}] (72^{cd}) *caturbhiḥ kāṇḍair uktā* iti. *caturbhir* bhāgair *uktāḥ.* katham.[1]

vadha[2]-vyāpāda-pāruṣya-niṣṭhā dveṣeṇêty

ekaḥ kāṇḍaḥ.

lobhataḥ

para-strī-gamanâbhidhyā'datt'ādāna-samāpanam

iti[3] dvitīyaḥ.

mithyā-dṛṣṭes tu mohenêti[4]

tṛtīyaḥ.

śeṣāṇāṃ tribhir iṣyata

iti[5] caturthaḥ kāṇḍaḥ. *bhoga*âdhiṣṭhānā iti. viṣaya*âdhiṣṭhānāḥ. nāma-rūpâdhiṣṭhānê*ti. paṃca-skandhâ*dhiṣṭhānê*ty arthaḥ. *nāma* hi vedan'ādayaḥ skaṃdhāḥ. *rūpaṃ* rūpa-skaṃdhaḥ. *adhiṣṭhānam* adhikaraṇaṃ viṣaya ity anarthâṃtaraṃ. *nāma-kāyâdhiṣṭhānā mṛṣāvād'ādayo* vāg-nāmni pravartata iti kṛtvā.

(73^{ab}) *na maula*

iti pratiṣedhāt pṛṣṭham api na bhavatîti gamyate. maula-pūrvatvāt pṛṣṭhasya. *na ca prāṇâtipātâvadyena spṛśyata* iti. na maulenêty abhiprāyaḥ.

any'āśrayôdayād

iti. visabhāg'āśrayôdayad ity arthaḥ.

(73^{cd}) *arthato hi te 'nyonyaṃ prayoktāra* iti. na vācā te *'nyonyaṃ prayoktāraḥ.* kiṃ tarhi. prāṇātipāta-karaṇâbhyupagamād [Tib. 66^{a}] *arthata* iti *eka-kāryatvāt.*

(74^{ab}) *saṃjñāya* paricchidyêty arthaḥ. *nânyaṃ bhramitvê*ti. *na* bhrāṃtyā *'nyaṃ* mārayatîty arthaḥ.

kṣaṇikeṣu skaṃdheṣv iti. sva-rasenâiva vinaśvarāṇāṃ skaṃdhānāṃ katham

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[1] om. Tib. [2] om. MSS.; srog-gcod-pa. [3] Kārikā 71^{cd}. [4] Kārikā. 72^{a}. [5] Kārikā. 72^{b}.

anyenâîṣāṃ nirodhaḥ kriyata ity abhiprāyaḥ. *prāṇo nāma vāyuḥ. kāya-citta-saṃniśrito vartata* iti. kathaṃ citta-saṃniśrito vāyuḥ pravartate. citta-pratibaddha-vṛttitvāt. tathā hi nirodhâsaṃjñi-samāpatti-samāpannasya mṛtasya ca na pravartate. Śāstre[1] 'py uktaṃ. ya ime āśvāsa-praśvāsāḥ. kiṃ te kāya-saṃniśritā vartaṃta iti vaktavyaṃ. citta-saṃniśritā vartaṃta iti vaktavyaṃ. nâîva kāya-citta-saṃniśritā vartaṃta iti vaktavyaṃ. kāya-citta-saṃniśritā vartanta iti vaktavyam. āha. kāya-citta-saṃniśritā vartaṃta iti vaktavyam iti vistaraḥ. *tam api pātayatî*ti. *taṃ* prāṇaṃ vināśayatîty arthaḥ. utpannasya sva-rasa-nirodhād anāgatasyôtpattiṃ pratibadhnan nirodhayatîty ucyate. *yathā pradīpaṃ nirodhayati. ghaṇṭā-svanaṃ vā.* kṣaṇikam api saṃtaṃ. kathaṃ ca sa nirodhayati. anāgatasyôtpatti-pratibaṃdhāt. *jīvitêndriyaṃ vā prāṇa* iti. citta-viprayukta-svabhāvam enaṃ darśayati.

kasya taj jīvitaṃ. yas tad-abhāvān mṛta iti. yaḥ prāṇī jīvitasyâbhāvān mṛto bhavati. sa bauddhānāṃ nâsti nairātmya-vāditvāt. [Tib. 66[b]] ata evaṃ pṛcchati. *kasyê*ti ṣaṣṭhīṃ. *Pudgala-vāde* Pudgala-pratiṣedha-prakaraṇe. asaty ātmani kasyêyaṃ smṛtiḥ. kim athâîṣā ṣaṣṭhī 'ty[2] atra pradeśe *cintayiṣyāmi*. āstāṃ tāvad etat sāmānyāsikam ity abhiprāyaḥ. *tasmāt sêndriyaḥ kāyo jīvatî*ti. sêndriyasyaîva kāyasya taj jīvitaṃ. n' ātmana iti darśayati. *sa eva cânindriyo mṛta* iti.

a-buddhi-pūrvād iti vistaraḥ. asaṃcintya-kṛtād *api prāṇipātāt kartur adharmo yathā 'gni-saṃsparśād a-buddhi-pūrvād* asaṃcintya-kṛtād *dāha* iti. *Nirgraṃthā* nagnâṭakāḥ. *teṣāṃ* Nirgraṃthānām evaṃ vādināṃ a-buddhi-pūrve 'pi *para-strī-darśana*[3]*-saṃsparśana eṣa prasaṃgaḥ*. pāpa-prasaṃga ity arthaḥ. agni-dṛṣṭâṃtāt. *Nirgraṃtha-śiro-luṃcane ca*[4] Nirgraṃtha-śiraḥ-keśôtpāṭane ca. duḥkhôtpādana-buddhy-abhāve 'py adharma-prasaṃgaḥ. agni-dāhavat. *kaṣṭa-tapo-deśane ca.* Nirgraṃtha-śāstur adharma-prasaṃgo buddhy-anapekṣāyāṃ. parasya duḥkhôtpādanam adharmāya bhavatîti kṛtvā. *tad-viṣūcikā-maraṇe ca.* Nirgraṃthānāṃ viṣūcikayā ajīrṇena maraṇe. *dātur* anna-dātur *adharma-prasaṃgaḥ*. anna-dānena maraṇa-kāraṇāt. a-buddhi-pūrvo 'pi hi prāṇi-vadhaḥ kāraṇam adharmasyêti. *mātṛ-garbha-sthayoś ca. mātur garbha-sthasya* cânyonya-*duḥkha-nimittatvād* adharma-praṣaṃgaḥ. tata evâgni-dṛṣṭâṃtāt. *vadhyasyâpi ca tat-kriyā-saṃbaṃdhāt.* prāṇâtipāta-[Tib. 67[a]]kriyā-saṃbaṃdhāt. adharma-prasaṃgaḥ. vadhye hi sati prāṇâtipāta-kriyā vadhakasya bhavati. *agni-sv'āśraya-dāhavat.* agnir hi na kevalam anya-janaṃ dahati. kiṃ tarhi. sv'āśrayam api indhanaṃ dahatîti. tadvat. na hi teṣāṃ cetanā-viśeṣo 'pekṣyate. *kārayataś ca pareṇa vadh'ādi*

[1] cf. 發智論第一 (秋五 5[a8]). [2] 論第三十 7[b7,8]. [3] °rśanā MSS. [4] vā MSS.

adharmasyâprasaṃgaḥ. pareṇâgniṃ sparśayataḥ sparśayitus *tenâdāhavat.* āgneya-dharmâbhyupagamāt. *acetanānāṃ ca kāṣṭh'ādīnāṃ* kāṣṭha-loṣṭa-vaṃś'ādīnāṃ. *gṛha-pāte* tatrâṃtaḥ-sthitānāṃ *prāṇināṃ vadhāt.* pāpa-prasaṃgaḥ. na hi buddhi-viśeṣaḥ pramāṇī-kriyate. *na vā dṛṣṭâṃta-mātrād* ahetukāt. *siddhir* asyârthasyêti.

(74[cd]) *anyatra*[1] *saṃjñā-vibhramād* iti. yadi Devadatta-dravyaṃ harāmîty abhiprāyamāṇo[2] Yajñadatta-dravyaṃ harati. nâdatt'ādānam ity abhiprāyaḥ.

parinirvāṇa-kāle parigṛhītam iti. dātṛ-jana-puṇyânugrahârthaṃ. aparigrahe hi[3] stūpe dānam aphalaṃ syāt. pratigrāhakâbhāvāt. *parivartakaṃ* mṛtasya bhikṣoś cīvar'ādi-*dravyaṃ. kṛte karmaṇi* jñapti-karmaṇi.

(75[ab]) *garbhiṇī-gamane* garbhôparodhaḥ. *pāyayaṃtī* stanyôpabhogâvasthā-putrikā strī. abrahma-carya-karaṇe hi tasyāḥ stanyaṃ kṣīyate. bālakasya vā puṣṭaye tat stanyaṃ na bhavatîti.

[Tib. 67[b]] *prāṇâtipātavad* iti. yathā Devadattaṃ mārayāmîty abhiprāyeṇa Yajñadattaṃ mārayato na prāṇâtipāto bhavati. tadvad. ihânyasmiṃ vastuni prayogo 'bhipreto 'nyac ca vastu paribhuktam iti. *na syāt* kāmamithy'ācāra *ity apare.*

aṃtato rājña iti. [4]yady anyaḥ[4] kaścid rakṣitā nâsti. *aṃtataḥ* sarva-paścād *rājño* 'ṃtikāt sa kāmamithy'ācāraḥ. tasya hi tan na marṣaṇīyam iti.

(75[cd]) *āho-svid abhijñātuṃ samartha* iti. yo 'pi hy artham abhijñātuṃ samarthaḥ. so 'py arthâbhijña iti śakyate vaktum. artham abhijānīta iti viprakṛtâvasthāyām abhipretatvāt. *mano-vijñāna-viṣayatvād vākyârthasyê*ti. nâsty atra Devadatto 'sti vêty[5] ucyamāne śabdaḥ śrotrā vijñāyate. tad-anaṃtaraṃ tu cakṣur-ādi-samūho Devadatto vākyârtho vikalpena mano-vijñānena vijñāyate. *tenâvijñaptir eva* maulaḥ *karma-pathaḥ syāt. vāg-vijñapteḥ śrotra-vijñānena saha nirodhāt.* iṣyate ca vijñapty-avijñapti-svabhāvo maulaḥ karma-patha iti.

(76) *mṛta-kalpāni. ata eteṣu mat'ākhyê*ti. nairuktaṃ vidhim ālaṃbya *Vaibhāṣikā vyācakṣate.* svêndriyaiḥ prāptā matā ity[6] ācārya-Saṃghabhadraḥ. *vistareṇa yāvan manasā dharmā* iti. ye tvayā ghrāṇena gandhā na ghrātāḥ. jihvayā rasā n' āsvāditāḥ. kāyena spraṣṭavyāni [Tib. 68[b]] na spṛṣṭāni. yāvad ye tvayā manasā dharmā *na vijñātā* iti. *triṣu viṣayeṣu* rūpa-śabda-dharmeṣu *dṛṣṭa-śruta-vijñātâpadeśād* yathākramaṃ. *gandh'ādiṣu* gaṃdha-rasa-spraṣṭavyeṣu *mat'ākhyā* gamyate. te mata-śabdenôcyaṃte. *evaṃ câniṣyamāṇe* gaṃdh'ādiṣu mat'ākhyêty *aniṣyamāṇe. dṛṣṭ'ādi*[7]*-bhāva-bāhyatvāt.* gandh'ādīnām arūpa-lakṣa-

[1] nâny° MSS.; gṣan-du....kyaṅ ma. [2] abhiprīy° MSS.; sñam-du bsams-pa. [3] °he ti C, anugraheti N; yoṅs-su ma-bzuṅ-na ni. [4]....[4] yasyā anyāḥ MSS.; gal-te....gṣan. [5] cêty MSS. [6] 順正理論第四十二 (冬五 6[a17]). [7] dṛṣṭv'ād° MSS.; mthoṅ-ba.

ṇatvena dṛṣṭa-bhāva-bāhyatvād a-śabda-dharm'āyatana-lakṣaṇatvena ca śruta-vijñāta-bhāva-bāhyatvāt. *gaṃdh'ādiṣu vyavahāro na syāt.* dṛṣṭa iti vā yāvad vijñāta iti vêty *eṣā yuktiḥ.* teṣu mat'ākhyêti. Ācārya āha. *sūtraṃ tāvad* iti vistaraḥ. *anyârthatvād* iti. yasmāt sūtrasyânya evârthaḥ. sūtrârthaṃ bravīti. *atra* ca *te* tava *ṣaḍvidhe viṣaye* rūp'ādau. *caturṣu dṛṣṭ'ādi-vyavahāreṣu. dṛṣṭa-śruta-mata-vijñāta-vyavahāreṣu. dṛṣṭ'ādi-vyavahāra-mātraṃ bhaviṣyatî*ti. rūpe dṛṣṭam iti vyavahāro bhaviṣyati. yāvad vijñātam iti. evaṃ śabd'ādiṣu. atra ca te Mālakīmātar[1] dṛṣṭe viṣaya-ṣaṭke dṛṣṭa-mātraṃ bhaviṣyati. śrute viṣaya-ṣaṭke. mate vijñāte viṣaya-ṣaṭke eva vijñāta-mātram ity evaṃ tat sūtra-padaṃ vyākhyāyata ity abhiprāyaḥ. *na hi priyâpriya-nimittâdhyāropas* tava *bhaviṣyatî*ti sūtrârthaḥ. [Tib. 68[b]] nanu ca yāni tvayā cakṣuṣā rūpāṇi na dṛṣṭānîty evôktāni. na tu na śrutāni yāvan na vijñātānîty evôktāni. evaṃ śabdā na śrutā ity evôktāḥ. na tu na dṛṣṭā yāvan na vijñātā ity uktāḥ. evaṃ yāvad dharmā na vijñātā ity evôktāḥ. na tu na dṛṣṭā yāvan na spṛṣṭā iti. nâiṣa doṣaḥ. udāharaṇa-rūpam etad uktaṃ Bhagavatā. yathā hi rūpāṇi na dṛṣṭānîty uktāni. tathā na śrutāni. yāvan na vijñātānîti vaktavyāni. evaṃ śabd'ādiṣu vaktavyaṃ. tenâiva lakṣaṇam ucyate. *yat paṃcabhir indriyair* iti vistaraḥ. *yat paṃcabhir indriyaiḥ pratyakṣaṃ* rūp'ādi *tad dṛṣṭaṃ. yat parata āgamitaṃ* viṣaya-ṣaṭkaṃ *tac chrutaṃ. yad yukty-anumānato rucitam* abhipretaṃ *tan mataṃ. yukty-anumānam* iti. avyabhicāry-anumānaṃ. tac ca ṣaḍ-viṣaya-gocaraṃ. *ṣaṣṭho 'nyatra dṛṣṭād* iti. *ṣaṣṭho viṣayo* dharmāḥ. sa dṛṣṭa-vyavahāraṃ varjayitvā tribhiḥ śrut'ādibhir vyavahārair vyavahriyate. *ato nâsti gandh'ādiṣu vyavahārâbhāva-prasaṃgaḥ. tasmād yuktir apy eṣā na yuktir bhavati.* yā Vaibhāṣikair [Tib. 69[a]] uktāḥ evaṃ cânīṣyamāṇa ity evam-ādikā.[2] yasmād anyathā 'pi gaṃdh'ādiṣu vyavahāro bhavatîti.

*yat pratyakṣī-kṛtaṃ cakṣuṣê*ti. na paṃcabhir indriyaiḥ. yac chrotreṇa śrutaṃ *parataś c' āgamitam* iti ubhayam apy abhīṣṭaṃ. *pratyātmaṃ pratisaṃveditaṃ* sukh'ādy asamāhitena cittena. *adhigataṃ* tu samāhitena. laukikenâiva. na lokôttareṇa. laukikaṃ vyavahārâdhikārāt. tad evaṃ Yog'ācāra-nayenâpi ṣaḍ apy ete viṣayāḥ pratyekaṃ yathāsaṃbhavaṃ dṛṣṭā iti vā vyavahriyaṃte. śrutāḥ. matāḥ. vijñātā ity evêty ato nâsti gaṃdh'ādiṣu vyavahārâbhāva-prasaṃga iti.

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[1] māhakīmāta MSS. cf. 眞諦 (俱舍釋論第十二——冬—70[a7]: 摩羅枳母 and 普光 (俱舍論記 (綴藏經第一輯第八十四套第三册 306[a1,14]); 婁母; but 玄奘 (論第十六 15[b5]), 順正理論第四十二 (冬五 6[b7]) & 顯宗論第二十二 (冬八 7[b17]): 大母. Tib. & 玄奘 agree with present text, but I preferred the older reading. cf. L. V. Poussin's L'abhidharmakośa IV, 160 note 2. [2] 論第十六 16[a3].

*yaḥ kāyenânyathê*ti. *kāya*-saṃjñayā *yo 'rthaṃ gamayati. tasyâpi mṛṣāvādaḥ. parākrameta* vyāyaccheta. *vācā parākrametê*ti. *vācā* paraṃ mārayed ity arthaḥ. iha tu prāṇātipātasya kāyikatvāt kāyiky evâvijñaptir maula-saṃgṛhītā. na vācikī. nâpy atra kāyikī vijñaptiḥ syāt. *kāyena parākrametê*ti. atra mṛṣāvādasya vācikatvād vāciky evâvijñaptir maula-saṃgṛhītêty avagaṃtavyaṃ. *ubhayâvadyena vê*ti. [Tib. 69^{b}] kāya-vāg-*avadyena. ṛṣīṇāṃ manaḥ-pradoṣeṇa* kāyâvadyena yogo bhavati. *poṣadha-nidarśanaṃ câtrê*ti. vāg-avadyena yogo bhavati. bhikṣu-poṣadhe hi kacci 'ttha[1] pariśuddhā iti vinaya-dhareṇânuśrāvite. yadi kaścit bhikṣuḥ satīm āpattiṃ n' āviṣkuryāt. tūṣṇīṃ-bhāvenâivâdhivāsayet sa mṛṣāvādī bhaved iti. *kathaṃ tayoḥ karma-pathaḥ sidhyatî*ti. *kathaṃ tayo* ṛṣi-bhikṣvoḥ kāya-vāgbhyām aparākramamāṇayoḥ prāṇātipāto mṛṣāvādaś ca yathākramaṃ *karma-pathaḥ sidhyatî*ti. *kartavyo 'tra yatnaḥ.* Vaibhāṣikaiḥ *kartavyaḥ* samādhir ity arthaḥ. atr' ācārya-Saṃghabhadraḥ[2] samādhim āha. ṛṣayo 'rthata ājñāpayitāro bhavaṃti. teṣāṃ hi sattva-parityāga-pravṛttaṃ pāp'āśayam avetyâmanuṣyās tad-abhiprasannāḥ kāyena parākramaṃte. yena teṣāṃ ṛṣīṇāṃ karma-patha utpadyate. kathaṃ. para-vijñaptyêti. avaśyaṃ tathāvidhasya kāya-vāg-vikārā bhavaṃti. api ca śapaṃti te tathā. tatra câvaśyaṃ kāya-vāk-ceṣṭayā bhavitavyaṃ. anye tv āhuḥ. na kāma-dhātāv avaśyam avijñaptiḥ sarvâîva vijñapty-adhīnā bhavati. phala-prāptyâîva saha paṃcak'ādīnāṃ prātimokṣa-saṃvarôtpatti-saṃbhāvāt. ity akuśalā 'py evaṃ-jātīyā kācid vijñaptim aṃtareṇâpi syāt. pūrva-vijñaptaṃ tair iti [Tib. 70^{a}] avaśyam[3] itaratrâpi bhaviṣyati. ṛṣīṇāṃ tāvad uktaṃ poṣadha-mṛṣāvāde 'pi. yad apariśuddhaḥ saṃgha-madhyaṃ praviśati. niṣīdati. svam īryāpathaṃ kalpayati. tat-saṃbaddhaṃ vā yatkiṃcid bhāṣate.[4] sā 'sya pūrva-vijñaptir iti.

(77, 78^{ab}) *sarvaṃ kliṣṭaṃ vacanaṃ saṃbhinnapralāpa* iti. mṛṣāvād'ādi-trayam api. na kevalam anyaṃ kliṣṭaṃ. *sâîva ca saṃbhinnapralāpitê*ti. yasya guṇasya hi bhāvād dravye śabda-niveśaḥ. tasya. tad-abhidhāne tva-talāv iti[5]. tat-pratyayena kliṣṭa-vacana-lakṣaṇaḥ saṃbhinnapralāpa ucyate. *tad-yogena hi.* saṃbhinnapralāpa-*yogena hi. sa pudgalaḥ saṃbhinnapralāpī bhavati.*

mṛṣāvād'ādi-trayād yad anya-kliṣṭaṃ vacanaṃ. sa saṃbhinnapralāpa ity uktvôdāharaṇaṃ darśayann āha.

*lapanā-gīta-nāṭyavat ku-śāstravac cê*ti.

*lapanāṃ karotî*ti. *lābha*-yaśas-*kāmatayā* sev'ābhidyotikāṃ vācaṃ niścārayatîty

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[1] =kaccit stha. [2] 順正理論第四十二 (冬五 7^{a6}). [3] urūvami (!) MSS.; gdon-mi-za-bar.
[4] abh° MSS. [5] cf. Pāṇini, 5, 1, 119.

arthaḥ. *parideva-saṃgaṇik'ādikam* iti. *ādi*-śabdena parideva-saṃgaṇikābhyāṃ yo 'nyaḥ kliṣṭa-cittānāṃ kaścid ālāpaḥ.

āvāha-vivāh'ādy-abhilāpa-sadbhāvād iti. *āvāho* dārikāyā dāraka-gṛh'āgamanaṃ. *vivāho* dārakasya dārikā-gṛh'āgamanaṃ. *āvāhaḥ* praveśanakaḥ. *vivāhaḥ* pariṇayanam ity apare. *ādi*-śabdena rakta-cittānām ālāpaḥ.

(78^{c1}, 79^{ab}) *viṣameṇânyāyenê*ti. [Tib. 70^{b}] uddeśa-nirdeśa-rūpau paryāyau.

*tathā hî*ti vistaraḥ. yasmāt paṃcānāṃ nivaraṇānām adhikāreṇa. *kāmacchandaṃ* kāma-tṛṣṇā[1]-svabhāvam *adhikṛtyôktaṃ. so 'bhidhyāṃ loke prahāya* vigatâbhidhyena cetasā bahulaṃ viharati. vyāpādaṃ styāna-middham auddhatya-kaukṛtyaṃ vicikitsāṃ loke prahāya tīrṇa-kāṃkṣo bhavati. tīrṇa-vicikitsaḥ. a-kathaṃkathī kuśaleṣu dharmeṣu. sa paṃca nivaraṇāni prahāyêty evam-ādi. ato jñāyate *sarvâiva kāmâvacarī tṛṣṇā'bhidhyê*ti.

audārika-duścarita-saṃgrahād iti. [2]daśasv akuśaleṣu[2] karma-patheṣu yad audārikaṃ duścaritaṃ. tat saṃgṛhītaṃ. na sarvam. evaṃ kuśaleṣu. ato *na sarvā* 'bhidhyā *karma-pathaḥ*. kiṃ tarhi. yā para-sve viṣama-spṛhā. sā karma-patha *ity apareṣām abhiprāyaḥ. mā bhūc cakravartināṃ Uttarakauravāṇāṃ cânbhidhyā karma-patha* iti. na hi tatra kāmâvacarī tṛṣṇā nâsti. na ca tatrâkuśalāḥ karma-pathā iṣyaṃte.

*sâṛṣā sākalyena karma-phal'āryâpavādikê*ti. tathā hy eṣā paṭhyate. nâsti dattam. nâstîṣṭaṃ. nâsti hutaṃ. nâsti sucaritaṃ. nâsti duścaritaṃ. nâsti sucarita-duścaritānāṃ karmaṇāṃ phala-vipākaḥ. nâsty ayaṃ lokaḥ. nâsti para-lokaḥ. nâsti mātā. [Tib. 71^{a}] nâsti pitā. nâsti sattva upapāḍukaḥ. na saṃti loke 'rhaṃta iti. tatra nâsti dattaṃ. yāvan nâsti duścaritam iti karmâpavādikā. tathā [3]nâsti mātā.[3] nâsti pitêti karmâpavādikâiva. nâsti sucarita-duścaritānāṃ karmaṇāṃ phala-vipākaḥ. nâsty ayaṃ lokaḥ. nâsti para-lokaḥ. tathā nâsti sattva upapāḍuka iti phalâpavādikā. na saṃti loke 'rhaṃta ity āryâpavādikā. *ādi-mātraṃ tu śloke darśitam* iti.

nâsti-dṛṣṭiḥ śubhâśubha

iti udāharaṇa-mātratvāt.

(79^{c1}) *karmaṇaḥ paṃthāna* iti. cetan'ākhyasya *karmaṇaḥ paṃthānaḥ*. katham ity āha. *tat-saṃprayogiṇī hi cetanā*. abhidhy'ādi-saṃprayogiṇī *teṣām* abhidhy'ādīnāṃ *vāhena* gatyā *vahati*. gacchatîty arthaḥ. *tad-vaśena tathā'bhisaṃskaraṇāt*. yasmād abhidhy'ādīnāṃ yathākramaṃ sakti-pratikūla-mithyā-nitīraṇ'ā-

[1] dṛṣṭā MSS.; sred (printed srid)-pa. [2]...[2] daśasu k° MSS.; mi-dge-bahi....bcu-dag.
[3]... [3] supplied from Tib. ma med-do.

kārāṇāṃ vaśena. tad-anurūpā cetanā 'bhisaṃskaroti. cetayata ity arthaḥ. atas teṣāṃ vāhena vahati. *karma ca. kāya-vāk-karma-svabhāvatvāt. karmaṇaś ca* cetan'ākhyasya *paṃthāna* iti karma-pathāḥ. *tat*-[Tib. 71^{b}]*samutthāna-cetanāyāḥ* kāya-vāk-karma-*samutthāna-cetanāyāḥ. tān adhiṣṭhāya tān* prāṇâtipāt'ādīn *adhiṣṭhāya pravṛtteḥ. asarūpāṇām apy eka-śeṣa-siddher* iti. śabda-sarūpāṇām artha-sarūpāṇāṃ vā eka-śeṣa iṣyate. yathā vṛkṣaś ca vṛkṣaś ca vṛkṣau. vakraś ca kuṭilaś ca vakrāv iti. iha tu karma ca karma-pathāś cêti na karma-śabdasya karma-patha-śabdasya ca sārūpyaṃ śabdataḥ nâpy arthataḥ. karmârthasya karma-pathârthasya ca bhinnatvād eka-śeṣo na prāpnoti. yasmāt tv asarūpāṇāṃ sākalyenâika-deśena tu sarūpāṇām eka-śeṣaḥ sidhyati. iṣyata ity arthaḥ. tad-yathā guṇo yaṅ-lukor iti.[1] yaṅ ca yaṅ-luk yaṅ-lukau. tayor iti. na śakyate vaktuṃ. yaṅ ca luk ca yaṅ-lukāv iti ayaṃ [2]luko 'niṣṭatvāt.[2] eka-deśa-sārūpyāt tu. yaṅo yaṅ-lug-eka-deśasya ca yaṅ iti sārūpyāt sidhyaty eka-śeṣo yaṅ-lukor iti. ato jñāpakād ayam api sidhyati. karma ca karma-pathāś ca karma-pathā iti. paścāt punaḥ sarūpâika-śeṣaḥ. karma-pathāś câbhidhyaḥ karma-pathāś ca prāṇâtipāt'ādaya iti karma-pathāḥ. atha vâivaṃ yojanā. karmaṇaḥ paṃthānaḥ karma-pathāḥ. karma ca[3] te karma-pathāś ca karma-karma-pathāḥ. karma-pathāś câbhidhy'ādayaḥ. karma-karma-pathāś ca prāṇâtipāt'ādayaḥ. [Tib. 72^{a}] karma-pathā iti. *evam anabhidhy'ādaya* iti vistaraḥ. kuśalā api karma-pathā evaṃ eva yojyāḥ. anabhidhy'ādayo hi karmaṇaḥ paṃthāna eva. *prāṇâtipāta-viraty-ādayaś ca* karma ca karmaṇaś ca paṃthāna iti.

yasmāt tad-artha iti vistaraḥ. *yasmān* maula-karma-pathâ*rthaṃ teṣāṃ* tat-prayogāṇāṃ *pravṛttiḥ. yasmāc ca* maula-karma-patha-*mūlikā* teṣāṃ tat-pṛṣṭhānāṃ *pravṛttiḥ*. ato na tāni karma-pathāḥ. yady api karma-patho 'pi karma-pathasya prayoga uktaḥ. sa tu maulatvāt karma-pathaḥ. na tu prayoga-pṛṣṭha-bhūtatvād iti. *yath' audārika-saṃgrahād ity uktaṃ prāg* iti.

tad-audārika-saṃgrahād daśa-karma-pathā uktā
iti[4] vacanāt. yāni prayoga-pṛṣṭhāni. tāni na saṃgṛhītāni. *yeṣāṃ cê*ti vistaraḥ. *yeṣāṃ* maulānām *utkarṣâpakarṣeṇ' ādhyātmika-bāhyānāṃ bhāvānām*[5] *utkarṣâpakarṣau loke bhavataḥ*. na tu prayoga-pṛṣṭhānāṃ. *atas ta eva karma-pathāḥ*. teṣāṃ côtkarṣâpakarṣeṇa tad-utkarṣâpakarṣaṃ vakṣyati.

sarve 'dhipati-niṣyanda-vipāka-phala-dāmatā
ity[6] atra. ato na tāni prayoga-pṛṣṭhāni karma-pathāḥ.

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[1] Pāṇini 7, 4, 82. [2]....[2] yaṅ luko 'nirdiṣṭatvāt MSS. [3] va C, pa N; kyaṅ. [4] Kārikā 67^{abc}
[5] bhāvānāṃ bh° N, nâbhāvānāṃ bh° C; dṅos-po-rnams. [6] Kārikā 86^{ab}.

teṣāṃ te katham karma-pathā iti. na hi teṣām abhidhy'ādibhyo 'nyan manas-karmâsti cetanā. yasya karmanas te 'bhidhy'ādayaḥ paṃthāna iti karma-pathāḥ syuḥ. [Tib. 72ᵇ] *ta eva praṣṭavyā*[1] iti. tair eva parihāro vaktavyaḥ. ya evaṃ manyaṃte. *api tu śakyam* iti vistaraḥ. sva-matena tat-pakṣaṃ samarthayati. *itarêtar'āvāhanād vê*ti. kiṃ. te 'bhidhy'ādayaḥ karma-pathā iti prakṛtaṃ.[2] abhidhyā vyāpāda-mithyādṛṣṭī āvāhayati. te ca tām iti. karma ca te. karmaṇaś câiṣām ekatarasya paṃthāna iti *karma-pathāḥ*.

(80, 81) mithyādṛṣṭyā kuśala-mūla-samucchedaṃ ity etam arthaṃ vaktu-kāma upodghātaṃ bravīti. *sarva ete 'kuśalānām* iti vistaraḥ. *adhimātra-paripūrṇayê*ti. adhimātrâdhimātrayêty arthaḥ. *kiṃ tarhi Śāstra uktam* iti. yadi mithyādṛṣṭyā kuśala-mūla-samucchedo nâkuśala-mūlaiḥ. yat tac Chāstra uktaṃ. *yair akuśala-mūlaiḥ kuśala-mūlāni samucchinattî*ty-ādi. tāni hi lobh'ādi-svabhāvāni.[3] na mithyādṛṣṭi-svabhāvānîty arthaḥ. *akuśala-mūlâdhyāhṛtatvād* iti vistaraḥ. *akuśala-mūlair* lobh'ādibhir adhimātrair *mithyādṛṣṭir adhyāhṛtā* 'panītā. tasmāt. akuśala-mūlâdhyāhṛtatvān mithyādṛṣṭeḥ. *teṣv eva tat-karmôpadeśaḥ. teṣv evâ*kuśala-mūleṣu. mithyādṛṣṭeḥ kuśala-mūla-samucchedakaṃ yat *karma*. tasyô[Tib. 73ᵃ]*padeśaḥ*.

Prajñapti-bhāṣyaṃ tarhi katham nīyate. yadi kāmâvacarāṇi kuśala-mūlāni samucchidyaṃte. rūp'ārūpyâvacarair asamanvāgatatvād iti varṇyaṃte. *tat-prāpti-dūrī-karaṇam* iti. rūp'ārūpyâvacarāṇāṃ prāpter dūrī-karaṇam abhipretya tasya pudgalasya. etad uktaṃ traidhātukāni kuśala-mūlāni samucchinnānîti. katham ca punas tat-prāpti-dūrīkaraṇaṃ. *saṃtates tad-abhājanatv'āpādanāt*. yasmād asau tat-saṃtatiḥ pūrvaṃ bhājana-bhūtā tat-prāptīnāṃ. kuśala-mūla-samucchedād idānīṃ tat-prāptīnām abhājanam āpāditêti. atas tat-prāptir dūrīkṛtā bhavati.

prāyogikebhyaḥ pūrvaṃ parihīṇatvād iti. śruta-ciṃtā-bhāvanāmayebhyaḥ prāyogikebhyaḥ pūrvam evâsau mṛdu-mṛdvy-avasthāyāṃ tebhyaḥ parihīṇaḥ. tadâiva tasya prāpti-ccheda ity arthaḥ.

ānaṃtarya-vimukti-mārga-sthānīye iti. hetv-apavādinī *ānaṃtarya-mārga-sthānīyā*. phalâpavādinī *vimukti-mārga-sthānīyā*. tad uktaṃ bhavati. ubhe apy ete hetu-phalâpavādinyau mithyādṛṣṭī kuśala-samucchede vyāpriyete. nâikâivêti.

*aparaḥ pakṣaḥ s'āsrav'ālaṃbanayâivê*ti. duḥkha-samuday'ālaṃbanayā. *nâ-nāsrav'ālaṃbanayā* 'nirodha-mārg'[Tib. 73ᵇ]ālaṃbanayêty arthaḥ. *sabhāga-*

[1] spr° MSS.; dris-śig. [2] prahṛtaṃ MSS.; skabs dań sbyar-te. [3] °bhāni MSS.; ño-bo ñid yin-gyi.

*dhātv-ālaṃbanayaîva cê*ti. kāma-dhātv-ālaṃbanayaîvêty arthaḥ. *na visabhāga-dhātv-ālaṃbanayā na* rūp'ārūpya-dhātv-*ālaṃbanayā*. kuśala-mūlāni samucchidyaṃta ity adhikṛtaṃ kasmād ity āha. *saṃprayoga-mātrânuśāyitvena durbalatvād* iti. anāsrav'ālaṃbanā visabhāga-dhātv-ālaṃbanā ca yā mithyādṛṣṭiḥ. sā saṃprayoga-mātreṇa saṃprayukteṣu dharmeṣv anuśete n' ālaṃbanataḥ. tasmād asau durbalā bhavati. ato na tayā samucchidyaṃte.

evaṃ tu varṇayaṃti Vaibhāṣikāḥ. *sarvayê*ti. yā ca hetum apavadate yā ca phalaṃ. yā ca sabhāgaṃ dhātum ālaṃbate yā ca visabhāgaṃ. yā ca s'āsravaṃ yā cânāsravam ālaṃbate. sarvayâiva tayā samucchidyaṃte.

*darśana-prahātavyā ivê*ti. yathā duḥkh'ādi-darśana-heyāḥ kleśā nava prakārā api duḥkh'ādi-satya-darśanāt sakṛt prahīyaṃte. tadvan, nava prakārāṇy api kuśala-mūlāni sakṛt samucchidyaṃta *ity eke.*

bhāvanā-heya-kleśavad iti. yathā nava-prakāreṇa mārgeṇa nava-prakāraḥ kleśaḥ prahīyate. mṛdu-mṛdunā mārgeṇa adhimātrâdhimātra-kleśa-prakāraḥ prahīyate. yāvad [Tib. 74ª] adhimātrâdhimātreṇa mṛdu-mṛduḥ. evaṃ nava-prakārayā 'pi mithyādṛṣṭyā nava-prakārāṇi kuśala-mūlāni samucchidyaṃte. mṛdu-mṛdvyā mithyādṛṣṭyā [1]adhimātrâdhimātraḥ[1] kuśala-mūla-prakāraḥ samucchidyate. *yāvad adhimātrâdhimātrayā mṛdu-mṛduḥ kuśala-mūla-prakāra* iti. *evaṃ ayaṃ graṃthaḥ paripālito bhavati.* yadi bhāvanā-heya-kleśavad yathôktaṃ tāni samucchidyaṃte. *aṇu-sahagatāni* mṛdu-mṛdūni. (yair akuśala-mūlaiḥ)[2] *kuśala-mūlāni samucchinattîti.* adhimātrâdhimātrair akuśala-mūlaiḥ *kuśala-mūla-samucchedaḥ uktaḥ.* na mṛdu-mṛdv-ādibhir ity abhiprāyaḥ. *yadi* kramaśaḥ samucchidyaṃte *'sya tarhî*ty-ādi. *kathaṃ. samāptim etat saṃdhāyôktam* iti. kuśala-mūla-samuccheda-*samāptiṃ saṃdhāya* katamāny adhimātrāṇîti vistareṇa *etad uktaṃ.* mṛdu-mṛdv-ādi-samucchedas tv anukto 'pi grahītavyaḥ. tasmāt *samāptim* eva *saṃdhāyâitad uktaṃ. tair niravaśeṣa-cchedāt.* yasmāt *tair* navabhir[3] mithyādṛṣṭi-prakāraiḥ kuśala-mūlānāṃ *niravaśeṣa-cchedo* bhavati. *eko 'pi hi prakāras teṣāṃ asamucchinna* iti. mṛdu-mṛdu-navamaḥ prakāraḥ sarveṣāṃ navānām api prakārāṇāṃ punar-*utpattau hetuḥ syād* iti. ataḥ *samāptim etat saṃdhāyôktaṃ.*

*ubhayenê*ti.[4] vyutthānena câvyutthānena ca.

tat-tyāgāt [Tib. 74ᵇ] *tasya tyāga* iti. yo mṛdu-mṛdunā cittena saṃvaraḥ samātta āsīt. tasya mṛdu-mṛdoś cittasya mṛdu-mṛdu-kuśala-mūla-saṃpra-

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[1]....[1] adhimātraḥ MSS.; chen-poḥi chen-po. [2] deest in Tib. [3] vacabhᵒ N, vavabhᵒ C; dgus. [4] or ubhayathêti? ubhayacêti MSS.; gñi-gar gcod-par byed-do ṣes bya-ba.

yuktasya tyāge samucchede *tasya* saṃvarasya *tyāgo* bhavati. evaṃ yāvad yo 'dhimātrâdhimātreṇa cittena samāttaḥ saṃvaraḥ. [1]*tat-tyāgāt*[1] *tasya tyāga* iti.

karma-phale pratyakṣatvād iti. a-cirôpapannasya devaputrasya trīṇi cittāni samudācaraṃti. kuto 'haṃ cyutaḥ. kutrôpapannaḥ. kena karmaṇêty evaṃ karma-phala-pratyakṣatvān na deveṣu kuśala-mūlāni samucchidyaṃte. *Jaṃbūdvīpa evê*ti. tatra viśeṣeṇa tārkikatvād ity abhiprāyaḥ. *sarvâlpair aṣṭābhir indriyaiḥ samanvāgataḥ* paṃcabhir vedanêndriyaiḥ kāya-jīvita-mana-indriyaiś ca. samucchinna-kuśala-mūla eva. tasya hi śraddh'ādīni samucchinnāni. pṛthagjanatvāc ca n' ājñāsyāmîndriy'ādīni saṃti. cakṣur-ādīny api na saṃti. vaikalya-yoge. krama-maraṇâvasthāyāṃ vā. *evaṃ Paurvavidehako Gaudānīyaka* iti. atideśād asty anayor api kuśala-mūla-samuccheda iti darśayati.

chinatti strī pumān

iti. *strī pumāṃś* cêti ca-śabdo lupta-nirdiṣṭaḥ. *yaḥ strī'ndriyeṇa samanvāgato niyatam asāv aṣṭābhir indriyaiḥ samanvāgataḥ.* caturbhir vedanêndriyais tribhiś ca kāya-jīvita-[Tib. 75[a]]mana-indriyaiḥ strī'ndriyeṇâṣṭamena. śraddh'ādīni samucchinna-kuśala-mūlâvasthāyāṃ vyabhicāryaṃta ity abhiprāyaḥ. *ayam eva* câtrârtho *virudhyate.* cakṣur-ādīny api vyabhicāryaṃte pūrvavat.

*teṣām apî*ti. *teṣām api* samucchettṝṇām uktānāṃ. *tṛṣṇā-carito na samucchinatti. dṛḍha-gūḍha-pāp'āśayatvād* iti. *dṛḍho gūḍhaḥ pāpaś* c' *āśayo* 'bhiprāyo 'syêti samāsaḥ. *dṛḍhaḥ* sthiraḥ. *gūḍhaḥ* pracchannaḥ. *pāpo* 'kalyāṇaḥ. *tṛṣṇā-carita-pakṣatvād* iti. tṛṣṇā-carita-jātīyatvād ity arthaḥ. yathā tṛṣṇā-caritaś cal'āśayaḥ. tadvat te *ṣaṇḍh'ādaya* iti. *āpāyikavac ca.* yath' *āpāyikāḥ* kliṣṭâkliṣṭayoḥ prajñayor adṛḍhatvān na kuśala-mūlāni samucchindaṃti. evaṃ *ṣaṇḍh'ādayaḥ.*

*pratisaṃdhitānî*ti. pratisaṃdhi-kṛtāni *pratisaṃdhitāni.* prātipadika-dhātuḥ. pratisaṃhitānîty apare paṭhaṃti. *ārogya-bala-lābhavad* iti. yath' *ārogyaṃ* pūrvaṃ bhavati. krameṇa tu *bala-lābho* bhavati. tadvat.

nêh' ānaṃtarya-kāriṇa

iti. *ānaṃtarya-kāriṇa* eva *nêha* pratisaṃdhir bhavatîti. arthata etad uktaṃ bhavaty anānaṃtarya-kāriṇa iha pratisaṃdhir bhavatîti. *aṃtarābhava-stha* iti. naraka-gamanāyâṃtarābhava-sthaḥ. *cyuty-abhimukha* iti. [Tib. 75[b]] narakāc *cyuty-abhimukhaḥ. hetu-balenê*ti. sabhāga-*hetu-balena.* yasmād yeṣāṃ mithyādṛṣṭiḥ svayaṃ rocate. *pratyaya-balenê*ti. parato ghoṣa-balena. yasmād yeṣāṃ mithyādṛṣṭī rocate. hetu-balasya sāratvāt. *evaṃ yaḥ sva-balenê*ti. *yaḥ* svatarka-*balena.* sa cyavamānaḥ. *yaḥ para-balena.* parataḥ śruta-*balena.* sa upa-

[1]....[1] tad-yāgāt N, tad-yogāt C; de btaṅ-bas.

padyamānaḥ. *ya āśaya-vipanna* iti. mithyādṛṣṭi-saṃmukhī-bhāvena *vipanno* vinaṣṭaḥ. *sa dṛṣṭe dharme* janmani *pratisaṃdadhāti*. *ya āśaya-prayoga-vipannaḥ*. *yo* mithyādṛṣṭi-saṃmukhī-bhāven' ānaṃtarya-kṛiyayā ca *vipannaḥ*. *sa bhedāt kāyasya pratisaṃdadhāti*. atra ca yaḥ sva-balena para-balenêti pūrvôktasyâivâyaṃ paryāyaḥ. *evaṃ yo dṛṣṭi-vipanno yo dṛṣṭi-śīla-vipanna* iti. anaṃtara-pūrvôktasyâivâyaṃ paryāya ity avagaṃtavyaṃ.

Pūraṇ'ādaya iti. *ādi*-śabdena ṣaṭ śāstāro gṛhyaṃte. tad-yathā Pūraṇakāśyapaḥ. Maskarī gośālīputraḥ. Saṃjayī vairaṭīputraḥ. Ajitaḥ Keśakaṃbalaḥ. Kakudaḥ kātyāyanaḥ. Nirgrantho jñātiputra iti. te samucchinna-kuśala-mūlāḥ. nâstikatvāt. na mithyātva-niyatāḥ. anānaṃtaryakāritvāt. [Tib. 76ᵃ] ānaṃtarya-kāriṇo hi mithyātva-niyatāḥ. *Ajātaśatrur* mithyātva-niyataḥ. ānaṃtaryakāritvāt. na samucchinna-kuśala-mūlaḥ. samyagdṛṣṭikatvāt. *Devadattaḥ* samucchinna-kuśala-mūlaś ca mithyātva-niyataś ca. saṃgha-bhedakatvāt Tathāgata-duṣṭa-citta-rudhirôtpādakatvāc ca. *caturthy etān ākārān sthāpayitvê*ty asmad-ādayaḥ.

(82) *vinā 'nyenâbhidhy'ādī-saṃmukhī-bhāva* iti. *vinā 'nyena* karma-pathena prāṇâtipāt'ādinā *'bhidhy'ādīnām* anyatama-*saṃmukhī-bhāve*. *sā cetanā ekena karma-pathena saha vartate*. abhidhyayā vā vyāpādena vā mithyādṛṣṭyā vā. *aklişṭa-cetaso vê*ti. kuśalâvyākṛta-cittasya. *tasya* prayoktuḥ *prayogeṇa*. *rūpiṇāṃ* prāṇâtipāt'ādīnāṃ kāmamithy'ācāra-varjyānām *anyatamasya niṣṭhāpane*. tenâikena saha cetanā vartate. abhidhy'ādi-vyatirikta-kliṣṭa-cittasya vêti vaktavyaṃ. tasyâpi hy ayaṃ vidhiḥ saṃbhavati. *vyāpanna-cittasya prāṇi-vadha* iti vistaraḥ. vyāpādena prāṇâtipātena cêti *dvābhyāṃ saha vartate*. *kāmamithy'ācāre*. *saṃbhinnapralāpe ca*. dvābhyāṃ saha vartate. abhidhyayā kāmamithy'ācāreṇa cêti dvābhyāṃ. saṃbhinnapralāpenâbhidhy'ādīnāṃ cânyatamena cêti. [Tib. 76ᵇ] dvābhyām eva. idaṃ codyate. vyāpanna-cittasya prāṇi-vadha ity abhidhyā'viṣṭasya câdatt'ādāna iti. kim idaṃ svayaṃ kurvata ucyate. ut' āho pareṇa kārayataḥ. yadi svayaṃ kurvataḥ. vyāpanna-cittasyâbhidhyā'viṣṭasya cêti viśeṣaṇaṃ na yujyate. prāṇi-vadhe vyāpādasy' āvaśyakatvāt. adatt'ādāne câbhidhyāyāḥ. vyabhicāre hi viśeṣaṇam iṣyate. atha pareṇa kārayataḥ. abhidhyā-vyāpāda-mithyādṛṣṭy-anyatama-cittasya. prāṇi-vadhe. adatt'ādāna-kāmamithy'ācāra-saṃbhinnapralāpeṣu vêti vaktavyaṃ. ucyate svayaṃ kurvata iti. nanu côktaṃ viśeṣaṇaṃ na yujyata iti. nâiṣa doṣaḥ. na hîdaṃ viśeṣaṇam ucyate. kiṃ tarhi. sva-rūp'ākhyānam etat. vyāpādâbhidhyayor [1]dvitīya-bhūtayos[1] tatrâstitvaṃ kathyata iti. evam apy abhidhy'ādy-anyatara-cittasya tān prāṇâtipāt'ādīn kārayato

[1]....[1] tabhuyos MSS.; gñis-par gyur-pa.

dvābhyāṃ saha cetanā vartata iti saṃbhavet. tasmāt tad api vaktavyaṃ. satyaṃ vaktavyam etat. udāharaṇa-mātraṃ tv etad uktam ity adoṣaḥ. *vyāpanna-cittasya prāṇi-māraṇâpaharaṇe yugapad* iti. yatra māraṇenâivâpaharaṇaṃ sidhyati. tatra hi vyāpāda-prāṇi-vadhâdatt'ādāna-karma-pathā yugapat bhavaṃtîti. *na tarhi* ti vistaraḥ. yadi [Tib. 77ª] parakīya-dravyâpaharaṇa-kāle vyāpādo bhavati. na tarhîdānīm *adatt'ādānasya lobhenâiva niṣṭhā sidhyatî* ti. lobha-dveṣayor yugapad-abhāvāt. *ananya-cittasyê* ti vistaraḥ. apaharaṇa-cittasyâiva *tat-parisamāptāv* adatt'ādāna-parisamāptau *sa niyamo jñeyaḥ*.

lobhataḥ

para-strī-gamanâbhidhyā'datt'ādāna-samāpanam

iti[1]. anya-cittasya tu māraṇa-cittasya nâyaṃ niyamaḥ. *bhedâbhiprāyasyânṛta-vacana* iti. bhedâbhiprāyatvāt tad evânṛtaṃ[2] paiśunyaṃ bhavati. tad eva saṃbhinnapralāpaḥ.

sarvaṃ kliṣṭaṃ bhinnapralāpitê ti[3]

siddhâṃtāt. evaṃ bhedâbhiprāyatvāt tad eva paruṣa-vacanaṃ paiśunyaṃ. tathâiva ca saṃbhinnapralāpa iti. caturbhiḥ saha vartate. katham ity āha. *tatra hi mānasa eko bhavati. vācikās traya* iti. anṛta-vacane 'bhidhyā vyāpādo vā bhavet. vācikās trayaḥ. mṛṣāvāda-paiśunya-saṃbhinnapralāpāḥ. paruṣa-vacane 'pi mānasa eko vyāpādaḥ. vācikās trayaḥ. pāruṣya-paiśunya-saṃbhinnapralāpāḥ. nāmata evaṃ trayo bhavati. na tu svabhāvataḥ. tad eva hy anṛta-vacanaṃ paiśunyaṃ saṃbhinnapralāpa iti côcyate. na tu trayaḥ svabhāvā bhavaṃti. evaṃ paruṣa-vacanam api tri-nāmakaṃ bhavatîti yojyaṃ. apare punar vyācakṣate. svabhāva-bhedo 'py astîti. mṛṣāvāda-paiśunya-saṃbhinnapralāpâvijñaptayo hi bhidyaṃte. tathā pāruṣya-paiśunya-saṃbhinnapralāpâvijñaptayo bhidyaṃta iti. [Tib. 77ᵇ] *abhidhy'ādi-gatasyê* ti vistaraḥ. *abhidhy'ādi-gatasya* vā caturbhiḥ saha vartate. tatra mānasa eko 'bhidhy'ādīnām anyatamaḥ. *tat-prayogeṇâ*bhidhy'ādi-gata-*prayogeṇâ*nya[4]-karma-patha-*trayasya* prāṇi-vadh'ādikasya *niṣṭhā-gamane* samāpti-kāle. *evaṃ paṃca-ṣaṭ-saptabhir yojayitavyā*. kā. cetanā. katham. *paṃcabhis* tāvat saha vartate. abhidhy'ādi-gatasya tat-prayogeṇânya-catuṣṭaya-niṣṭhā-gamane. evam abhidhy'ādi-gatasyânya-paṃca-ṣaṭ-niṣṭhā-gamane *ṣaḍbhiḥ saptabhiś* ca saha vartate. *aṣṭābhiḥ saha vartate. ṣaṭsu* prāṇâtipāt'ādiṣu *prayogaṃ kṛtvā* 'bhidhyā-gatasya *svayaṃ kāmamithy'ācāraṃ kurvataḥ samaṃ niṣṭhā-gamane*. navabhiḥ saha vartata iti nâsty etat. mānasānāṃ karma-pathā-

[1] Kārikā 71ᶜᵈ. [2] °ta-MSS.; brdsun....phra-ma yaṅ. [3] Kārikā 77ᵈ. saṃbh° MSS.
[4] °ṇâyaṃ N, °ṇāyac; gaṅ yaṅ ruṅ.

nāṃ yugapad-asaṃbhavāt.

nâikâṣṭa-paṃcabhir

iti. *nâikena*îva mānasena. kuśale cetasy anabhidhyā-vyāpādayor avaśyaṃ bhāvāt. nâpi rūpiṇâikena saṃvara-saṃgṛhītena karma-pathena saha cetanā vartate. kliṣṭâvyākṛta-cittâvasthāyām api upāsaka-saṃvar'ādiṣu prāṇâtipātâdatt'ādāna-kāmamithy'ācāra-mṛṣāvādānām avaśyaṃ saha-bhāvāt. *na paṃcabhir* eva. kuśale cetasy anabhidhyā-vyāpādayor dvayor avaśyaṃ saha-bhāvāt. saṃvara-saṃgṛhītānāṃ ca prāṇâtipāt'[Tib. 78ª]ādīnām eṣāṃ caturṇām avaśyaṃ saha-bhāvāt. *nâṣṭābhir* eva. bhikṣu-saṃvara-saṃgṛhītānāṃ kāyika-vācikānāṃ kliṣṭâvyākṛtâvasthāyāṃ saptānām eva saṃbhavāt. kuśala-cittâvasthāyāṃ ca navānāṃ daśānāṃ vā saṃbhavāt. pāriśeṣyāt dvy-ādibhiḥ saha vartata ity uktaṃ bhavati. *tatra dvābhyām* iti vistaraḥ. *tatra dvābhyāṃ saha* vartate. *kuśaleṣu paṃcasu vijñāneṣv* anabhidhyā câvyāpādaś ca staḥ na samyag-dṛṣṭiḥ.

paṃca-vijñāna-saha-jā dhīr na dṛṣṭir atīraṇād

iti[1] siddhâṃtāt. ato 'nabhidhyā'vyāpādābhyāṃ dvābhyām evâtra saha vartate. *ārūpya-samāpattau ca kṣayânutpāda-jñānayor* iti. *ārūpya-samāpatti*-saṃgṛhītayoś ca *kṣayânutpāda-jñānayor* ābhyām eva dvābhyāṃ saha vartate.

kṣayânutpāda-dhīr na dṛg

iti[2] tatra samyag-dṛṣṭy-abhāvāt. *ārūpya-samāpatti*-grahaṇaṃ dhyāna-samāpatti-saṃgṛhītayoḥ kṣayânutpāda-jñānayoḥ saptavidha-kāyika-vācikânāsrava-saṃvara-svabhāva-karma-patha-nivṛtty-artham. *kṣayânutpāda-jñāna*-grahaṇaṃ samyag-dṛṣṭi-nirāsârtham. kṣayânutpāda-jñānayor a-samyag-dṛṣṭi-svabhāvatvāt. *tribhiḥ saha* vartate. *samyag-dṛṣṭi-saṃprayukte* [Tib. 78ᵇ] *mano-vijñāne*. rūpi-karma-pathâbhāva iti vākya-śeṣaḥ. tatra hy anabhidhyā'vyāpāda-samyag-dṛṣṭaya eva trayaḥ karma-pathā bhavaṃtîti. *caturbhir* iti vistaraḥ. *akuśalâvyākṛta-cittasyê*ti viśeṣaṇān mānasā na saṃtîti darśitaṃ bhavati. *upāsaka-śrāmaṇera-saṃvara-samādāne ca*. prāṇâtipātâdatt'ādāna-kāmamithy'ācāra-mṛṣāvāda-virati-lakṣaṇāś catvāra eva karma-pathāḥ saṃti. madya-pān'ādi-viratīnāṃ daśa-karma-pathânaṃtarbhāvāt. paiśunya-viraty-ādīnāṃ côpāsaka-śrāmaṇera-saṃvarâsaṃgrahāt. śrāmaṇera-saṃvara-samādāna-vacanāc[3] côpavāsa-saṃvara-samādānam ukta-rūpam avagaṃtavyaṃ. śrāmaṇera-saṃvara-samādāne tv abrahmacaryād viratis tṛtīyaḥ karma-pathaḥ. tatra ca kāmamithy'ācāro 'ṃtarbhūta eva. *ṣaḍbhiḥ kuśaleṣu paṃcasu vijñāneṣu tat-samādāne*. upāsaka-śrāmaṇera-saṃvara-samādāne taiś caturbhir yathôktair

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[1] Kārikā I, 40^{cd}. [2] Kārikā VII, 1ᵇ. [3] °dānānnava MSS.; yañ-dag-par len-pa smos-pa ni.

anabhidhyā'vyāpādābhyāṃ cêti ṣaḍbhiḥ. paṃcasu vijñāneṣu samyag-dṛṣṭy-abhāvāt. *saptabhiḥ kuśale mano-vijñāne tat-samādāna eva.* upāsaka-śrāmaṇera-saṃvara-samādāna eva tair eva yathôktaiḥ samyag-dṛṣṭyā ca saptamena karma-pathena. mano-vijñāne hi kuśale saṃyag-[Tib. 79ª]dṛṣṭir astîti. *akuśalâvyākṛta-cittasya ca bhikṣu-saṃvara-samādāne* saptabhir eva rūpibhiḥ. na mānasaiḥ. akuśalâvyākṛta-cittatvāt. *navabhiḥ kuśaleṣu paṃcasuvijñāneṣu tat-samādāne.* bhikṣu-saṃvara-*samādāne.* samyag-dṛṣṭer evâbhāvāt. *kṣayânutpāda-jñāna-saṃprayukte ca mano-vijñāne* tair eva navabhiḥ saha vartate. tatrâpi samyag-dṛṣṭy-abhāvāt. *tasminn eva cê*ti. kṣayânutpāda-jñāna-saṃprayukta eva *dhyāna*-saṃgṛhīte mano-vijñāne. navabhir eva. dhyāna-saṃvara-saṃgṛhītai rūpibhiḥ saptabhir anabhidhyā'vyāpādābhyāṃ ca. *daśabhis tato 'nyatrê*ti. kṣayânutpāda-jñāna-varjite *kuśale mano-vijñāne bhikṣu-saṃvara-samādāna eva. sarvā cê*ti[1] vistaraḥ. *sarvā ca dhyānânāsrava-saṃvara-saha-vartinī kṣayânutpāda-jñānâsaṃprayuktā cetanā* saptabhiḥ kāyika-vācikair dhyānânāsrava-saṃvara-saṃgṛhītaiḥ. tribhiś ca mānasair iti. daśabhiḥ saha vartate. saṃvara-saṃgṛhītaiḥ karma-pathaiḥ sahâiva cetanā [Tib. 79ᵇ] vartata iti darśitaṃ.

saṃvara-nirmuktena tv aṣṭavidha-saṃvara-nirmuktena tv *ekenâpi saha syāt.* katham ity āha. *anya-cittasyê*ti. tat-saṃvara-nirmukta-kuśala-karma-patha-samutthāpakāc cittād anya-cittasya. kliṣṭâvyākṛta-cittasyêty arthaḥ. *ekâṃga-virati-samādāne.* prāṇâtipātâṃga-virateḥ. adatt'ādāna-virater vā samādāne. tenâikena karma-pathena saha vartate. *paṃcâṣṭabhir apî*ti. *kuśala-mano-vijñānasya pudgalasya dvy-aṃga-samādāne* yugapan mānasais tribhiḥ. rūpibhyāṃ *dvābhyām* iti paṃcabhiḥ. *paṃcâṃga-samādāne* yugapat taiś ca rūpibhiḥ paṃcabhiḥ. mānasaiś ca tribhir ity aṣṭābhiḥ. udāharaṇa-rūpaṃ câtad uktam. ato 'nyathā 'pi śakyate vaktum. kliṣṭâvyākṛta-cittasya saṃvarâsaṃgṛhīta-paṃcâṃga-samādāne paṃcabhiḥ saha vartata iti.

(83, 85) *raṃjanīya-vastv-abhāvād* iti. naraka *raṃjanīya-vastv-abhāvāt na saṃmukhī-bhāvato* 'bhidhyā *'sti. karma-phala-pratyakṣatvāc ca* na mithyādṛṣṭiḥ. *ata evê*ti. prayojanâbhāvān *na paiśunyaṃ. nitya-bhinnatvāc* cânyonya-sauhārdy'ādy[2]-abhāvataḥ. [3]*a-mama-parigrahatvān*[3] *na* Kurau [Tib. 80ª] *saṃmukhī-bhāvato 'sty abhidhyā*-karma-pathaḥ. *snigdha-saṃtānatvād āghāta-vastv-abhāvāc ca* na *vyāpādaḥ. a-pāp'āśayatvāc ca* na *mithyādṛṣṭiḥ.* trayo 'py ete 'bhidhy'ādayo na saṃti.

*svayam apî*ti.

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[1] vêti C, vati N; yin ṣes bya-ba. [2] sauhārgh'ādy C, sauṃhādy'ādy N; sñiṅ-du sdug-pa la-sogs-pa. [3]...[3] amamâp° MSS.; ṅa-yir ḥdsin-pa med-paḥi phyir.

asya saṃmukhī-bhāvata iti vyākhyānaṃ. *apāp'āśayatvān na prāṇâtipāt'ādayaḥ* ṣaḍ api saṃmukhī-bhāvataḥ saṃti. *niyat'āyuṣkatvān* na prāṇâtipātaḥ *dravya-strī-parigrahâbhāvād* yathākramaṃ nâdatt'ādānaṃ kāmamithy'ācāraś ca. *prayojanâbhāvāc ca* na mṛṣāvāda-paiśunya-pāruṣyāṇi.

yadi parigraho nâsti *katham eṣām abrahmacaryam* iti pṛcchati.

saṃvara-nirmuktā iti. nâivasaṃvaranâsaṃvara-saṃgṛhītā ity arthaḥ. *anya-gati-sthaṃ tu mārayatî*ti. pret'ādi-gati-stham.

devā api śiro-madhya-cchedān mriyaṃte iti. *śiraś-chedān madhya-cchedāc* ca devā api *mriyaṃte*. devo devaṃ na mārayatîty ukte avadhyā devā ity abhipretaṃ. devānāṃ hy aṃga-pratyaṃgāni chinnāni chinnāni punar jāyaṃte. yady apy evaṃ tathā 'pi śiro-madhya-cchedāc chiraś-chedān madhya-chedāc ca na punaḥ pratisaṃdhānam ity asti devānām vadha ity abhiprāyaḥ.

yad-bhūmy-āśrayam iti vistaraḥ. paṃca bhūmayaḥ. yāvāc caturtha-dhyāna-bhūmiṃ. yad-bhūmir āśrayo 'syêti yad-bhūmy-āśrayam. *anāsravaṃ śīlam āryeṇôtpāditaṃ* [Tib. 80ᵇ] *nirodhitam*. *utpāditaṃ* vartamānam adhvānaṃ gamitaṃ. *nirodhitam* atītam adhvānaṃ gamitam. eka-bhūmy-āśrayaṃ yāvac catur-bhūmy-āśrayaṃ vā. *ten' ārūpyeṣv atītena samanvāgato bhavati. paṃca-bhūmy-āśrayeṇa tv anāgatena.* kāmâvacar'āśrayeṇa yāvac caturtha-dhyān'āśrayeṇa ca. yatrôpapanno yatra vā nôpapannaḥ. tad-āśrayeṇa. *anyatra narakÔttarakurubhya* iti. tatra samādāna-śīlâbhāvāt. *anyatrôbhayathê*ti. *anyatra* kāma-dhātau deveṣvÔttarakuru-varjyeṣu ca manuṣyeṣûbhayathā. saṃvara-nirmuktāḥ saṃvara-saṃgṛhītāś ca. trividhaḥ saṃvaraḥ[1] prātimokṣa-saṃvaro dhyāna-saṃvaro 'nāsrava-saṃvaraś ca yathāsaṃbhavaṃ grahītavyaḥ.

(86) *āsevita-bhāvita-bahulīkṛtair* iti. prayoga-maula-pṛṣṭhâvasthāsu. *kiṃ tarhi. tenâlp'āyur bhavatî*ti. āyuṣo 'lpatvān niṣyanda-phalam iti darśayati. *bāhyā bhāvāḥ*. oṣadhi-bhūmy-ādayaḥ. *alpâujaso* 'lpa-vīryaḥ. *aśani-rajo-bahulā* iti. *aśaniḥ* śilā-varṣaṃ. *rajo* dhūli-vṛṣṭiḥ kṣāra-vṛṣṭir vā. yataḥ sasy'ādi-vināśaḥ. *rajo-'vakīrṇā* iti dhūlir utthitā. *utkūla-nikūlāḥ* unnata-nimnāḥ. *ūṣara-jaṃgalāḥ. ūṣarāś* ca *jaṃgalāś* ca te. bāhyā bhāvā ity adhikṛtāḥ. tā bhūmaya ihâbhipretāḥ. *pratikruṣṭā* vigarhitāḥ. *viṣama-rtu-pariṇāmā* iti viṣama ṛtu-pariṇāma eṣām iti *viṣama-rtu-pariṇāmāḥ* [Tib. 81ᵃ] *sasy'ādaya* oṣadhayaḥ. yasmin ṛtau varṣitavyaṃ. tatra na varṣati. yasmiṃ śītena bhavitavyaṃ. tasmin na śītaṃ. yasminn uṣṇena bhavitavyaṃ. tatra tan na bhavatîti yojyaṃ.

tad vipāka-phalam iti sattva-saṃtāne. *idaṃ niṣyanda-phalam* iti bāhyaṃ

[1] om. MSS.; supplied from Tib.

tad vastv iti. na tad vipāka-phalaṃ.

*tatra prayogeṇê*ti vistaraḥ. narake prāṇâtipāta-*prayogeṇa* tīvraṃ duḥkham anubhavati. prāṇâtipāta-prayogeṇa hi vadhyasya prāṇino 'tīva-tīvraṃ duḥkhaṃ bhavati. *iha maulenâ*lp'āyur bhavati. yathā tasya vadhyasya prāṇina āyur upadrūyata iti. tādṛśam evâitat. kṣaṇiko hi maulaḥ karma-pathaḥ. tatra ca na duḥkhā vedanā 'stîti yuktam iha maulenêti vaktuṃ. āha. yadi tatra prayogeṇêha maulena. kasmād evam uktaṃ. prāṇâtipāten' āsevitena bhāvitena bahulīkṛtena narakeṣûpapadyate. prāṇâtipātena maulenêti sūtrârthaṃ paśyann evaṃ pṛcchati. *sa-parivāra-grahaṇād* iti. maula eva prāṇâtipātaḥ. tasya prayogaḥ parivāraḥ. tasmiṃ prayoge prāṇâtipātôpacāraṃ kṛtvâ'ivam uktaṃ prāṇâtipātenêti vistaraḥ.

nâtad dvayam ativartate. vipāka-phalam adhipati-phalaṃ cêti. sva-saṃtāne vipāka-phalam anyatrâdhipati[1]-phalam iti kṛtvā. *sādṛśya-viśeṣāt tu tathôktam* iti. iṣṭa-jīvitô[Tib. 81ᵇ]paccheda-bhoga-vyasan'ādi-lakṣaṇāt sādṛśya-viśeṣāt tu tathôktaṃ. saced itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāṃ prāṇâtipātenâlp'āyur bhavaty adatt'ādānena bhoga-vyasanī bhavatîti[2] vistareṇa. bhavati hy atra hetu-vipāka-phalayoḥ sādṛśam iti. evaṃ kuśaleṣv api vaktavyaṃ. niṣyanda-phalaṃ phala-dvayaṃ nâtivartate. sādṛśya-viśeṣāt tu tathôktaṃ. saced itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāṃ prāṇâtipāta-viratyā dīrgh'āyur bhavatîti vistareṇa.

ojo nāśitam

iti. *ojo* hṛdaya-pradeśe[3] bhavati. *evam anyeṣām api yojyam* iti. adatt'ādānaṃ hi kurvatā dravya-svāmino duḥkham utpāditaṃ. bhoga-vyasanaṃ kṛtaṃ. ojo nāśitam. ato 'sya duḥkhanād bhoga-tyājanād ojo-nāśanāc[4] ca trividhaṃ phalaṃ. katham ojo nāśitaṃ. tad-dhetu-nāśanāt. bhoga-vyasanena ca tasyôpaghātāt. ata evôktaṃ. adatt'ādānenâśani-rajo-bahulā iti. tena tad-ojasaḥ sôpaghātatā bhavatîti. evaṃ para-dāram abhigacchatā parasya duḥkham utpāditaṃ. sa sapatna-dāratā kṛtā. ojo nāśitaṃ. yenâujasā tejasvī 'ti loke nirucyate. ata evôktaṃ. kāmamithy'ācāreṇa rajo-'vakīrṇā iti.[5] evam anyeṣām api yojyam. eṣā dik.

akuśala-viparyayeṇa[6] *sarvaṃ yojayitavyam* iti. katham. adatt'ādāna-viraty' āsevitayā [Tib. 82ᵃ] bhāvitayā bahulīkṛtayā deveṣûpapadyate. saced itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāṃ sa na bhoga-vyasanī bhavatîti. evaṃ kāmamithy'ācāra-vivaty' āsevitayā bhāvitayêti vistareṇôktvā.[7] yāvan manuṣyāṇāṃ

[1] °pataṃ MSS.; bdag-poḥi. [2] 論十七 8ᵃ⁸,⁹. [3] pad° MSS.; om. Tib. [4] dāś° MSS.; med-par byas-paḥi phyir. [5] 論第十七 8ᵇ⁷. [6] viparyeṇa MSS.; bzlog-ste. [7] °ktā MSS., brjod-nas.

sabhāgatāṃ nâbhyākhyāna-bahulo bhavatîti. anayā diśā sarvaṃ yojayitavyaṃ. [1]prāṇâtipātād viramatā parasya duḥkhaṃ nôtpāditaṃ. na māritaḥ. nâûjo nāśitam. ity atas trividhaṃ phalaṃ. evam adatt'ādānāt prativiramatā nârtha-svāmino duḥkham utpāditaṃ. na bhoga-vyasanaṃ kṛtaṃ. nâûjo nāśitam. ato 'sya tri=
5 vidhaṃ phalaṃ. kāmamithy'ācārād viramatā parasya duḥkhaṃ nôtpāditaṃ. na sa sa-patna-dāraḥ kṛtaḥ. nâpy ojo nāśitam. ato 'sya trividhaṃ phalaṃ. evam anyatrâpi yojayitavyaṃ.[1]

(87) *vividha-dṛṣṭinê*ti.

kautuka-maṃgala-tithi-muhūrta-nakṣatr'ādi-*dṛṣṭinā*.

10 *pareṣv āyatta-vṛttinê*ti.

kāya-sthiti-hetavaś cīvara-piṇḍapātā-śayan'āsan'ādayo bhikṣoḥ *para*-pratibaddhāḥ. piṇḍapātaṃ niśrityêti vacanāt. tasya parâdhīna-vṛtter

bhikṣor

mithy'ājīvā bhaveyuḥ kuhanā. lapanā. naimittikatā. naiṣpeṣitā. lābhena
15 lābha-niścikīrṣā ca. te

duḥśodhā

bhavaṃti ājīva-yogā iti.

Śīlaskaṃdhikāyām iti[2]. *Śīlaskaṃdhikā* nāma nipātaḥ. tatrôktaṃ. yathā Tridaṇḍinn eke śramaṇa-brāhmaṇāḥ śraddhā-deyaṃ paribhujya[3] vividha-darśana-
20 samāraṃbhânuyogam anuyuktā viharaṃti. tad-yathā. hasti-yuddhe. 'śva-yud=dhe. ratha-yuddhe. patti-yuddhe. yaṣṭi-yuddhe. muṣṭi-yuddhe. sārasa-yuddhe. vṛṣabha-yuddhe. mahiṣa-yuddhe. aja-yuddhe. meṣa-yuddhe. kukkuṭa-yuddhe. vartaka-yuddhe. lābaka-yuddhe. strī-yuddhe. puruṣa-yuddhe. kumāra-yuddhe. kumārikā-yuddhe. [4]iṭgālavaśe. utsatikāyāṃ.[4] dhvajâgre. balâgre. [Tib. 82[b]]
25 senā-vyūhe. anīka-saṃkarśane. mahāsamājaṃ vā pratyanubhavanty eke. ity apy evaṃrūpāc chramaṇo vividha-darśana-samāraṃbhânuyogāt prativirato bha=vati. yathā 'pi [5]tatra Tridaṇḍinn[5] eke śramaṇa-brāhmaṇāḥ śraddhā-deyaṃ pari=bhujya vividha-śabda-śravaṇa-samāraṃbhânuyoga-yuktā viharaṃti. [6]tad-yathā. hasti-śabde. aśva-śabde.[6] ratha-śabde. patti-śabde. śaṃkha-śabde. bherī-śabde.
30 āḍaṃbara-śabde. nṛtta-śabde. gīta-śabde. [śayyā-śabde.][7] acchaṭā[8]-śabde. pāṇi-

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[1]....[1] om. N & Tib. [2] cf. Brahmajāla-sutta in Dīgha-nikaya & 長阿含第十四梵動經. [3] °jyaṃ MSS. yoṅs-su spyad-nas. [4]....[4] sic N, iṃg° C. dgra-gaṅ-nas ḥthab-pa daṅ. spaṅ (? spar) sthobs-ḥthab-pa daṅ = aṭṭāla (!)-yuddhe. muṣṭikā-yuddhe? but aṭṭāla- may be a misreading by the Tib. translator for aṅguli-Acc. to Poussin's L'Abhidharmakośa de Vasubandhu IV, 191 note b the text would be udgūraṇe udyūthikāyām. [5]....[5] tatrid° N, tattid° C. dbyu-gu gsum-pa de-la. [6]....[6] om. N. [7] deest in Tib. [8] °ṭa N, acchata C. se-gol-gyi.

svare.[1] [2]kuṃbha-tūṇīre[2] kacite. citrâkṣare. citra-pada-vyaṃjane. lok'āyata-pratisaṃyukte. ākhyāyikā vā śrotum icchanty eke. ity apy evaṃrūpāc chramaṇo vividha-śabda-śravaṇa-samāraṃbhânuyogāt prativirato bhavatîty evam-adi. *mithyā-viṣaya-paribhogād* asamyag-viṣaya-paribhogāt.

(88, 89) *yāni pūrvaṃ paṃca phalāny uktānî*ti. adhipati-phalaṃ. puruṣakāra-phalaṃ. niṣyanda-phalaṃ. vipāka-phalaṃ. visaṃyoga-phalaṃ ca. *prahāṇârthaṃ mārga* iti. bhāva-sādhanaṃ. *prahāṇāya mārgaḥ*

prahāṇa-mārga

iti. prahīyate 'nenêti karaṇa-sādhanaṃ. *prahāṇo mārga iti* ca vigrahaḥ. *samādhi-jā uttare sadṛśā dharmā* iti. *samādhi-ja*-grahaṇam a-samādhi-ja-nirāsârtham. *sadṛśa*-grahaṇam [Tib. 83ᵃ] anāsravâvyākṛta-nirāsârthaṃ. *saha-bhuva* iti. saṃprayuktāś ca tatra vedan'ādayaḥ. viprayuktāś ca jāty-ādayaḥ. *yac cânāgataṃ bhāvyata* iti. anāgato dharmas tad-balena prāpyata iti. tasya tat *puruṣakāra-phalam* ata eva *tac ca prahāṇaṃ* puruṣakāra-phalaṃ vyavasthāpyate. na kevalaṃ visaṃyoga-phalam iti. *pūrvôtpanna-varjyā* iti *pūrvôtpannaṃ* phalaṃ na yujyata iti kṛtvā. tathā hy uktaṃ.

apūrvaḥ saṃskṛtasyâiva saṃskṛto 'dhipateḥ phalam

iti[3]. *vipāka-phalaṃ hitvê*ti. anāsravasyâvipākatvāt. tasya hi niṣyanda-phalaṃ samādhi-jā uttare sadṛśā dharmāḥ. visaṃyoga-phalaṃ visaṃyoga eva yat tat prahāṇaṃ. puruṣakāra-phalaṃ tad-ākṛṣṭā dharmāḥ. tad-yathā vimukti-mārgaḥ. saha-bhuvaḥ. yac cânāgataṃ bhāvyate. tac ca prahāṇaṃ. adhipati-phalaṃ svabhāvād anye sarve saṃskṛtāḥ pūrvôtpanna-varjyāḥ.

yac chubhâśubham

iti. prahāṇa-mārgād yad anya-s'āsravaṃ karma samāhitam asamāhitaṃ ca. *tad api caturbhiḥ phalaiḥ saphalaṃ visaṃyoga-phalaṃ hitvā*. aprahāṇa-mārgatvād asya visaṃyoga-phalaṃ nâsti. tasya hi vipāka-phalaṃ sva-bhūmāv iṣṭo 'niṣṭo vā vipākaḥ. [Tib. 83ᵇ] niṣyanda-phalaṃ uttare sadṛśā dharmāḥ. puruṣakāra-phalaṃ tad-ākṛṣṭā dharmāḥ saha-bhuvo 'naṃtara-bhuvo vā. adhipati-phalaṃ śeṣaṃ pūrvavat.

anāsravaṃ punaḥ śeṣam

iti. *śeṣa*-grahaṇaṃ prahāṇa-mārga-nirāsârthaṃ. tat punaḥ kathaṃ. *śeṣaṃ* prayoga-vimukti-viśeṣa-mārgeṣu. tasyâprahāṇa-mārgatvād *visaṃyoga-phalaṃ* nâsti.

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[1] svane MSS. sgra. cf pāṇi-ssara Jātaka V, 506 &c. [2]....[2] sic MSS. [rdsa-maḥi sgra. cf. Pāli kumbhaṭhūna &c. referred to by Poussin l. c. and Rhys Davids' Dialogues of the Buddha I, 8 note 4. [3] Kārikā II, 59ᶜᵈ.

anāsravatvāc ca na *vipāka-phalaṃ*. śeṣaṃ pūrvavat. *avyākṛtaṃ ca* yan nivṛtâvyākṛtam anivṛtâvyākṛtaṃ ca. tad api *tribhiḥ saphalaṃ*. aprahāṇa-mārgatvān na tasya *visaṃyoga-phalam*. avyākṛtatvāc ca na *vipāka-phalaṃ*. śeṣaṃ pūrvavad evâsti.

(90) *catvāri dve tathā trīṇi kuśalasyê*ti.

yathākramam etat. katham. *kuśalasya kuśalā dharmāś catvāri phalāni. tasyâvâkuśalā dve phale. tasyâvâvyākṛtas trīṇi phalānî*ti. *vipāka-phalaṃ hitvê*ti. vipākasyâvyākṛtatvāt. *akuśalā dve* iti. *puruṣakārâdhipati-phale*. na niṣyanda-phalaṃ. yasmāt kuśalā dharmā akuśalānāṃ na sabhāga-hetur iti. na vipāka-phalaṃ. avyākṛtatvād vipākasya. yasmāc câkuśalā vipākaṃ prati vyākriyaṃte. na visaṃyoga-phalaṃ. akuśalatvāt. [Tib. 84ª] pāriśeṣyāt *puruṣakārâdhipati-phale* eva. te ca pūrvavad vyākhyātavye. *avyākṛtaś catvārî*ti. *katham* akuśalasyâvyākṛtā dharmā *niṣyanda-phalaṃ*. katham ca na bhavitavyaṃ. visadṛśatvāt. visadṛśā hy akuśalâvyākṛtā dharmāḥ. sa-vipāvipākatvāt. nâiṣa doṣaḥ. akuśala-nivṛtâvyākṛtānāṃ hi dharmāṇāṃ kliṣṭa-sāmānyenâsti sādṛśyaṃ. tasmād akuśalānāṃ nivṛtâvyākṛtāḥ nivṛtâvyākṛtānāṃ câkuśalāḥ niṣyanda-phalaṃ yujyaṃte. ten' āha. *avyākṛte hî*ti vistaraḥ. *akuśalānāṃ sarvatragāṇāṃ* duḥkha-samudaya-darśana-prahātavyānāṃ. *duḥkha-darśana-heyānāṃ ca* rāg'ādīnāṃ. *satkāyântagrāha-dṛṣṭī niṣyanda-phalaṃ*. sabhāga-sarvatragayor niṣyanda-phalam iti. *akuśalā hî*ti vistaraḥ. akuśalā duḥkh'ādi-darśana-heyāḥ paṃca-naikāyikāḥ. *avyākṛtayoḥ* satkāyântagrāha-*dṛṣṭyoḥ niṣyanda-phalaṃ*. etāny eva *trīṇi vipāka-visaṃyoga-phale hitvā*.

(91) *atītasya karmaṇas triyadhvikā* atītânāgata-pratyutpannā *dharmāḥ. pratyekaṃ catvāri phalāni. visaṃyoṣa-phalaṃ hitvā*. tasyân-adhva-patitatvāt. katham kṛtvā. atītasya karmaṇaḥ paścād atītas tad-vipāko vipāka-phalaṃ. [Tib. 84ᵇ] tad-ākṛṣṭāḥ saha-jātītāḥ paścād-anaṃtarātītā vā puruṣakāra-phalaṃ. svabhāva-varjyāḥ tena sahôtpannāḥ paścād-utpannāś cātītāḥ adhipati-phalaṃ. paścād-utpannātītāḥ sadṛśā dharmā niṣyanda-phalaṃ. atītasyânāgatas tad-vipāko vipāka-phalaṃ. yad-balena prāpyate 'nāgato dharmaḥ. tat puruṣakāra-phalaṃ. adhipati-phalaṃ yad anāgataṃ. tasya phalaṃ. niṣyanda-phalaṃ tat-sadṛśam anāgataṃ. evaṃ pratyutpannā api tasyâtītasya catvāri phalāni yojyāni.

madhyamasyâpy anāgatā

iti. *pratyutpannasyâpy anāgatā dharmāś catvāri phalāni*. etāny eva visaṃyoga-phalaṃ hitvêty arthaḥ. tāny apy evam eva yojyāni. *pratyutpannā dharmāḥ pratyutpannasya dve puruṣakārâdhipati-phale* iti. tasya hi sahôtpannaṃ tad-

balāj jātam iti puruṣakāra-phalam adhipati-phalaṃ ca bhavaty eva. avisaṃyoga-svabhāvān na visaṃyoga-phalaṃ. pūrvôttaratā'bhāvān na niṣyanda-phalaṃ. pravāhâpekṣatvād vipākasya na vartamānaṃ vartamānasya vipāka-phalaṃ. *niṣyanda-visaṃyoga-phale hitvê*ti. anāgato 'nāgatasya na niṣyanda-phalaṃ. yasmāt sabhāga-sarvatraga-hetū nânāgatau bhavataḥ. tasya viprakīrṇatvāt. sādṛśyena câsyêdaṃ phalam iti paricchettum aśakyatvāt. na visaṃyoga-phalaṃ. yasmād anāgato visaṃyogo na bhavati. vipāka-phalaṃ tu bhaved anāgatasya hy akuśalasya kuśala-s'āsravasya vā 'nāgataṃ paścād-utpatsyamānaṃ ca vipāka-phalaṃ. puruṣakāra-[Tib. 85ª]phalaṃ. saha-jam anāgatam anaṃtara-bhāvi cânāgatam.[1] adhipati-phalaṃ tu sugamam iti na punar ucyate.

(92ᵃᵇ) *svabhūmikā dharmā*

na *visaṃyoga-phalaṃ. visaṃyogasyâ*-bhūmi-svabhāvatvāt. *anāsravāś cet trīṇi phalānî*ti. niṣyanda-phalasya tṛtīyasya saṃbhavāt.

anyonyaṃ nava-bhūmis tu mārga

iti[2] hi siddhâṃtaḥ.

(92ᶜᵈ, 93ᵃᵇ) *śaikṣasya karmaṇaḥ śaikṣā dharmās trīṇî*ti. yasmād *vipāka-phalaṃ* na śaikṣaṃ. *visaṃyogaś câpi* na śaikṣaḥ. *nâivaśaikṣanâśaikṣā api trīṇi. na vipāka-phalam* asyâsti. śaikṣasyâvipākatvāt. *na niṣyanda-phalaṃ*. nâivaśaikṣanâśaikṣasya śaikṣeṇâsadṛśatvāt. visaṃyoga-phalaṃ tu bhavati. visaṃyogasya nâivaśaikṣanâśaikṣa-svabhāvatvāt. puruṣakāra-phalam api bhavati. śaikṣeṇa nâivaśaikṣanâśaikṣ'ākṛṣṭi[3]-saṃbhavāt. adhipati-phalaṃ câsty eva. iti trīṇi saṃbhavaṃti. *aśaikṣasya tv* iti vistaraḥ. *aśaikṣasya śaikṣā dharmā ekam adhipati-phalaṃ*. na niṣyanda-phalaṃ. nyūnatvāt.

sama-viśiṣṭayor

iti[4] vacanāt. na puruṣakāra-phalaṃ. sahânaṃtarôtpādâbhāvāt. na hy aśaikṣâ-naṃtaraṃ śaikṣam utpadyate. parihāṇi-kāle 'pi kleśa-samudācāra-vyavahitatvāt. vipāka-phalaṃ visaṃyoga-phalaṃ ca nâivaśaikṣanâśaikṣa-svabhāvam iti. [Tib. 85ᵇ] na câśaikṣasya vipāko bhavatîty ato na vipāka-phalaṃ. *aśaikṣās trīṇî*ti. puruṣakārâdhipati-niṣyanda-phalāni. *na vipāka-visaṃyoga-phale*. tayor nâivaśaikṣanâśaikṣa-svabhāvatvāt. yac câśaikṣa[5]-svabhāvaṃ. tad iha ciṃtyate. *nâivaśaikṣanâśaikṣā dve puruṣakārâdhipati-phale* iti. puruṣakāra-phalaṃ. tad-yathā. tad-ākṛṣṭā anaṃtara-bhāvino dharmāḥ. adhipati-phalaṃ. pūrvavat. yathôkta-kāraṇatvān na phala-trayaṃ. *aśaikṣā apy evaṃ* iti. dve puruṣakārâdhi-

[1] va anāg° MSS.; ma-ḥoṅs-pa. [2] Kārikā II, 53ᶜ. [3] °kṣādṛṣṭi MSS., ḥthob-pa. [4] Kārikā II, 53ᵈ. [5] ca ś° MSS., mi-slob-pa.

pati-phale ity arthaḥ.

(93^{cd}, 94) *tad-ādaya*

iti. darśana-hey'ādayaḥ.

ta

iti. darśana-hey'ādayaḥ. *bhāvanā-heyā dve* iti. anāsrava-mārga-vyutthāne bhāvanā-heyāḥ kuśalāḥ *puruṣakāra-phalaṃ. ādy-aṃtavad* iti vistaraḥ. ādy-aṃtayor iv' *ādy-aṃtavat.* madhye 'pi jñāpanârthaṃ *punar yathākrama-grahaṇaṃ.* katham. ādau yathākramârtho 'nukrama-śabdaḥ prayuktaḥ.

aśubhasya śubh'ādyā dve trīṇi catvāry anukramam

iti[1] vacanāt. aṃte 'pi prayuktaḥ.

apraheyasya te tv ekaṃ dve catvāri yathākramam

iti.[2] yathâivam ādy[a]-aṃtayor yathākramârtha uktaḥ. [Tib. 86^a] tathā madhye 'py avagaṃtavyaḥ. *eṣa hi peyāla*[4]*-dharma* iti. *eṣo* 'bhisaṃkṣepa-nyāyaḥ. anyathā hy

avyākṛtasya dve trīṇi trīṇi[5] câite śubh'ādaya

ity[6] evam-ādiṣu yathākramaṃ iti sarvatra vaktavyaṃ.

(95) *ayoniśo-manaskāra-saṃbhūtatvād* iti. ayonyā anyāyena kleśa-yogena. yaḥ pravṛtto *manaskāraḥ.* tatra *saṃbhūtaḥ.* tad-bhāvaḥ. tasmād iti. *yena yathā gaṃtavyaṃ. yena* pudgalena *yathā gaṃtavyaṃ. tathā na gacchatîty asyâyoga-vihitaṃ karma.*

*vidhi-bhraṣṭam apî*ti.

api-śabdena kliṣṭaṃ câpîti gṛhyate.

*tad-ubhābhyām anyan nôbhayathê*ti. na yoga-vihitaḥ. nâyoga-vihitaḥ. kiṃ ca tad-anyad avyākṛtaṃ karma vidhi-bhraṣṭâvidhi-bhraṣṭābhyām anyad[7] avyākṛtam iti.

(96^{ab}) *janmêti nikāya-sabhāgasy' ākhyê*ti. citta-viprayuktasya saṃskārasya. na tu jāter ity abhiprāyaḥ. *yat tarhî*ti. yady ekam eva karmâikam eva janm' ākṣipati. *yat sthavirÂniruddhenôktaṃ so 'haṃ tasyê*ti vistareṇa. tat *kathaṃ* na virudhyata iti vākyârthaḥ. tena janmântare Tagaraśikhine pratyekabuddhāya [Tib. 86^b] piṇḍapāto dattaḥ. tenâivam uktaṃ. *so 'haṃ tasyê*ti vistareṇa. [8]*nirvartyê*ti. viṭhapitvêty arthaḥ.[8] *tulye 'pi mānuṣye kaścit sakalêndriyo bhavati kaścid vikalêndriyaḥ.* paripūrakasya karmaṇo bhedāt tad anupapannam.

[1] Kārikā 90^{ab}. [2] Kārikā 94^{cd}. [3] °va vādy MSS., ji-ltar de-ltar. [4] yephala MSS., mthun-par sbyar-ba. [5] om. MSS., supplied from Tib. [6] Kārikā 90^{d}. [7] cânyad MSS.
[8]....[8] nirvisyêti viṭhapatvêty arthaḥ MSS.; bsgyur-te ṣes bya-ba ni bsgrubs-te ṣes bya-baḥi tha tshig-go.

ākṣepa[1]-karma-phalatvāc cakṣur-ādīnāṃ. ṣaḍ-āyatanaṃ hy ākṣipyata iti. *varṇ'ā-*dayas tu paripūrakasya karmaṇaḥ phalam iti. yuktaṃ vaktuṃ. tulye 'pi mā-nuṣye kaścid varṇavān kaścin nêti. tad-utpatti-virodhi-pratyaya-parihāre pari-pūraka-karma-sāmarthyān na virodhaḥ. anyathā hi na kaścid vikalêndriyaḥ syāt sati janm'ākṣepa iti.

(96[cd]) *anyad api savipākam* iti. vedan'ādikaṃ. *karmâsahabhūtvād* iti. yasmāt karmaṇā cetan'ākhyena saha te samāpattī na bhavataḥ. nâpi kāya-vāk-karmabhyām acittikatvāt. *prāptibhiś ca* n' ākṣipyate savipākābhir api. *karmaṇā 'neka-phalatvāt.* tad-ākṣepakeṇa karmaṇā saha bhavaṃtyo 'pi prāptayo na tena sahâika-phalā iti. vṛkṣa-prapāṭikā iva hi prāptayo bahir-avasthāyinyo bhavaṃti.

(97) *karm'āvaraṇam* iti. *karmâv' āvaraṇaṃ. kleśa* ev' *āvaraṇaṃ. vipāka* ev' *āvaraṇam* iti. *āryā-mārga-prāyogikāṇāṃ ca kuśala-mūlānām* iti. uṣmagat'ā-dīnāṃ. *apāy'ādi-*[Tib. 87[a]]*niyatānî*ti. naraka-tiryak-preta-*niyatāni. ādi-*śabdenâsaṃjñi-samāpatti-mahābrahma-saṃvartanīyaṃ ca niyataṃ karma gṛhyate. ṣaṇḍha-paṇḍakôbhaya-vyaṃjana-saṃvartanīyaṃ ca vaktavyaṃ. *tathā 'ṇḍa-ja-saṃsveda-ja-strītvâṣṭamabhava-niyatāni karmāṇi vaktavyāni.* āryā hi narak'ādiṣu nôpapadyaṃte. aṇḍa-jāṃ saṃsveda-jāṃ ca yoniṃ na pratipadyaṃte. strītvam aṣṭamaṃ ca bhavaṃ na nirvartayiṣyaṃti. saptakṛtvobhavaparamatvāt. *sudarśa-kānî*ti. sukhena dṛśyaṃte parebhyā iti su-darśāni. sudarśāny eva *sudarśakāni.* evaṃ sukhena prajñapyaṃte ātmanêti suprajñeyāni. suprajñeyāny eva *supra-jñapakāni.* svârthe kaḥ. paryāye dvayaṃ câtat. sudarśakāni suprajñapakānîti. *adhiṣṭhānata* iti. karma-patho 'dhiṣṭhānaṃ. trayāṇām ānaṃtaryāṇāṃ prāṇāti-pātaḥ karma-patho 'dhiṣṭhānaṃ. ekasya mṛṣāvādaḥ karma-patho 'dhiṣṭhānaṃ. paṃcamasya prāṇātipāta-prayogo 'dhiṣṭhānaṃ. evam adhiṣṭhānataḥ sudarśakāni. suprajñapakāni. *phalataḥ.* sarveṣām aniṣṭa-phalatvāt. *gatitaḥ.* naraka-gati-prāpakatvāt. *upapattitaḥ.* upapadya-vedanīyatvāt. *pudgalataḥ.* gariṣṭha-kleśa-samudācārāt suprajñātaḥ pudgalaḥ. ayaṃ pitṛ-ghātakaḥ. yāvad ayaṃ Tathāgata-śarīre duṣṭa-[Tib. 87[b]]citta-rudhirôtpādaka iti. apare punar vyācakṣate. *adhi-ṣṭhānataḥ.* pūrvavat. *phalataḥ.* naraka-phalatvāt. *gatitaḥ.* manuṣya-gati-karaṇāt.

trişu dvīpeṣv ānaṃtaryam

iti.[2] vacanāt. *upapattitaḥ.* tathâivôpapadya-vedanīyatvāt. *pudgalataḥ.* strī-puṃsau. na ṣaṇḍhaḥ paṇḍako vā. ity evaṃ paṃcabhiḥ kāraṇaiḥ *sudarśakāni suprajñapakāni. na tu punas tāny* apāy'ādi-niyatāni karmāṇi paṃcabhiḥ kāra-ṇaiḥ sudarśakāni suprajñapakānîti. *na tāny uktāni. uttarôttar'āvāhanād* iti.

[1] akṣeya MSS.; ḥphen-par byed-pa. [2] Kārikā IV, 98[a]

yasmāt kleś'āvaraṇaṃ karm'āvaraṇam āvahati. karm'āvaraṇaṃ câpāye 'niṣṭaṃ vipākam āvahatîti. kleś'āvaraṇaṃ sarva-pāpiṣṭhaṃ. tataḥ karm'āvaraṇaṃ laghu. tato vipāk'āvaraṇaṃ. vipāk'āvaraṇasya hi dṛṣṭa eva dharme vyāpāraḥ. na dvitīya iti. *yasya dharmasya yogāt* pitṛ-vadh'ādeḥ *so 'naṃtaro bhavati.* tas= yâbhidhāne bhāva-pratyayaḥ. *ānaṃtaryam iti. śrāmaṇyavat.* yathā yenânāsra= veṇa mārgeṇa yogāc chramaṇo bhavati. tad-abhidhāne bhāva-pratyayaḥ.

śrāmaṇyam amalo mārga

iti.[1] tadvat.

(98) *nÔttarakurāv* iti. niyat'āyuṣkatvāt. prakṛti-śīlatvāt. tatra śāsanâbhāvāc ca. *yad evâsaṃvarâbhāve kāraṇam* iti. pāpe 'py asthir'āśayatvāt. yatrâiva ca saṃvaraḥ. tatrâsaṃvaro 'pi. prati-dvaṃdva-bhāvāt. ity asaṃvaraḥ

ṣaṇḍh'ādīnāṃ

na bhavatîti. [Tib. 88ª] *yad-vipādanād* iti. *yasya* hrī-vyapatrāpyasya *vipādanād* vikopanād *ānaṃtaryeṇa spṛśyeran* ṣaṇḍh'ādayaḥ. tat *teṣāṃ mātā-pitror aṃtike na tīvraṃ bhavati.* ity atas teṣām ānaṃtaryaṃ

nêṣyate.

yadi *vikal'ātmabhāva-hetutvād alpôpakāratvam* iti. atas teṣām ānaṃtaryaṃ nêṣyate. jāty-andh'ādīnām api strī-puṃsānāṃ mātṛ-ādi-vadhād ānaṃtaryaṃ na syāt. na. adhigama-dharma-viruddhasy' ātmabhāva-vaikalyasya vivakṣitatvāt. yad vaikalyam adhigama-dharma-virodhi. tad adhikṛtaṃ. [2]tenâiva ca[2] mātrā 'lpa-snehatvaṃ. na jāty-andh'ādi-vaikalyena. *ata eva tiryak-pretānām api nêṣyete.*

alpôpakārâlajjitvād[3]

eva. *aśv'ājāneyavad* iti. *paṭu-buddhīnāṃ syād ānaṃtaryaṃ* tiryak-pretānām apîty adhikṛtaṃ. *aśv'ājāneyavad* iti. śrūyate yathā kaścid eva viśiṣṭâśva ājāneyo mātaraṃ na gacchatîti. vāsasā mukhaṃ pracchādya mātaraṃ gamitas tena paścāt jñātvā svam aṃga-jātam utpāṭitam iti. evam ājāneyo 'śvaḥ paṭu-buddhiḥ. asy' ānaṃtaryaṃ syād ity abhiprāyaḥ. *manuṣyasyâpy amānuṣaṃ mātā-pitaraṃ mārayato na syād ānaṃtaryaṃ.* nâiva bhaved ānaṃtaryam ity arthaḥ. katham.

alpôpakārâlajjitvād

eva. na hi manuṣyânurūpam upakāram amanuṣyaḥ kartuṃ samarthaḥ. [Tib. 88ᵇ] na ca manuṣyasyâmanuṣyayor mātā-pitror aṃtike tīvraṃ hrī-vyapatrāpyaṃ saṃtiṣṭhate. gati-vailakṣaṇyenâlpa-snehatvāt.

(99) *catvāri kāya-karmêti.* mātṛ-vadh'ādīni. *ekaṃ vāk-karmêti.* saṃgha-bhedaḥ. *trīṇi prāṇâtipāta* iti. mātṛ-vadh'ādīni. *ekaṃ mṛṣāvādaḥ.* saṃgha-

[1] Kārikā VI, 52ª. [2]....[2] śanâiva N, om. C; das (sic) ni de kho-nas. [3] Kārikā 98ᶜ.

bhedaḥ. *ekaṃ prāṇâtipāta-prayogaḥ.* Tathāgata-śarīre duṣṭa-citta-rudhirôtpādanaṃ kasmān na prāṇâtipāta ity āha. *anupakrama-dharmāṇo hi Tathāgatā* iti. a-parôpakrama-maraṇa-dharmāṇa ity arthaḥ. *hetau phalôpacārād* iti. mṛṣāvādo hetuḥ saṃghabhedasya citta-viprayukta-lakṣaṇasya. tasmin *hetau phalôpacāraḥ.* citta-viprayukto dharmaḥ phalam upacaryate. saṃghabheda iti. *bhidyate vā'nenê*ti. karaṇa-sādhana-parigrahād vā mṛṣāvādaḥ saṃghabheda ity ucyate. mṛṣāvādena hi saṃgho bhidyate. na tu saṃghabheda iti bhāva-sadhana-parigrahaḥ.

(100) *saṃghabhedas tv asāmagrī* 'ti.

mukhya-vṛttyā Vaibhāṣikāṇāṃ dravya-sattā. ten' āha.

svabhāvo[1] *viprayuktakaḥ. akliṣṭâvyākṛto dharma*

iti. *sa kim ānaṃtaryaṃ bhaviṣyatî*ti. nâivâsāv evaṃ-lakṣaṇam ānaṃtaryaṃ bhavatîty arthaḥ. *nâiva ca tena* viprayuktena dharmeṇa *bhettā samanvāgataḥ.* tena nâsāv ānaṃtaryam ity abhiprāyaḥ.

(101) [Tib. 89ᵃ] *sa punar mṛṣāvādaḥ saṃghabheda-saha-jo* viprayukta-dharma-*saha-jo* vāg-*vijñapty-avijñapti*-svabhāva ity arthaḥ.

(102) *bhikṣur bhinattî*ti. Buddhasya bhikṣutvāt. tat-pratispardhi-vṛttitvāc ca bhettuḥ. [2]*na gṛhī bhikṣuṇy-ādaya* iti. teṣām anādey'āśrayatvāt.[2] *sa ca dṛṣṭi-carita eva.* dṛḍha-gūḍh'āśayatvāt. satkāya-dṛṣṭy-ādiṣu paṃcasu caritaḥ pravṛtto *dṛṣṭi-caritaḥ.* dṛṣṭir vā caritam asyêti *dṛṣṭi-caritaḥ.* sa hy ūhâpôha-sāmarthyād anyaṃ śāstāraṃ mārgâṃtaraṃ ca grāhayituṃ samarthaḥ. *na tṛṣṇā-carita* iti. [3]saṃkleśa-vyavadāna-pakṣayor a-sthir'āśayatvāt.[3] *duṣprasahatvād* iti. durabhibhavatvāt. *pratyakṣa-dharmatvād* iti. āgamâdhigama-dharmayoḥ sākṣāt-kāritvād ity arthaḥ. *na kṣāṃti-lābhina* iti. na nirvedhabhāgīya-kṣāṃti-lābhina ity arthaḥ. dṛṣṭa-satya-kalpatvāt.

na vivasaty asau.

na tāṃ rātriṃ parivasatîty arthaḥ. *bhinnaṃ bhavatî*ti kathaṃ bhinnam ity āha. *mārga-pravṛtti-viṣṭhāpanād* iti. *mārga-pravṛtti*-vibandhanād ity arthaḥ. yāvad dhi saṃgho na pratisaṃdhīyate. tāvan mārga-pravṛttir viṣṭhitā bhavati. na kasyacit saṃtāne mārgaḥ saṃmukhī-bhavatîty arthaḥ. cakra-bheda-nimittatvāt *saṃghabhedaś cakra-bheda ity ucyate.*

(103) *avaśyaṃ hi saṃghena dvayoḥ pakṣayoḥ sthātavyam* iti. Buddha-[Tib. 89ᵇ]pakṣe bhettṛ-pakṣe ca *sthātavyam* ity arthaḥ. saṃgho hi catvāro bhikṣavaḥ.

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[1] °vo 'pi MSS. [2]....[2] om. N & Tib. [3]....[3] om. N & Tib.; C places this phrase before 'na tṛṣṇā-carita iti.'

saṃgha-dvayena ca bhavitavyam ity aṣṭābhir bhikṣubhir bhedyair bhavitavyaṃ. navamena ca bhettrā. *anyas tu saṃghabheda* iti. cakra-bhedād anyaḥ. nâtr' ānaṃtaryam ity abhiprāyaḥ. yasmād asau *karma-bhedād bhavati. vyagrā* iti. nānā-matayaḥ *karmāṇi* poṣadh'ādīni saṃgha-karmāṇi.

aṣṭābhir adhikaiś ca sa

iti. saṃgha-dvayenâtrâpi bhavitavyaṃ. na bhettā śāstṛ-mānī bhavatîty aṣṭābhir eva bhikṣubhir bhavitavyaṃ. na nav'ādibhir iti.

(104) *eka-raso bhavatî*ti. avyagra eka-matir bhavatîty arthaḥ. pūrvasyām avasthāyāṃ prīti-prāmodya-jātaḥ. paścimāyām atīva manasi udvigna-saṃjāta-saṃvegaḥ. *arbudāt pūrvam* iti. doṣo 'rbudaṃ. *dṛṣṭy-arbudaṃ śīlârbudaṃ vā.* atra *dṛṣṭy-arbudaṃ.*[1] yathôktaṃ. yathā 'haṃ Bhagavato bhāṣitasyârtham ājānāmi. ya ime Bhagavatā 'ṃtarāyikā dharmā ākhyātāḥ. te pratiṣevyamāṇā nâlam aṃtarāyêti. tathā[2] tad eva cittaṃ saṃdhāvati saṃsaratîty-ādi. *śīlârbudaṃ* dauḥśīlyaṃ. *tena ca pratisaṃdhānīyatvād* iti. *tena ca* śrāvaka-yugena yasmāt *pratisaṃdhānīya* ity arthaḥ. [Tib. 90[a]] avaśyaṃ ca sarveṣāṃ buddhānāṃ śrāvaka-yugaṃ bhavati. ekaḥ prajñāvatām agraḥ. dvitīyaḥ ṛddhimatāṃ. iha Śākyamuner āryaḥ Śāradvatīputraḥ prajñāvatām agraḥ. āryo Mahāmaudgalyāyana ṛddhimatāṃ. *pratidvaṃdvâbhāvād* iti. yasmāt parinirvṛte Bhagavati tasya bhettuḥ pratidvaṃdva-bhūto nâsti. *sīmāyām abaddhāyām* iti. maṇḍala-*sīmāyām.* ekasyāṃ hi sīmāyāṃ pṛthak-karma-karaṇāt saṃgha-dvaidhaṃ bhavati. nanu ca prakṛti-sīmā 'sti. grāma-nagar'ādi. satyam asti. jñapti-sīmāyāṃ tu satyāṃ sā prakṛti-sīmā vyavasthāpyata iti. tasyā api bandho vyavasthāpyata evêti veditavyaṃ. *karmâdhīnatvād* iti. yena śiṣya-saṃghabheda-saṃvartanīyaṃ karma kṛtaṃ bhavati. tasyâiva tad-bhedo bhavati. nânyasya. Śākyamuninā ca kila bodhisattvâvasthāyāṃ paṃcâbhijñasya ṛṣeḥ parṣad-bhedaḥ kṛta āsīt. yenâsya Devadattena saṃgho bhinna iti.

(105, 106[ab]) [*guṇa-kṣetratvād* iti. *guṇānām* āśrayatvād ity arthaḥ. atha vā guṇaiḥ kṣetraṃ *guṇa-kṣetraṃ.* guṇa-yogād dhi tat puṇyasya kṣetraṃ bhavati. yathā kṣetre bījam uptaṃ mahā-phalaṃ bhavati. evaṃ puṇya-bījam atrôptaṃ mahā-phalaṃ bhavati].[3] *nânyatrê*ti. na sāmānya-strī-vadh'ādiṣu.

upakāri-guṇa-kṣetra-nirākṛti-vipādanād

iti. *upakari-kṣetrasya guṇa-kṣetrasya* vā *nirākṛteḥ* parityāgān mātṛ-pitṛ-vadh'ā-

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[1] N adds: dvidhā'rbudaṃ dvitrabudaṃ (!) vā, C adds: dvitrebudaṃ (!) vā. [2] tithā MSS.; de bṣin-du. [3] om. Tib. This passage seems to be an interpolation explaining the word "guṇa-kṣetratvāt" on the subsequent page line 3.

diṣv [Tib. 90ᵇ] ānaṃtaryaṃ. tasya *vipādanāc* ca vikopād ānaṃtaryaṃ. Tathāgata-śarīre duṣṭa-citta-rudhirôtpādanāt. saṃghasyâpi yad bhedanaṃ. tad api tad-vipādanaṃ. tad etad uktaṃ bhavati. upakāri-kṣetratvāt. guṇa-kṣetratvāc ca. tan-nirākaraṇa-vipādanān mātṛ-vadh'ādisv ev' ānaṃtaryaṃ nânyatrêti.

*yadi punar mātur vyaṃjana-parivṛttaṃ syāt pitur vê*ti. vyaṃjana-parāvṛttyā tan mātṛtvaṃ tat pitṛtvaṃ vā vinaṣṭam iti. mātur māraṇâbhāvāt pitur māraṇâbhāvād vā na[1] syād ānaṃtaryam iti. tad-abhāv'āśaṃkayā pṛcchati.

yac-choṇitôdbhava

iti. yasyāḥ śoṇitād udbhavo 'syêti

yac choṇitôdbhavaḥ.

*sarva-kṛtyeṣv avalokyê*ti. sarva-mātṛ-yogyeṣu kāryeṣu draṣṭavyêty abhiprāyaḥ. mātṛ-kalpatvāt. *āpyāyikā* kaṭ'āhārikā.[2] *poṣikā* stanya-dāyikā. *saṃvardhikā* audārik'āhār'ādi-kalpikā. apare vyācakṣate. *āpyāyikā* stanya-dhātṛkêti yo 'rthaḥ. *poṣikā* audārik'āhārâbhyāsataḥ. [Tib. 91ᵃ] *saṃvardhikā* snānôdvartana[3]-viṣama-parihārata iti. *maṃca-talâvalīnê*ti. *maṃcô*pari prāvaraṇa-kalpanena puruṣo 'tra supta iti manyamānena putreṇa tatra śastra-prahāraḥ kṛtaḥ. tena śastra-prahāreṇa *maṃca-talâvalīnā mātā māritê*ty udāhāryaṃ. *dhāvakasya* ca rajakasya *putreṇa* maśakaṃ mārāyāmîti *maśaka*-prayogeṇa *pitur* māraṇam iti. *dve avijñaptī* ānaṃtaryâvijñaptiḥ. kevala-prāṇātipātâvijñaptiś ca. *vijñaptis tv ānaṃtaryam eva* tat-saṃgṛhītâlva sā nânyêty arthaḥ. *tasyâpy ekam evê*ti. arhad-vadh'ākhyaṃ. *gaccha Śikhaṇḍinaṃ brūhî*ti Rauruke nagare Udrāyaṇo nāma rājā Śikhaṇḍinaṃ nāma putram abhiṣicya pravrajitaḥ. pravrajyârhattvaṃ adhigatavān. sa Raurukâbhyāśam āgatavān. punā rājyam ākāṃkṣatîti. amātya-prakrāmitena tena Śikhaṇḍinā rājñā sva-pitā māritaḥ. tena tu māryamāṇâvasthāyāṃ sa mārako manuṣya ukto gaccha Śikhaṇḍinaṃ brūhîty evam-ādi.[4] *dvābhyāṃ kāraṇābhyām iti vaktavyam* iti. gaccha Śikhaṇḍinaṃ brūhi. *dvābhyām* ānaṃtarya-*kāraṇābhyāṃ* bhavatā kṛtam ānaṃtaryam iti. tena vaktavyaṃ. *dvābhyāṃ vā* [Tib. 91ᵇ] *mukhābhyāṃ paribhāṣita* iti. mukha-dvitvād ānaṃtarya-dvitvôpacāra ity abhiprāyaḥ. kāraṇa-dvitvād dhi gurutaraṃ tad ānaṃtaryaṃ.

(106ᶜᵈ) *āśrayasyâtyaṃtaṃ tad-viruddhatvād* iti. utpann'ārya-mārgasy' *āśrayasya taiḥ* karma-pathaiḥ *viruddhatvāt.* ekâvadānaṃ câtrôdāharaṇaṃ. Chekaḥ kila Śākya-manuṣyo Virūḍhaka-bhayād viṣamaṃ vana-pradeśam āśritya lubdhaka-vṛttim aśiśriyat. Bhagavatā ca trāyastriṃśeṣu traimāsyāṃ kurvatā tato 'vatīrya

[1] ma MSS.; mi. [2] kadācāhikā MSS.; paṅ-na htsho-bar byed-paḥo. [3] °nôddhart° MSS.; lus mñi-ba. [4] cf. Rudrāyaṇâvadāna in Divyâvadāna p. 567[17] et seq.

Chekāya saparijanāya dharmo deśitaḥ. tena srotaāpatti-phalam adhigataṃ. tat-putraiś ca phala-prāptaiḥ pūrvaṃ pratānitāni kūṭa-jāl'ādīni[1] mṛgebhyaḥ. tat-prayogeṇa ca māryamāṇeṣv api mṛgeṣu phala-prāptyā na te punar akuśalaiḥ karma-pathaiḥ spṛṣṭā iti.

(107) *paṃcama-tṛtīya-prathamāni gurutarāṇî*ti. iyam ānaṃtarya-karma-pāṭh'ānupūrvī. mātṛ-vadhaḥ pitṛ-vadho 'rhad-vadhaḥ saṃghabhedas Tathāgate duṣṭa-citta-rudhirôtpādanam iti. paṃcamaṃ duṣṭa-citta-rudhirôtpādanaṃ. tat saṃghabheda[2]-varjyebhyo 'vaśiṣṭebhyaś caturbhyo gurutaraṃ. tṛtīyam arhad-vadhaḥ. tan mātā-pitṛ-vadhābhyāṃ gurutaraṃ. prathamaṃ mātṛ-vadhaḥ. tat pitṛ-vadhāt gurutaraṃ. ten 'āha. *sarva-laghuḥ pitṛ-vadha* iti. *niyamasyê*ti. tad evâvadhāryêty arthaḥ. *vipāka-vistaram adhikṛtya* saṃghabhedo mahā-sâvadya [Tib. 92ª] uktaḥ. aṃtara-kalpa-[3]vipāka-dānat.[3] *mahā-jana-vyāpādanam adhikṛtya* mano-daṇḍaḥ. Daṇḍakâraṇy'ādi-śūnya-karaṇāt. na hy anyena kāya-karmaṇā vāk-karmaṇā vā tāvato mahājanasya[4] [5]vyāpādaḥ saṃbhavatîti.[5] *kuśala-mūla-samucchedam adhikṛtya* mithyādṛṣṭir mahā-sâvadyā. na hy anyad akuśala-mūlaṃ kuśala-mūlāni samucchinatti. samudācāra-mātra-virodhitvād iti.

(108, 109ª[b]) *na tv anaṃtaram evê*ti. narake 'vaśyam utpattyā tāni tat-sādṛśyāt tat-sabhāgāny ucyaṃte. *na tu* tatrâ*naṃtarô*tpattyā. anyathā hy ānaṃtaryāṇy eva syur ity apareṣām abhiprāyaḥ. anaṃtara-bhāvitve 'pi na tāny ānaṃtaryāṇy eva saṃbhavaṃty atulya-kāla-vipākatvād iti. prathama-pākṣikāṇāṃ parihāraḥ.

dūṣaṇaṃ mātur arhaṃtyā

mātṛ-vadh'*ānaṃtarya-sabhāgaṃ*. *niyati-patita-bodhisattva-māraṇaṃ* pitṛ-vadh'ānaṃtarya-sabhāgaṃ. *śaikṣa-māraṇaṃ* arhad-vadh'ānaṃtarya-sabhāgaṃ. *saṃgh'āyadvāra-hārikā* saṃghabhed'ānaṃtarya-sabhāgaṃ. *stūpa-bhedanaṃ* Tathāgata-duṣṭa-citta-rudhirôtpād'ānaṃtarya-sabhāgaṃ. *saṃgh'āyadvāra-hārikā* punar [6]akṣaya-nīvy-apahāra[6] ity ācārya-Vasumitraḥ. [Tib. 92ᵇ] evaṃ tu vyācakṣate sukh'āyadvāra-hārikêti.[7] yat sukhôpayogikaṃ yena saṃgho jīvikāṃ kalpayati tasyâpahāra iti.

(109ᶜ[d]) *tad-vipāka-bhūmy-atikramād* iti.

kṣāṃti-lābhy anapāya-ga

ity[8] apāya-bhūmy-*atikramāt*. *tathâivê*ti. tad-vipāka-bhūmy-atikramāt. yathā puruṣasya deśa-tyāgaṃ kurvato dhanikā uttiṣṭhaṃte *tathâivê*ty arthaḥ.

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[1] lāj'ād° MSS.; rgya la-sogs-pa. [2] °davad MSS.; dge-ḥdun-gyi dbyen-byed-pa-las gṣan-pa. [3]....[3] °pādanāt MSS.; rnam-par smin-pa....ḥbyin-paḥi phyir-ro. [4] °na C. [5]....[5] °dī-ts° MSS.; ḥchi mi srid-do. [6]....[6] nar-mar ḥdu-ba ḥphrog-pa. [7] hāk° N. [8] Kārikā VI, 24ᶜ.

(110) *mahāśāla-kula-ja* iti. *mahā*-prākāra-*kula-ja* ity arthaḥ. kṣatriya-*mahā-śāla-kula-jo* yāvat gṛhapati-*mahāśāla-kula-ja* iti. mahā-gṛhapati-kula-ja ity arthaḥ. *kadarthanā* mahā-paribhava-pūrvikā viheṭhanā. yayoḥ kāya-vācoḥ pravṛttyā parasya duḥkha-daurmanasye bhavatas tad-apekṣayā tan-nigraho *yaṃtraṇê*ty ucyate.

(111) *ekanavataṃ kalpam upādāyê*ti. *ekanavateḥ* pūraṇaḥ[1] *kalpa ekanavataḥ*. tam *upādāya*. Aśibaddhakena grāmaṇyā Nirgrantha-śrāvakena Bhagavān uktaḥ. kim anarthāyâsi bho Gautama kulānāṃ pratipanno yas tvam īdṛśe durbhikṣa iyatā bhikṣu-saṃghena sârdham aśanivad utsādayaṃ bhikṣām aṭasîti. sa Bhagavatā 'bhihitaḥ. ito 'haṃ grāmaṇi *ekanavataṃ kalpam upādāyê*ti [Tib. 93ª] vistaraḥ.

*etāṃ caturo doṣān vyāvartayatî*ti. durgati-doṣam akulīnatā[2]-doṣaṃ vikalêndriyatā-doṣaṃ strī-bhāva-doṣaṃ cêti. *dvau ca guṇau pratilabhate*. jāti-smaratā-*guṇam* anivartakatā-*guṇaṃ* cêti.

*saṃnikṛṣṭaṃ bodhisattvaṃ sthāpayitvê*ti. yo lakṣaṇa-vipāka-karmakārī.

s[3] *trisāhasrako nirvartata*[4] iti. *yena sarva-sattva-karm'ādhipatyena trisāhasra-mahāsāhasra-prādurbhāvaḥ. tasya tat parimāṇam*[5] iti. uktaṃ puṇyasya parimāṇaṃ. teṣām evaṃ-kṛta-parimāṇānāṃ śatenâikaṃ mahāpuruṣa-lakṣaṇaṃ nirvartate.[6] evaṃ yāvad dvātriṃśattamam apîti. [7]kecit te[8] vyācakṣate.[7] buddh'ālaṃbana-manaskāra-saṃmukhī-bhāvāt paṃcāśac cetanā bhavaṃti. aham apîttham syām ity aparāḥ paṃcāśad ity evaṃ puṇya-śataṃ bhavatîti. apare varṇayaṃti. kāma-dhātur viṃśati-sthānāni. rūpa-dhātuḥ ṣoḍaśa. ārūpyāś catvāraḥ. aṣṭau ca śīta-narakā ity aṣṭacatvāriṃśad vikalpaṃ traidhātukaṃ bhavati. tad-ālaṃbanam asya bodhisattvasya karuṇā-cittam utpadyate. tatas tat-saṃprayuktāś cetanā aṣṭacatvāriṃśad bhavaṃti. ato 'naṃtaraṃ buddh'ālaṃbanā cetanôtpadyate. yathā 'nenâsmāt traidhātukāt sattvā mocitā ity ekā cetanā. ato 'naṃtaraṃ dvitīyā cetanôtpadyate. aham apy evaṃ mocayeyam ity ātm'ālaṃbanêti. paṃcāśac cetanā bhavaṃti [Tib. 93ᵇ] tāsāṃ punar dviḥ-saṃmukhī-bhāvāc cetanā-śataṃ bhavatîti. anye āhuḥ. prāṇâtipāta-viratir Buddhasya bhagavataḥ paṃcabhiḥ kāraṇair upetā bhavati. paṃca kāraṇāni. maula-karma-patha-pariśuddhiḥ. sāmaṃtaka-pariśuddhiḥ. vitarkânupaghātaḥ. smṛty-anuparigṛhītatvaṃ. nir-

[1] °ṇaṃ. NC. [2] akulin° NC. [3] sic NC. [4] ex conj. niv° C, nivarttataṃ N. ḥchags-pa. [5] °riṇāmam NC. [6] nivartate MSS.; ḥgrub-pa. [7]....[7] kha-cig na-re saṅs-rgyas-rnams-kyi sku rnam-pa gñis-te. skye-baḥi sku daṅ. chos-kyi skuḥo. de-la skye-baḥi sku ni skyes-bu chen-poḥi mtshan sum-cu rtsa gñis-kyi mtshan ñid-do. chos-kyi sku ni saṅs-rgyas-kyi chos m-adres-pa bco brgyad-do. de-la. [8] sic CN. qu. taṃ?

vāṇa-pariṇāmitatvaṃ cêti. tad-ālaṃbanā api cetanāḥ paṃca bhavaṃti. evaṃ daśa-karma-path'ālaṃbanā daśa paṃcakāś cetanānāṃ paṃcāśac cetanā bhavaṃti. tāsāṃ dviḥ-saṃmukhī-bhāvāc cetanā-śataṃ bhavatîty etat puṇya-śataṃ. yathā ayam asādhāraṇa-daśa-kuśala-karma-patha-nirjāto Bhagavān evam aham api syām iti kṛtvā. [1]tad evaṃ saty[1] ekâikaṃ puṇya-śata-jam ity etat sidhyati.

(112) *paryupāsayāmâsê*ti. [2]liṭy āṃ-pratyayâṃtasy[2] āser etad rūpaṃ. paryupāsitavān ity arthaḥ. *yatra Bhagavatê*ti vistaraḥ. Prabhāsa-nāmnā kuṃbhakāra-kumāra-bhūtenâsukhodakâbhyaṃga[3]-paricaryābhir upasthānaṃ kṛtv' ādyaṃ praṇidhānaṃ kṛtaṃ[4].

(114, 115) *tadā 'sya kṣāṃti-śīla-pāramite paripūrṇe* iti. *cetasā* tāvad *akopataḥ kṣāṃti-pāramitā-paripūriḥ*. kāya-vāgbhyāṃ duścaritâkaraṇāc *chīla-pāramitā-paripūrir* iti.

*na divi bhuvi vê*ti[5] vistaraḥ.

*divi bhuvi vê*ti[5]

uddeśa-pada-nyāyenôktaṃ.

nâsmin loke na Vaiśravaṇ'ālaye
na maru-bhavane. divye sthāna

iti. tad-vyakty-arthaṃ nirdeśa-padāni.

asmin loka

iti. manuṣya-loke.

[Tib. 94[a]] *Vaiśravaṇ'ālaya* iti. cāturmahārājika-sthāne.

maru-bhavana

iti. marud-*bhavane* Trāyastriṃśa-*bhavana* ity arthaḥ.

divye sthāne

Yām'ādi-sthāne. lokadhātv-aṃtareṣv api tat-sadṛśasyâbhāva-jñāpanârtham āha.

*na dikṣu vidikṣu cê*ti.

atha na śraddhīyate.

caratu

naraḥ kaścid

vasudhām

imāṃ

kṛtsnāṃ sphitāṃ

bahu-sattvâdhyāsitāṃ. saha parvataiḥ kānanaiś ca.

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[1]....[1] de-ltar na-re. [2]....[2] liṅgyām-pratyaṃta° N, liṅgyompratyayâṃta° C. liṭ denotes perfect tense. [3] °dakātpaṃga C, om. N & Tib. [4] cf. 婆沙論第一七八(收八 8[a] et seq.) [5] cêti CN.

sa-parvata-kānanāṃ

svayaṃ pratyavekṣatām ity abhiprāyaḥ. *nava ca kalpāḥ pratyudāvartitā* iti. tena vīry'āraṃbheṇâlkanavatyā kalpaiḥ *paripūrṇā vīrya-pāramitê*ti kṛtvā. ata evôktam ekanavatyāṃ kalpeṣv ākṣiptam iti. *bodheḥ pūrva-samanaṃtaram* iti. kṣayânutpāda-jñāna-lakṣaṇāyā *bodheḥ pūrva-samanaṃtaraṃ*. kiṃ kāraṇaṃ. paripūrṇa-pāramito hi bodhim adhigacchati. nâparipūrṇa-pāramita iti.

(116) *yathāyogam* iti. *kiṃcit puṇyaṃ ca kriyā ca vastu ca*. kiṃcit puṇyaṃ ca kriyā ca. kiṃcit puṇyam eva. kriyā ca. kiṃcit puṇyaṃ ca vastu ca. kiṃcid vastv evêti. katham ity āha. *tad-yathê*ti vistaraḥ. *karma ca te paṃthānaś ca*. prāṇâtipāt'ādayaḥ sapta karma-pathāḥ. karma-svābhāvyāc cetanā-pathatvāc ca. trayas tv abhidhy'ādayaḥ *paṃthāna eva* karmaṇaś cetan'ākhyasyêti [Tib. 94^{b}] karma-pathāḥ. *kāya-vāk-karma trividhê*ti. puṇyaṃ tāvad iṣṭa-vipākatvāt. kriyā karma-svabhāvatvāt. vastu tat-samutthāna-cetanāyās tad adhiṣṭhāya pravṛtteḥ. *tat-samutthāpikā cetanā* kāya-vāk-karma-*samutthāpikā*. *puṇyam* iṣṭa-vipākatvāt. *kriyā* manas-karmatvāt. na vastu kriyā'nadhiṣṭhānatvāt. *tat-saha-bhuvo* vedan'ādayaḥ. iṣṭa-vipākatvāt *puṇyam eva*. na tu kriyā'dhiṣṭhānaṃ vā. tal-lakṣaṇâbhāvāt. *śīlamayam* iti. pūrvavat traidhaṃ yojyaṃ. *maitrī puṇyam* iti. pūrvavad yojyaṃ. *puṇya-kriyāyāś ca vastu*. *tat-saṃprayuktāyā* maitrī-*saṃprayuktāyāś cetanāyāḥ maitrī-mukhena maitrī*-vaśenâ*bhisaṃskaraṇād* abhisaṃcetanāt. *tat-sahabhūr* maitrī-*sahabhūś cetanā śīlaṃ ca* dhyāna-saṃvara-saṃgṛhītaṃ *puṇyaṃ ca kriyā ca* pūrvavat. na hi dhyāna-saṃvaraṃ pravartayeyam ity adhiṣṭhāya cetanā pravartate. tena na kriyā'dhiṣṭhānaṃ. *anye tat-sahabhuvo* vedan'ādayaḥ *puṇyam eva* pūrvavat. tad evaṃ. dānamaye puṇyaṃ ca kriyā ca vastu ca. puṇyaṃ kriyā ca. puṇyaṃ ca. puṇya-kriyā-vastu. śīlamaye puṇyaṃ ca [Tib. 95^{a}] kriyā ca kriyā-vastu ca. puṇya-kriyā-vastu. bhāvanāmaye puṇya-kriyā-vastu ca. puṇyaṃ kriyā ca. puṇyaṃ cêti. puṇya-kriyā-vastu. avayava-sarūpāṇām apy eka-śeṣa iṣyate. guṇo yaṅ-lukor iti[1] yathā.

(117) *yad api dīyate tad dānam* iti deyaṃ vastu karmaṇi lyuṭ[2] iti kṛtvā.

dīyate yena tad dānam

iti. iha tu kuśalam iṣṭaṃ *dānam* iti. deyasya hi vastr'āder avyākṛtatvaṃ. *rāg'ādibhir apî*ty *ādi*-śabdena krodhêrṣy'ādīnāṃ grahaṇaṃ.

[3]*pūjā'nugraha-kāmayê*ti

caityâparinirvṛtebhyaḥ[4] *pūjā*. indriya-mahābhūtâ*nugraha-kāmā* tayā.[3] *yena kalā-*

[1] Pāṇini 7, 4, 82. [2] lyuṭ denotes suffix ana. [3]....[3] om. Tib. °bhūtânupaha-kāmyat° C, °bhūtânupaha-kābhyat° N. Acc. to MSS. the reading would be °bhūtânugraha-kāmyatayā. [4] °niv° CN.

penêti citta-caitta-kalāpena.

kuśalāḥ skandhā

iti. paṃca *skaṃdhāḥ*. kāya-vāg-vijñaptis tad avijñaptir api vā rūpa-skaṃdho draṣṭavyaḥ. *svabhāve câiṣa mayad*[1] iti. na vikār'ādiṣu. *tad-yathā tṛṇamayam gṛham* iti. na tṛṇānāṃ vikāro 'sti. tais tu nirvikārair eva tat kṛtam ity atas *tṛṇamayaṃ* tṛṇa-svabhāvaṃ tad iti gamyate. tat-svābhāvye 'pi sati. tad-vikāratāṃ parikalpya mayat kriyata ity abhiprāyaḥ. tat-prakṛti-vacane mayad ity anena vā lakṣaṇena mayad vidhīyate. *evaṃ parṇamayaṃ bhājanam* ity etad api vaktavyam.

(118[ab]) *sthāpayitvā dṛṣṭadharma-vedanīyam* iti. tad ubhayârtham iti kṛtvā sthāpyate. *tad vipāka*-[Tib. 95[b]]*bhūmer atyaṃta-samatikrāṃtatvāt*. kāma-dhātor atyaṃta-samatikrāṃtatvād ity arthaḥ. kāma-dhātur hi dānasya vipāka-bhūmir iti.

(119) *śrut'ādi-guṇa-yukta* iti. *ādi*-śabdena tyāga-prajñā'lpêcchat'ādi-guṇa-yuktaḥ. *satkṛty'ādi dadātî*ti. satkṛtyêty ādir asyêti *satkṛty'ādi*. kriyā-viśeṣaṇam etat. *yathākramaṃ catvāro viśeṣā* iti. sātkṛtya-dātā *satkāra-lābhī bhavati*. sva-hasta-dātā *udārebhyo bhogebhyo ruciṃ labhate*. kāla-dātā [2]*kāle bhogāṃ*[3] *labhate. nâtikrāṃta-kālāt*. yān na bhoktum evâsamarthaḥ.[2] parān anupahatya-dātā *'nāccheḍyāṃ bhogāṃ labhate*.

(120) *ṛtu-sukha-sparśāni câsyâṃgānî*ti. śīte uṣṇāni. uṣṇe śītāni. sādhāraṇe sādhāraṇāni.

(121[ab]) *śītalik'ādiṣu* cêti. *ādi*-śabdena vardalikā[4]-varṣalik'ādiṣu. yathāsūtram uktam etat. *yathā mātā-pitror* iti. upakāritva-viśeṣāt kārâpakārau mahā-phalau tayor bhavata ity artho 'vagaṃtavyaḥ. *Ṛkṣa-Mṛga-jātak'ādy-udāharaṇāt* vipāka iti. evaṃ *ṛkṣa-mṛgayor* guhāṃ praveśya gātrôṣma-śītôpanayenôhyamāna-nady-uttāraṇena vôpakāriṇor apakāra-karaṇena sadyo 'ṃga-pātāt. [Tib. 96[a]] *ādi*-śabdena Kapi-jātak'ādy udāhāryaṃ. *śīlavate dattvā śatasahasra-guṇo vipāka ity evam-ādî*ti. *ādi*-śabdena srotaāpatti-phala-pratipannakāya dattvā aprameyo bhavati vipākas tato 'praṃeyataraḥ srotaāpannāyêty-ā li.

(121[cd]) *tat sthāpayitvê*ti. anaṃtarôktaṃ bodhisattva-dānaṃ. tad dhi samyaksaṃbodhy-arthaṃ sarva-sattvârthaṃ ca. *śeṣaṃ sugamatvān na vibhaktam* iti. yad etad adān me dānam ity evam-ādikaṃ. *adān me dānam* iti. dattam anena me

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[1] Taddhita suffix maya. [2]....[2] ex. conj. gaṅ-gi loṅs-spyod loṅs-spyad-par nus-paḥi dus-las mi-yol-bar dus-su rñed-par ḥgyur-so. °krāṃta-kālāt. yad abhoktum evâsamarthaḥ CN. [3] °gāl CN. [4] yul-ṅan. Acc. to Tib. vātalikā seems te be intended here; but at p. 918[3]. (MS.) both forms vaddalikā (yul-ṅan) and vātalikā (rluṅ-mo che) occur.

pūrvam iti dānaṃ *tṛtīyaṃ*. *dāsyati me dānam* iti *caturthaṃ*. *datta-pūrvaṃ me pitṛbhiś ca pitāmahaiś cêti dānam* iti *paṃcamaṃ*. *svargârthaṃ dānaṃ ṣaṣṭhaṃ*. *kīrty-arthaṃ saptamaṃ*. *cittâlaṃkārârtham* yāvad *uttamârthasya prāptaye dānam* ity *aṣṭamaṃ*. cittâlaṃkārârthaṃ ṛddhy-arthaṃ. *citta-pariṣkārârthaṃ* aṣṭau citta-pariṣkārāḥ mārgâṃgāni. tad-*arthaṃ*. *yoga-saṃbhārârthaṃ* yoga-nidānârthaṃ. *uttamârthasya prāptir* arhattvaṃ nirvāṇasya vā prāptiḥ. tasmai prāptaye *dānaṃ*. catur-bhedam apy ekam aṣṭamaṃ bhavati. nirvāṇa-prāpakam evâtad iti kṛtvā. sugamam uktam Ācāryeṇa.

(122) [Tib. 96^{b}] *caturvidhe kṣetra-viśeṣa* iti. gati-duḥkhôpakāri-guṇa-kṣetre *katamasmin pakṣa* iti. yasmād asya gati-kṣetratā guṇa-kṣetratā ca na saṃbhavati tasmāt pṛcchati. *sama-viṣamasya prakāśayitê* ti dharmâdharmasya.

(123) *vipāka-naiyamyâvasthānād* iti. niyata-vipāka-dānâvasthānād ity arthaḥ. *kasyacit kṣetra-vaśenâivê* ti. tad-yathā. sāmānya-puruṣa-vadhāt pitṛ-vadhaḥ. *tatrâiva kṣetre punar adhiṣṭhāna-vaśād* iti. karma-patha-vaśāt. katham ity āha. *mātā-pitroḥ prāṇâtipātanāt guru karma na tv evam adatt'ādān'ādikāt guru*. na hi mātā-pitror dravyâpaharaṇa-karma tad-vadhavat guru bhavati. tad-vadhasy' ānaṃtarya-svabhāvatvād *ādi*-śabdena mṛṣāvāda-paiśuny'ādi-grahaṇaṃ. *evam anyad api yojyam* iti. kasyacit prayoga-viśeṣeṇa guru sampadyate. vipāka-naiyamyâvasthānāt. kasyacic cetanā-viśeṣeṇa. kasyacid āśaya-viśeṣeṇa.

(124) *nâ-buddhi-pūrvaṃ na sahasā kṛtam* iti. atha vā *nâ-buddhi-pūrvaṃ kṛtam* idaṃ kuryām ity asaṃciṃtya kṛtaṃ. tan nôpacitam. avyākṛtaṃ hi tat karma. *na sahasā kṛtam* iti. buddhi-pūrvam api na sahasā kṛtaṃ. yad abhyāsena bhāṣy'ākṣepān mṛṣāvād'ādy-anuṣṭhānaṃ kṛtaṃ tad akuśalaṃ [Tib. 97^{a}] na punar upacitaṃ. *yāvat tribhir* iti. kāya-vāṅ-mano-duścaritaiḥ. *niṣpratipakṣaṃ cê* ti. pratideśan'ādi-pratipakṣâbhāvataḥ. *akuśalaṃ câkuśala-paricāraṇaṃ cê* ti. yaḥ kṛtvā 'py anumodata[1] iti. *vipāka-dāne niyatam* iti. puṣṭâkuśala-lakṣaṇa-samutpādāt. *evaṃ kuśalam api yojyam* iti. kathaṃ. saṃcetanataḥ saṃciṃtya kṛtaṃ bhavati. nâ-buddhi-pūrva-kṛtaṃ bhavati. tad-yathā. avyākṛtena cittena pāṣāṇaṃ dadāmîti suvarṇa-piṇḍaṃ dadyāt. kṛtaṃ tan na punar upacitaṃ. avyākṛtaṃ hi tat karma. na sahasā kṛtaṃ. yathā bhāṣy'ākṣepāt satya-vacanaṃ kṛtaṃ tat kuśalaṃ na punar upacitaṃ. kaścid ekena sucaritena su-gatiṃ yāti. kaścid yāvat tribhiḥ. kaścid ekena karma-pathena. kaścid yāvad daśabhiḥ. tatra yo yāvatā gacchati. tasminn asamāpte kṛtaṃ karma nôpacitaṃ. samāpte tûpacitaṃ. evaṃ yāvad vipāka-dāne niyatam iti. saṃbhavato yojyaṃ.

[1] tyaṃta-m° CN; kyaṅ rjes-su yi raṅ-bar byed-paḥo.

(125[ab]) *caitye sarāgasyê*ti vistaraḥ.

sva-parârthôbhayârthāyêty[1]

atra. puṇyam eva tyāgânvayam apaśyann āha. *kasyacid apy anugrahâbhāvād* iti. sati hi pratigrahītari yuktaṃ tyāgânvayaṃ puṇyaṃ. tatra hi prīty-[Tib. 97[b]]anugraheṇa grahītā yujyata iti.

*maitry-ādivad agṛhṇatî*ti.

maitry-ādiṣv iva *maitry-ādivat*. *agṛhṇati asati pratigrāhake puṇyaṃ bhavati*. *asaty api parânugrahe*. kuśala-mūl'ādi-bal'ādhānāt. *tathā* [2]*hy atīte*[2] *pi guṇavati* tathāgat'ādau. *tad bhakti-kṛtaṃ* caitya-dānaṃ *puṇyaṃ bhavati*. *dāna-māna-kriyā tarhi vyarthā prāpnotî*ti. yadi sva-cittād eva puṇyaṃ bhavec cittenâiva dāna-mānāv anuṣṭheyau. tata eva puṇya-prāpteḥ. *na. tat-karma-samutthāpikāyā bhakteḥ prakṛṣṭataratvāt*. nâitad evaṃ. kasmāt. yasmād dāna-mānau Bhagavataś citta-mātreṇa cintayato yā bhaktiḥ. tata iyaṃ dāna-mānau kurvato bhaktiḥ prakṛṣṭatarā. kāya-vāk-karmaṇor api pravartanāt. citta-mātreṇa hi cintayato bhaktiḥ kāya-vāk-karmaṇī na pravartayataḥ. *yathā hî*ti vistaraḥ. yathā hi *śatruṃ hanmîti kṛtâbhiprāyasya kasyacit tat-samutthitaṃ tad*-abhiprāya-*samutthitaṃ kāya-vāk-karma śatru-saṃjñayā* śatrur ayaṃ na tāvan mriyata ity anayā *saṃjñayā tasmin mṛte 'pi kurvato bahutaram apuṇyaṃ jāyate* cetanā'nubaṃdhāt. *nâbhiprāya-mātreṇa* kriyā-śūnyena. *tathā* [3]*hy atīte*[3] *'pi* parinirvṛte 'pi *Bhagavati tad-bhakti-samutthāṃ* śāstṛ-bhakti-*samutthāṃ* dāna-māna-kriyāṃ pṛṣṭhabhūtām iva kurvato *bahutaraṃ puṇyaṃ jāyate*. *na bhakti-mātreṇa* kriyā-śūnyenêti.

(125[cd]) *ku-kṣetre tarhy* [Tib. 98[a]] *aniṣṭa-phalāṃ bhaviṣyatî*ti. taskar'ādibhyo dānam aniṣṭa-phalam iti Nirgraṃthāḥ. su-kṣetre hîṣṭa-phalaṃ. ku-kṣetre tu viparītam ity ato bravīti.

ku-kṣetre 'pîṣṭa-phalatā phala-bījâviparyayād

iti. na kṣetra-viśeṣād iṣṭaṃ phalam iti brūmaḥ. kiṃ tarhi. viśiṣṭam iti. na hi su-kṣetre prāṇâtipāt'ādi-bījasyêṣṭaṃ phalaṃ bhavatîti. *ku-kṣetre 'pi hi phalasya* mṛdvīkā-phalasya *bījāt* mṛdvīkā-bījād *aviparyayo dṛṣṭaḥ*. *mṛdvīkā-phalam eva madhuraṃ dṛṣṭam* ity arthaḥ. na tu niṃba-phalam evaṃ. *niṃba-bījān niṃba-phalam evê*ti. *tiktam* iti. mṛdvīkā-bījaṃ kuśalasyôdāharaṇaṃ. niṃba-bījam akuśalasya.

(126) *dauḥśīlyam aśubhaṃ rūpam*

iti. prāṇâtipāt'ādi-lakṣaṇaṃ *prakṛti-sâvadyaṃ rūpaṃ dauḥśīlyaṃ*.

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[1] Kārikā IV, 118[a]. [2]....[2] svatīte MSS., ḥdas. cf. line 19 below. [3] bhy at° MSS., ḥdas.

*pratikṣiptāc ca buddhenê*ti.

prajñapti-sâvadyatvāt. *samātta-śikṣasya tu tad-adhyācārād dauḥśīlyam* iti. gṛhīta-tad-viramaṇasya Bhagavad-vacanânādarād dauḥśīlyaṃ jāyate. arthād uktaṃ bhavati. asamātta-śikṣasya na dauḥśīlyam iti.

viśuddhaṃ tu catur-guṇam

iti.[1] catvāro guṇā asyêti catur-guṇaṃ. *dauḥśīlyena yathôktenê*ti.

dauḥśīlyam aśubhaṃ rūpam

ity anena. [Tib. 98[b]] *lobh'ādibhir* iti. *na* tair dauḥśīlya-hetubhiḥ samudācaradbhir *upahataṃ bhavati. dauḥśīlya-vipakṣ'āśritam* [2]ity arthaḥ.[2]

maulaiḥ karma-pathair viśuddham iti. prāṇâtipāt'ādibhir *maulair* akhaṇḍitam ity arthaḥ. *sāmaṃtakair viśuddham* iti. prāṇâtipāt'ādi-prayogair adūṣitam ity arthaḥ. *vitarkair* iti. kāma-vitark'ādibhiḥ. *smṛtyā 'nuparigṛhītam* iti. kāy'ādi-smṛty-upasthānair dṛḍhīkṛtaṃ. śīla-smṛtyā vā 'nuparigṛhītaṃ.

āśā'sti-śīlam iti. *āśā'stiḥ* prārthanā. *yad bhava-bhoga-satkāra-tṛṣṇā-kṛtam* iti. *bhave bhoge* ca *satkāre* ca yā *tṛṣṇā*. tayā *yat* samāttam ity arthaḥ. *samyagdṛṣṭikānām* iti. Buddha-śāsana-pratipannānāṃ. anya-tīrthikānāṃ hi na bodhyaṃgânukūlam asad-dṛṣṭikatvāt.

(127[ab]) *samāhitaṃ tu kuśalam*

iti. *samāhita*-grahaṇam asamāhita-nivṛtty-arthaṃ. *kuśala*-grahaṇaṃ samāhit'āsvādanā-saṃprayukta-kliṣṭa-dhyāna-nivṛtty-arthaṃ. tat samāhita-kuśala-sadṛśam utpadyate. *samādhi-svabhāva-sahabhū yad* iti. *samādhi-svabhāvaṃ* tena ca saha bhavati *yad* ity arthaḥ. *tad dhi samāhitam* [Tib. 99[a]] iti vistaraḥ. *tat samāhitaṃ kuśalam atyarthaṃ cittaṃ saṃvāsayati.* bhāvayati. asamāhitam api vāsayati. na tv evam atyartham iti darśayati. katham ity āha. *guṇais tanmayī-karaṇāt saṃtateḥ*. yasmāt samādhi-*guṇais tanmayī* kriyate citta-*saṃtatiḥ*. atra dṛṣṭâṃtam āha. *puṣpais tila-vāsanāvad* iti. yathā *puṣpais tilā* bhāvyaṃte. puṣpa-gaṃdhamayī-karaṇāt. tadvat. tad idam uktaṃ bhavati. bhāvanā vāsanā. tat-svabhāvaṃ puṇyaṃ bhāvanāmayam iti.

(127[cd]) *atha śīlaṃ bhāvanā ca kasmai saṃvartata* iti vākya-śeṣato 'rthaṃ pṛcchati.

svargāya śīlaṃ prādhānyād

iti. *śīlaṃ prādhānyena svargāya* bhavati. anyat tu na prādhānyena svargāya bhavati. kim anyat. dānaṃ. *dānam api*[3] *hi svargāya saṃbhavati. śīlam api*

[1] eti MSS., ḥgyur-ro ṣes. [2]....[2] sic MSS., ṣes bya-ba bstan-paḥi-phyir. dran-pa ñe-bar gṣag-pa-la brten-paḥi-phyir-ro ṣes bya-ba smos-so = ity deśanāt smṛtyupasthān'āśritatvād ity uktam (?)
[3] ati NC, yaṅ.

visaṃyogāya saṃbhavati. śamatha-vipaśyanayoḥ śīla-pratiṣṭhānatvāt. *bhāvanā prādhānyena visaṃyogāya.* sākṣād-visaṃyoga-prāpakatvāt. prahāṇa-mārga-saṃgṛhītatvād vā. puṇya-kriyā-vastu-prasaṃgenêdam upanyasyate.

(128[ab]) *sūtra uktaṃ. catvāraḥ pudgalāḥ brāhmaṃ puṇyaṃ prasavṃti.* apratiṣṭhite pṛthivī-pradeśe Tathāgatasya śārīraṃ stūpaṃ pratiṣṭhāpayati. ayaṃ prathamaḥ pudgalo brāhmaṃ puṇyaṃ prasavati. cāturdeśe bhikṣu-saṃghe ārāmaṃ niryātayati tatrâiva c' ārāme vihāraṃ [Tib. 99[b]] pratiṣṭhāpayati. ayaṃ dvitīyaḥ pudgalo brāhmaṃ puṇyaṃ prasavati. bhinnaṃ Tathāgata-śrāvaka-saṃghaṃ pratisaṃdadhāti. ayaṃ tṛtīyaḥ pudgalo brāhmaṃ puṇyaṃ prasavati. maitrī-sahagatena cittenâvaireṇâsaṃspardhenâvyābādhena[1] vipulena mahad-gatenâpramāṇena subhāvitenâikāṃ[2] diśam adhimucya spharitvôpasaṃpadya viharati. tathā dvitīyāṃ. tathā tṛtīyāṃ. tathā caturthīm. ity ūrdhvam adhas tiryak sarvataḥ sarvam imaṃ lokaṃ spharitvôpasaṃpadya viharati. ayaṃ caturthaḥ pudgalo brāhmaṃ puṇyaṃ prasavatîti. *yal lakṣaṇa-vipākasya karmaṇaḥ parimāṇa-jñāpanāyôktam* iti. *yad uktaṃ* saṃnikṛṣṭaṃ bodhisattvaṃ sthāpayitvā. yāvat-sarva-sattvānāṃ bhoga-phalam ity[3] evam-ādi.

idaṃ brāhmaṃ puṇyaṃ iti. brahmaṇām idaṃ *brāhmaṃ.* Brahmapurohitāś câtra brahma-śabdenôcyate. kasmāt. *Brahmapurohitānāṃ kalp'āyuṣkatvāt.* Brahmapurohitānāṃ hi kalpam āyur uktaṃ. anena ca karmaṇā kalpaṃ *svargeṣu modate.*

brāhmaṃ puṇyaṃ prasavati. kalpaṃ svargeṣu modata

iti. *nikāyâṃtara-pāṭha-vacanāt.* tat-sādharmyād etad brāhmaṃ puṇyam ucyate. nanu ca kāma-dhātau nâsti kuśalasya karmaṇaḥ kalpaṃ vipāka iti. satyam ekasya nâsti. [Tib. 100[a]] ekâdhiṣṭhānās tu bahvyaś[4] cātanā bhavaṃti. yāsāṃ krameṇa kalpa-pramāṇaṃ svārgikaṃ phalam abhinirvartate. cyutasya punas tatrâiva janma-saṃdhānāt.

bṛhat-puṇyaṃ brāhmam[5] ity apare.

(128[cd]) *sūtr'ādīnām*

ity. *ādi*-śabdena dvādaśānām aṃgānāṃ grahaṇaṃ. *sūtra*-geya-vyākaraṇa-gāthôdāna-nidānâvadānêtivṛttaka-jātaka-vaipulyâdbhutadharmôpadeśā iti *dvādaśānām aṃgānāṃ. akliṣṭa-deśanê*ti. *akliṣṭa*-citta-samutthāpitêty arthaḥ.

(129) *puṇyabhāgīyam* iti. puṇyasya bhāgaḥ prāptir iti *puṇya-bhāgaḥ.* iṣṭa-

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[1] °nâṃpannena C, ṇâsaṃpannena N; ḥgran-zla-med-pa. [2] svabh° MSS., śin-tu basgoms-pas. [3] 論第十八卷八丁右三行以下. [4] vastrāś NC, mañ-po. [5] brahmam MSS, tshaṅs-paḥi bsod-nams = brāhmaṃ puṇyam.

phala-prāptir ity arthaḥ. tasmai hitaṃ *puṇyabhāgīyaṃ*. ata evôktaṃ *yad iṣṭa-vipākam* iti. tat-prāpty-anukūlam iti. atha vā trayo bhāgāḥ. puṇyo bhāgaḥ apuṇyo bhāgaḥ aniṃjyo bhāgaḥ. tasmai hitaṃ *puṇyabhāgīyaṃ*. atha vā puṇyaṃ bhajata iti puṇya-bhāk. puṇya-bhāg eva *puṇyabhāgīyaṃ*. svârthe ka[1]-pratyayaḥ. evaṃ *mokṣabhāgīyaṃ*. atha vā saṃsāra-bhāgo mokṣa-bhāgaś cêti dvau bhāgau. [Tib. 100[b]] tatra yan mokṣa-bhāgāya hitaṃ. tan *mokṣabhāgīyaṃ*. mokṣa-prāptir vā mokṣa-bhāgaḥ. tasmai hitaṃ. tat-prāpty-anukūlam iti *mokṣabhāgīyaṃ*. tasya lakṣaṇaṃ paścād vakṣyate. evaṃ *nirvedhabhāgīyam* api yojyaṃ. *paścād vyā-khyāsyāma* iti.

tata[2] uṣmagatôtpattir

ity[3] atra. karmâdhikāreṇâiṣāṃ karma-svabhāvānāṃ lakṣaṇam ucyate.

(130) *yad idaṃ loka* ity-ādi.

sasamutthānam

iti. sa-citta-caitasika-kalāpaṃ. yena tat kāya-karmôtthāpyate. tat *kāya-karma sasamutthānaṃ yoga-pravartitaṃ*.[4] *lipir*[5] *mudrā ca*. kāraṇe kāryôpacārāt. yena hi kāya-karmaṇā lipir likhyate mudrā vā khanyate. sā *lipir mudrā ca* Śāstre 'bhiprete. na yathā loke. loke hy akṣara-cihnaṃ pustak'ādau lipir iṣyate. akṣarânakṣara-cihnaṃ ca mudrêti. *gaṇanā kāvyaṃ ca vāk-karma*. yoga-pra-vartitaṃ[6] sasamutthānam iti vartate. *paṃca-skaṃdha-svabhāvānîti*. lipi-mudra-yoḥ kāya-karma rūpa-skaṃdhaḥ. gaṇanā-kāvyayor vāk-karma rūpa-skaṃdhaḥ. vedan'ādayas tûbhayatrâpi samutthāna-bhūtāś catvāraḥ skaṃdhā iti. paṃca-skaṃdha-svabhāvāny etāni bhavaṃti. *yan manasā saṃkalanaṃ dharmāṇām* iti. ekaṃ dve trīṇîty evam-ādi sā saṃkhyā. [Tib. 101[a]] yat tu vācā na manasā sā gaṇanêty Ābhidhārmikāḥ. *iyaṃ* ca *saṃkhyā* saparivāra-grahaṇāc *catu-skaṃdha-svabhāvā*.

(131) lipy-ādi-lakṣaṇa-nirdeśânuṣaṃgeṇa sâvady'ādīnām api *dharmāṇāṃ* lak-ṣaṇa-nirdeśôpanyāsaḥ. Dharmaskaṃdhaka-vibhāṣāyām ete paryāyā nirdiṣṭāḥ. tat-pratyāsannêyam iti. ime *paryāyā* upanyasyaṃta ity aparaḥ saṃbaṃdhaḥ. sahâvadyena kleśa-lakṣaṇena vartaṃta iti

sâvadyāḥ

kleśa-cchāditatvān

nivṛtāḥ.

kleśā api hi saṃprayoginā kleśâṃtareṇa nivṛtāḥ. niṣkṛṣṭatvād āryais tyaktatvād vā

[1] ka denotes the suffix a. [2] tatra MSS., de-las. [3] Kārikā VI, 18[a]. [4] °vartikaṃ CN; rab-tu bcug-pa. [5] °pi CN. [6] °rtitaḥ MSS.

hīnāḥ.

kliṣṭās

tu kleśa-yogato 'vagaṃtavyāḥ.

śubhâmalāḥ

kuśalânāsravāḥ. te

praṇītāḥ.

śuddhi-prakarṣa-gatatvāt. *hīna-praṇītebhyo 'nye madhyā iti siddham* iti. kliṣṭā eva hīnāḥ. śubhâmalā eva ca praṇītā ity avadhāraṇād ato 'nye na hīnāḥ. na praṇītā iti madhyāḥ siddhāḥ.

saṃskṛta-śubhāḥ

sevyā

iti. aviśeṣeṇa s'āsravā anāsravā vā sevitavyāḥ. paryupāsitavyāḥ. saṃtānâdhyāropaṇataḥ. *śeṣā asevitavyā* iti. ke *śeṣā*. asaṃskṛtāś ca. ye ca na kuśalāḥ. kliṣṭā [Tib. 101^{b}] nivṛtâvyākṛtā ity arthaḥ. *anabhyasanīyatvād* iti. paunaḥpunyena kartum aśakyatvād ity arthaḥ. anutpādyatvād ity apare. *aphalatvāc cê*ti. saṃskṛtasya hi hetu-phale. nâsaṃskṛtasya te iti. *sôttarā* iti sâtiśayāḥ. akuśalāḥ nivṛtâvyākṛtaiḥ *sôttarāḥ*. nivṛtâvyākṛtānām aniṣṭa-vipākâbhāvāt. nivṛtâvyākṛtā anivṛtâvyākṛtaiḥ saṃskṛtaiḥ *sôttarāḥ*. teṣām akliṣṭatvāt. te 'pi kuśala-s'āsravaiḥ *sôttarāḥ* kuśala-s'āsravāṇām iṣṭa-phalatvāt. te 'py anāsravais *sôttarāḥ*. niḥkleśatvāt. anāsravā api saṃskṛtā asaṃskṛtaiḥ *sôttarāḥ*. asaṃskṛtānāṃ nityatvāt. asaṃskṛtāv apy ākāśâpratisaṃkhyā-nirodhau pratisaṃkhyā-nirodhena *sôttarau*. pratisaṃkhyā-nirodhasya kuśala-nityatvāt.

mokṣas tv anuttaraḥ.

na hi nirvāṇād viśiṣṭatamam asti. tathā hy uktaṃ ye kecid bhikṣavo dharmāḥ saṃskṛtā vā asaṃskṛtā vā virāgas teṣām agra ākhyāyata iti. pratisaṃkhyā-nirodho hi nityatvāt sarva-saṃskṛtebhya utkṛṣṭaḥ. kuśalatvāc câsaṃskṛtābhyām ākāśâpratisaṃkhyā-nirodhābhyām [Tib. 102^{a}] utkṛṣṭatara iti.

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośavyākhyāyāṃ caturtha-kośasthānaṃ samāptaṃ. 4[1].

[1] om. C.

V

(anuśaya-nirdeśo nāma pañcamaṃ kośa-sthānam)

(1) *karma-jaṃ loka-vaicitryam*

ity uktam iti. caturthasy' ādāv uktaṃ. ato 'nena saṃbaṃdhenânuśayôpanyāsa iti saṃbandhaṃ darśayati. *tāni*[1] *ca karmāṇi* yathôkta-lakṣaṇa-prabhedāni *anuśaya-vaśād upacayaṃ gacchaṃti*. vipāka-naiyamyenâtra uttiṣṭhaṃte. vipāka-dānāya niyatī-bhavaṃtîty arthaḥ. *aṃtareṇa cânuśayān* vinā 'nuśayair *bhavasya* janmano *'bhinirvartane* utpādane *na samarthāni bhavaṃti* kuśalāny akuśalāni vā karmāṇi. na hy arhataḥ paunarbhavikāni karmāṇy aniyatāni na saṃti. anuśayâbhāvāt tu punar-bhavâbhinirvartane na samarthāni bhavaṃti. ata evâiṣām aniyatatvaṃ sidhyati. hy-arthe câyaṃ caḥ paṭhitavyaḥ. yasmād aṃtareṇânuśayān bhavâbhinirvartane na samarthāni bhavaṃti. tasmād anuśaya-vaśād upacayaṃ gacchaṃtîty abhiprāyaḥ. apare punar etad vākya-dvayam evaṃ vyācakṣate. tāni ca karmāṇy anuśaya-vaśād upacayaṃ gacchaṃti. yāny akṛtāni karmāṇi. tāny anuśaya-vaśāt punar-bhavâbhinirvartana upacīyaṃta ity arthaḥ. na hy arhatāṃ karmāṇi punar-bhavâbhinirvartana upacīyaṃte. aṃtareṇa cânuśayāṃ bhavâbhinirvartane na samarthāni bhavaṃtîti. yāni ca kṛtāni. tāny apy aṃtareṇânuśayāṃ bhavâbhinirvartane na śaktāni bhavaṃti. na hy arhatāṃ pṛthagjanâvasthāyāṃ kṛtāni [Tib. 102^{b}] kuśalâkuśalāni paunarbhavikāny aniyatāni karmāṇi na saṃti. anuśaya-vaikalyāt tu tāni bhavâbhinirvartane na samarthāni. ity evaṃ pṛthag-arthâbhidhānāt. samuccaye 'yaṃ ca-kāra iti.

mūlaṃ bhavasyânuśayā

iti. punar-*bhavasya* karma-*bhavasya* vā *mūlam anuśayāḥ*. tad-upacaya-samutthāna-hetutvād ity abhiprāyaḥ. *mūlaṃ dṛḍhī-karotî*ti. prāptir hi *mūlaṃ*. tām anucchedârthena dṛḍhī-karotîty[2] arthaḥ. *saṃtatim avasthāpayatî*ti. paraṃparayā kleśa-prabaṃdhaṃ sthāpayatîty arthaḥ. *kṣetraṃ āpādayatî*ti. āśrayam ātmôtpatty-

[1] ani MSS.; de-dag. [2] °roty MSS.; ṣes bya-ba.

anukūlaṃ karotîty arthaḥ. *niṣyandaṃ nirvartayatî*ti. sva-niṣyandam upakleśaṃ janayati. tad-yathā rāga āhrīky'auddhatya-matsarāṇ janayati. dveṣaḥ krodhêrṣye[1] ity-ādi. *karma-bhavam abhinirharatî*ti. karmâiva bhavaḥ *karma-bhavaḥ*. taṃ punar-bhavâbhinirvṛttaye janayatîty arthaḥ. idam asya

mūlaṃ bhavasyânuśayā

ity artha-saṃdarśanaṃ. *sva-saṃbhāraṃ parigṛhṇātî*ti. sva-saṃbhāraḥ kleśasyâyoniśo-manaskāraḥ. taṃ *parigṛhṇāti*. tasyânāgatasya hetu-bhāvenâvatiṣṭhata ity arthaḥ. *ālaṃbane saṃmohayatî*ti. yathābhūtâgrahaṇāt. buddhy-upaghātād vā *saṃmohayatî*ti. *vijñāna-sroto namayatî*ti. *vijñāna*-[Tib. 103ª]saṃtatim ālaṃbane punar-bhave vā *namayati*. yadi

mūlaṃ bhavasyêti

punar-bhava-grahaṇam idam asyôdāharaṇaṃ. *kuśala-pakṣād vyutkramayatî*ti. *kuśala-pakṣāt* parihāpayati. *bandhanârthaṃ ca spharati*.[2] bandhana-kāryaṃ[3] vyāpnoti tanotîty arthaḥ. katham ity āha. *dhātv-anatikramaṇa-yogena dhātv-anatikramaṇa*-prakāreṇêty arthaḥ. tad idam uktaṃ bhavati. yaḥ kleśo yaddhātukaḥ sa taṃ dhātuṃ nâtikrāmayatîti. [9]ṣodaśêty[4] anyaḥ. eṣu ṣaṭ prakṣipya. āśraya-dauṣṭhulyaṃ[5] janayaty akarmaṇyat'āpādanāt. guṇān dveṣṭi tad-virodhitvāt. [6]apavādānām āspadī[6]-karoti [7]vidvad-vigarhita[7]-kāya-karmôtthāpanāt.[8] satpathād udvartayati viparīta-daiśika-saṃsevā'bhimukhī-karaṇāt. vividhânartha-bījaṃ ropayati sarva-saṃsāra-vyasanānāṃ tat-prabhavatvāt. ādhipatya-phalena ca lokasyâniṣṭaṃ upasaṃharati tad-vegena bāhya-bhāva-vikār'āpatteḥ.[9] *rāga-vaśenânyeṣām apî*ti. yatra rāgaḥ. tatr' ālaṃbane 'nye pratigh'ādayo 'py[10] anuśerate. [11]premād dveṣo[11] jāyate mān'ādayo[12] 'pîti sūtraṃ.[13] ata eva ca rāgânuśayanâbhāvād anāsrava-visabhāga-dhātvoḥ kleśā nânuśerata iti. *etac ca paścāt pravedayiṣyāma* iti. *yad dhi vastv ātma-dṛṣṭi-tṛṣṇābhyāṃ svī-kṛtaṃ. tatrânye 'py anuśayā anuśayitum utsahaṃte. ārdra iva paṭe*[14] *rajāṃsi*[15] *saṃsthātum* ity[16] etat jñāpayiṣyāmaḥ.

(2) *āho-svit kāma-rāga evânuśaya* iti. Vaibhāṣika-nayena paryavasthānam evânuśayaḥ. Vātsīputrīya-nayena prāptir anuśayaḥ. Sautrāṃtika-nayena bījam. *uttara*[17]*-niḥsaraṇam*[18] iti. paścān-niḥsaraṇam ity arthaḥ. *sthāmaśaḥ susamava-*

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[1] °rṣyā MSS. [2] sphur° C. [3] kāyaṃ MSS.; ched-du. [4] see 順正理論第四五 (冬五 21b2 et seq.) [5] °lya N, °ṣṭulya C. [6]....[6] °dānānāsp° N, °dānānāṃsp° C. [7]....[7] vidvadvahita N, vidvaṃgahita C. [8] °patvāt C. [9]....[9] om. Tib. [10] om. MSS.; kyaṅ. [11]....[11] prastvo dvasī (!) C, prestvā dveṣī N; cf 順正理論 l. c. (冬五 21b18) 因愛生恚. [12] nān'ād° MSS. [13] om. Tib. [14] °ṭo MSS. [15] raṃjāsi MSS. [16] 論十九 15b1–3. [17] °re C. [18] nis° MSS.

hataṃ. balaśaḥ 'suṣṭhu samyag avahatam[1] ity arthaḥ. *sânuśayaṃ prahīyata* iti. idam atrôdāharaṇam. [Tib. 103[b]] idam atra virudhyate. saha-yoga-samāse hy anyatvam dṛṣṭaṃ. tad-yathā saputro Devadatta iti. tathā ca sati *sūtra-virodhaḥ. Abhidharma-virodha* iti. *kāma-rāgânuśayas tribhir indriyaiḥ saṃprayuktaḥ.* katamais tribhiḥ. sukha-saumanasyôpekṣêndriyaiḥ saṃprayukta iti.[2] na hi viprayuktasya prāpti-lakṣaṇasya ebhir indriyaiḥ saṃprayogo yujyata iti śāstra-virodhaḥ.

sânuśayaṃ sânubandham ity arthād iti. kāma-rāgasyânubandho 'nuśaya-śabdenôktaḥ. anubaṃdhaḥ punaḥ kleśâṃtarasyôtpād'ānukūlyenâvasthānaṃ. anuvṛttir vā anuśayaḥ. sânuśayaṃ prahīyate. na punar anuvartate saṃkleśa ity arthaḥ. *aupacāriko vā sūtre 'nuśaya-śabdaḥ* upacāre bhava *aupacārikaḥ.* kutr' aupacārika ity āha. *prāptau.* mukhya-vṛttyā paryavasthāne 'nuśaya-śabdo vartate. upācāreṇa tu prāptau. tasyânuśaya-hetu-bhāvāt. *tad-yathā* duḥkha-vedanā-hetutvāt *agnir duḥkha ity ucyate.* tadvat. *lākṣaṇikas tv abhidharme* 'nuśaya-śabdaḥ. lakṣaṇe bhavo lakṣaṇena vā dīpyati[3] [Tib. 104[a]] *lākṣaṇikaḥ.* lākṣaṇika ity āha. *kleśa evêti.* ālaṃbana-saṃprayogataś cânuśerata ity anuśayā iti. tasmāt *saṃprayuktā evânuśayāḥ.* atra cârthe ślokam udāharaṃti.

citta-kleśa-karatvād āvaraṇatvāc chubhair viruddhatvāt
kuśalasya côpalaṃbhād[4] aviprayuktā ihânuśayā

iti. *citta-kleśa-karatvād* iti. asya vivaraṇaṃ. yasmād *anuśayaiḥ kliṣṭaṃ cittaṃ bhavati.* na viprayuktaiḥ kliṣṭaṃ cittaṃ bhavati. *āvaraṇatvād* iti. asya padasya vivaraṇaṃ. *apūrvaṃ kuśalaṃ nôtpadyata* iti. sânuśaye citte *kuśalam apūrvaṃ nôtpadyate. śubhair viruddhatvād* iti. asya padasya vivaraṇaṃ. *utpannāc ca parihīyata* iti. anuśayāḥ śubhair viruddhāḥ. yasmād *utpannāt* kuśalāt *parihīyate.* tasmāt kuśalair viruddhā *anuśayāḥ. tasmān na viprayuktā* iti. yasmāc cetasy[5] avidyamānais tair yathôkta-kliṣṭ'ādi na saṃbhavati. saṃprayuktaiḥ punaḥ sarvam eted yujyata iti. *atha viprayuktair apy evaṃ syād* iti. *viprayuktaiḥ* kliṣṭaṃ cittaṃ bhavati. apūrvaṃ kuśalaṃ nôtpadyate. utpannāc ca parihīyata iti. *yady evaṃ kuśalaṃ na kadācid apy upalabhyeta. teṣāṃ* viprayuktānāṃ *nitya-saṃnihitatvāt.* [Tib. 104[b]] yasmāt kliṣṭâvasthāyāṃ kuśalâvasthāyāṃ anyasyāṃ vā te viprayuktā vartaṃta iti *upalabhyeta*[6] *ca kuśalam.* ataḥ[7]

kuśalasya côpalaṃbhād aviprayuktā ihânuśayā

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[1]....[1] suṣṭu samyag samavahatam apahatam MSS.; yaṅ-dag-par legs-par ḥjoms. [2] 發智論第三(秋五. 13[a13]). [3] dīvy° MSS.; cf. pāli dippati. Tib. illegible. [4] vôp° MSS.; ḥaṅ. [5] catasy MSS. sems-la. [6] °bhyete C, °bhyate N. [7] ataṃ MSS. de-bas-na.

iti sthitam etat.

Ācārya āha: *tad idam ajñāpakaṃ.* yad idaṃ Vaibhāṣikair uktaṃ. citta-kleśa-karatvād ity-ādi. *yo hi viprayuktam anuśayam icchatî* ti Vātsīputrīyaḥ. *sarvam*[1] *etad* iti. citta-kleś'ādi. *kleśa-kṛtam evêcchatî* ti. paryavasthāna-kṛtam evêty arthaḥ. paryavasthānaṃ ca na nitya-saṃnihitaṃ bhavatîti kuśalôpalaṃbha-siddhiḥ. *kāma-rāgasyânuśaya* iti pakṣa-parigrahe sânuśayaṃ prahīyata iti nâsti sūtra-virodhaḥ. kiṃ tu viprayukto 'nuśaya iti prāpnoti. ata āha. *na cânuśayaḥ saṃprayukto na viprayukta* iti. katham ity āha. *tasyâdravyântaratvād* iti. śakti-rūpasya bījasya rāg'ādibhyo 'narthâṃtaratvāt. *ātmabhāvasy'* āśrayasya. *kleśa-jā* pūrvôtpanna-kleśa-janitā. *kleśôtpādana-śaktiḥ* kleśô[Tib. 105[a]]tpādanāya śaktiḥ. *yathā 'nubhava-jñāna-jā smṛty-utpādana-śaktir* na dravyâṃtara-bhūtā. tadvat. smṛty-utpādana-hetur dravyâṃtara-bhūtaḥ kaścid viprayukta ity āśaṃkya dṛṣṭântâṃtaram upanyasyati. *yathā câṃkur'ādīnām* iti vistaraḥ. *yathā câṃkur'ādīnāṃ pūrvôtpannā śāli-phala-jā śāli-phalâṃtarôtpādanāya śaktir* na dravyâṃtara-bhūtā. tadvat. *yas tv* iti. Vātsīputrīyaḥ. yadi kleśasyânuśaya itîsyate. [2]yat tarhi sūtra eva kleśo 'nuśaya uktaḥ[2] *Saṭsaṭkc sūtre. 'sya pudgalasya bhavati sukhāyāṃ vedanāyāṃ rāgânuśaya* iti. rāga evânuśayaḥ. sukha-vedanā'vasthāyāṃ hi rāgaḥ samudācaraṃn[3] evam uktaḥ. na tu tasya bījam ity abhiprāyaḥ. *bhavatîti vacanān nâsau tadâvânuśaya* iti. anuśaya eva rāgasyâyam uktaḥ. na rāgaḥ. bhavatîti vacanāt. tasyām avasthāyām utpadyamānasya rāgasyânuśayo bhavatîti. bījam utpadyate. na tûtpannam iti. bīja-prakṛtâvasthā[4] 'tra kathyata ity abhiprāyaḥ. *kadā tarhi bhavatî* ti. *kadā* 'nuśayo 'stîty arthaḥ. *yadā prasupto bhavati.* yadôparato bhavatîty arthaḥ. *hetau vā tad-upacāra* iti. *hetau* rāge anuśayôpacāraḥ. rāgo hi rāgânuśayasya hetuḥ. tathā hi [Tib. 105[b]] rāga-jā rāgôtpādana-śaktī rāgânuśaya ity uktam iti. tad idam uktaṃ bhavati. kvacid anuśaya-śabdena bījam ucyate. kvacit paryavasthānam iti.

samāpatti-rāgo hi teṣām prāyeṇê ti. āsvādanā-saṃprayukte dhyāne prāyeṇa teṣāṃ rāgaḥ. vimān'ādiṣv api teṣāṃ rāgo 'stîty ataḥ *prāyeṇê* ti grahaṇaṃ. *sa câṃtar-mukha-pravṛttaḥ* samāhita-rūpatvāt. tathā ca sati *mokṣa-saṃjñôpatiṣṭhate. tad-vicchandanârthaṃ* Bhagavān deśayāmāsa kāma-rāgo bhava-rāga ity evam-ādi.

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[1] sa MSS. thams-cad. [2]....[2] sic MSS.; ḥo-na mdo-las ñon-moṅs-pa ñid phra-rgyas-su. gaṅ gsuṅs-pa. de ji-lta-bu-ste. Qu. yat tarhi sūtre kleśa evânuśaya uktaḥ. tat katham? But acc. to the present order of letters simply to add 'tat katham' after 'uktaḥ'? cf. 此義云何 of 眞諦.

[3] special Saṃdhi paculiar to Buddhist MSS. [4] vipr° MSS. ḥbyuṅ-bar ḥgyur-baḥi gnas-skabs.

[6] °kṣo MSS.; thar-ba-la ni. [7] °kṣa MSS.; thar-ba-la ni.

bhave *rāgaeṣaḥ*. nâiṣa mokṣe.[1] mokṣe[2] kuśalo dharma-cchanda iti. *ātmabhāva eva tu bhava* ity Ācārya-mataṃ. *samāpattiṃ s'āśrayām* iti. *samāpāttiṃ* s'ātmabhāvām. *āsvādayanta* ātmabhāvam ev' *āsvādayaṃti*. na kāma-guṇān. *kāmavītarāgatvāt*. *ataḥ sa rāgo bhava-rāga ity ukto* na kāma-rāga iti darśayati.

(3) *abhidharma*[3] iti. na sūtra ity abhiprāyaḥ.

(4, 5) *sapta samudaya-darśana-heyā* iti. *satkāya-dṛṣṭiḥ* phala-bhūtān paṃcôpādāna-skandhān ālaṃbata iti duḥkha-darśana-heyâiva. evam *aṃtagrāha-dṛṣṭiḥ* [Tib. 106ᵃ] teṣām eva skandhānāṃ śāśvatôcchedâṃtagrahaṇāt. *śīlavrataparāmarśo* 'pi tān eva skandhāṃ śuddhito muktito nairyāṇikataś c' ālaṃbata iti na samudaya-darśana-heyaḥ. evaṃ *nirodha-darśana-heyā* api yojyāḥ. *aṣṭau mārga-darśana-heyā* iti. śīlavrataparāmarśam adhikaṃ prakṣipya. mārgeṇa śudhyati. tam apāsyânyena śīlavratena śuddhiṃ pratyetîti vipratipannatvāt. mārga-darśana-prahātavyo bhavati. yo hi kleśo yasya satyasyâpavādāya pravṛttaḥ. sa tasmin dṛṣṭe prahīyate. sarpa-bhrāṃtir iva rajju-darśanāt. *satyānāṃ darśanamātreṇa prahāṇād* iti. nâbhyāsena prahāṇād ity abhiprāyaḥ. *dṛṣṭa-satyasya paścān mārgâbhyāsena prahāṇāt*. kim ete bhāvanā-heyā ity adhikāraḥ. tad evam abhyāso bhāvanā punaḥ-punar-utpādanam ity arthaḥ. *satkāya-dṛṣṭir eka-prakārê*ti. ātm'ātmīy'ākāreṇa[4] duḥkhe vipratipannatvāt *duḥkha-darśana-heyâiva. evam aṃtagrāha-dṛṣṭir* iti. asāv apy ātmâbhimatasya vastunaḥ śāśvatôcchedâṃt'āropād[5] duḥkha eva vipratipannêti duḥkha-darśana-heyâiva. *mithyā-dṛṣṭiś catuṣ-prakārê*ti. duḥkh'ādi-satya-lakṣaṇâpavāda-pravṛttatvāt satya-catuṣṭaye 'pi vipratipannêti. *catuḥ-satya-darśana-heyā. evaṃ dṛṣṭiparāmarśo 'pi* catuṣ-prakāra eva. sa hi hīne 'gradarśanaṃ. tatra samudaya-nirodha-mārga-prahey'ālaṃbanaḥ samudaya-nirodha-mārga-darśana-heyaḥ. śeṣo duḥkha-darśana-heyaḥ. *evaṃ vicikitsā* sarvatrasaṃśay'ākārêti sarvatra-vipratipannatvāc catuḥ-satya-darśana-heyā. *śīlavrataparāmarśo dviṣ-prakāra* iti. Īśvar'ādiṣv ahetuṣu hetu-graho nity'ātma-viparyāsāt pravartata iti *duḥkha-darśana-heyaḥ*. amārge mārga-darśanaṃ *mārga-darśana-heyaḥ*.[6]

kīdṛśā eta iti. rāg'ādayaś catvāraḥ kleśāḥ. paryanuyujyaṃte hi rāga-pratigha-mānâvidyā ity anaṃtarâdhikṛtāḥ. [7]te cême[7] darśana-heyāḥ. ime bhāvanā-heyā iti duḥparicchedāḥ. na tu satkāya-dṛṣṭy-ādayaś cityaṃte. ye hi duḥkha-satya-vipratipannāḥ. te duḥkha-darśana-heyā iti. evaṃ yāvad ye mārga-satya-vipratipannāḥ te mārga-darśana-heyā iti [Tib. 106ᵇ] supariccheḍam etat. tatra

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[1] kṣo mss.; thar-ba-la ni. [2] °kṣa mss.; thar-ba-la ni. [3] adhidh° MSS. [4] °ya-k° MSS.
[5] °cchaidāṃtāroyād C, °tochaidāṃtaroyad N. [6] om. Tib. (gnas-brtan & 北京版).
[7]....[7] te ca me MSS.; de-dag kyaṅ ḥdi-dag.

ya iti rāg'ādayaḥ. yasya satyasya darśanaṃ *yad-darśanam*. yad-darśanena heyāḥ. ta ālaṃbanam eṣāṃ. ta ime *yad-darśana-hey'ālaṃbanāḥ*. *te tad-darśana-heyāḥ*. *te* rāg'ādayaḥ. tasya[1] satyasya darśanaṃ *tad-darśanaṃ*. tad-darśanena heyās *tad-darśana-heyāḥ*. etad uktaṃ bhavati. ye rāg'ādayo duḥkha-darśana-heyaṃ yāvan mārga-darśana-heyaṃ kleśam ālaṃbaṃte. te tad-darśana-heyā iti. yad-ālaṃbanā yad-darśana-hey'ālaṃbanāś cêti vaktavyaṃ. catur-ārya-saty'ālaṃbano 'py avidyā'nuśayo bhavatîti. na vaktavyaṃ. eka-śeṣa-vidhāna-siddheḥ. yac ca satyaṃ yad-daraśana-heyāś ca kleśā ālaṃbanam eṣāṃ. ta ime yad-darśa-hey'ālaṃbanāḥ. te tad-darśana-heyā iti. nanu ca samudaya-darśana-prahātavyaḥ sarvatrago 'vidyā'nuśayo duḥkha-nirodh'ādi-satya-darśana-hey'ādy-ālaṃbano 'pi bhavati. paṃca-nikāy'ālaṃbanatvāt. tataś câsya duḥkha-nirodh'ādi-satya-darśana-heyatva-prasaṃgaḥ syād iti.[2] na doṣaḥ. yady api hi sa paṃca-nikāy'ālaṃbanaḥ samudaya-rūp'ākāratas [Tib. 107ᵃ] tu tān nikāyān ālaṃbate. tena tath'ālaṃbanataḥ samudaya-darśana-prahātavya eva sa iti. evaṃ duḥkha-darśana-prahātavyo 'pi saṃyojyaḥ. evaṃ ca sati ye 'pi vyācakṣate. ye yad-darśana-hey'ālaṃbanā iti sarva eva darśana-heyā adhikriyaṃte na kevalā rāg'ādaya iti. teṣām api vyākhyāne imāv eva codya-parihārau vaktavyau.

[3]rūp'ārūpya-dhātvor duḥkhâbhāvāt pratighâbhāvaḥ.[4] duḥkhāyāṃ hi vedanāyāṃ pratigho 'nuśete. sā côpari[5] nâstîti. dveṣaś ca rūkṣo vāta-vyādhivat. te ca sattvāḥ śamatha-snigdha-saṃtataya[6] iti. vipākâbhāvāc ca. aniṣṭo[7] hy asya[8] vipākaḥ. tau dhātau[9] vigatâniṣṭa-vipākau. āghāta-vastv-abhāvāc ca. na hi tatra bāhyāḥ kuśa-kṣāra-kaṇṭak'ādayo[10] n' ādhyātmikā tāpâpasmār'ādayaḥ[11] saṃti. maitry-ādi-kuśala-mūla-saṃbhūtatvāt parigrahâbhāvāc ca.[3] *ākāra-prakāra-dhātu-bhedair* iti. *ākāra-bhedo* daśānām anuśayānām

ātm'ātmīya-dhruvôccheda-nâsti-hīnâgra-dṛṣṭaya

ity[12] evam-ādikaḥ. *prakāra-bhedo* duḥkha-darśana-prahātavyo nikāyo yāvad bhāvanā-prahātavya iti. *dhātu-bhedaḥ* kāmâvacaraḥ. rūpâvacaraḥ. ārūpyâvacara iti. tatra rāgânuśayaḥ prakāra-dhātu-bhedābhyāṃ paṃcadaśavidha iti. tasya parasparam ākāra-bhedo nâsti. sarvo hi rāgaḥ sakty-ākāraḥ. tasmān n' ākāra-bhedena vyavasthāpyate. pratighânuśayaḥ prakāra-bhedāt paṃcavidhaḥ. na

[1] satya N, de. [2] cf. 順正理論第四六(冬五 25ᵇ²⁰). [3]....[3] om. N. Tib. simply: de-ltar-na chos-mṅon-pa-pa-dag ni phra-rgyas drug-po de-dag ces bya-ba rgyas-par ḥbyuṅ-ba-la=evam Ābhidhārmikenâite ṣaḍ anuśayā iti vistaraḥ? & deest 'evam ete ṣaḍ anusayā iti vistaraḥ' in p. 447⁷. This Tib. passage corresponds to 眞諦「如此六隨眠惑....阿毘達磨師立」& 玄奘「由是本論以六隨眠」 For the passage of the text see 順正現論第四十六 (冬五 26ᵇ¹⁹ et seq.) [4] pratipâbh° MSS. [5] ropani MSS. [6] saṃtaya MSS. [7] °ṣṭā MSS. [8] anya MSS. [9] vadhābhu MSS. [10] °ṇṭhak° MSS. [11] tāpasm° MSS. [12] Kārikā 7ᵃᵇ.

parasparam ākāra-bhedo 'sti. sarvasya pratigh'ākāratvāt. dhātu-bhedo 'pi nâsti. rūp'ārūpya-dhātvos tad-abhāvāt. mānânuśayaḥ prakāra-dhātu-bhedābhyāṃ paṃcadaśavidhaḥ. n' ākāra-bhedo 'sti. sarvasyônnaty-ākāratvāt. tathā avidyā paṃcadaśavidhā. tābhyām [Tib. 107[b]] eva. n' ākāra-bhedo 'sti. sarvasyā asaṃprakhyān'ākāratvāt.[1] vicikitsā dvādaśavidhā. tābhyām eva. n' ākāra-bhedaḥ. sarvasyāḥ saṃśay'ākāratvāt. dṛṣṭy-anuśaya ākāra-prakāra-dhātu-bhedaiḥ saṭtriṃśadvidhaḥ. [*evam ete ṣaḍ anuśayā* iti vistaraḥ.][2]

(6) *bhavâgra-jāḥ kṣāṃti-vadhyā*

iti. *kṣāṃti-vadhya*-grahaṇaṃ bhāvanā-heya-nivṛtty-arthaṃ. *bhavâgra-ja*-grahaṇaṃ tad-anya-bhūmika-viśeṣaṇârthaṃ. na hi laukiko 'sti bhavâgra-pratipakṣabhūto bhāvanā-mārga iti. *śeṣāsu bhūmiṣv* iti. kāmadhātau yāvad ākiṃcany'āyatana-bhūmau. *yathāyogam* iti. kāmadhātau *dharmajñāna-kṣāṃti-heyāḥ*. tata ūrdhvam avaśiṣṭāsu bhūmiṣv *anvayajñāna-kṣāṃti-heyāḥ*. *ta* ete *āryāṇāṃ darśana-heyās ta eva ca pṛthagjanānāṃ bhāvanā-heyāḥ*. dvividho hi bhāvanā-mārgaḥ. laukiko lokôttaraś ca. tathā hi śāstra uktaṃ. Bhagavataḥ śrāvako darśanena jahāti. pṛthagjano bhāvanayā jahātîti.

a-kṣāṃti-vadhyā bhāvanayâiva tv

iti. *a-kṣāṃti-vadhya*-grahaṇaṃ bhāvanā-heyôpasaṃgrahârthaṃ. *sarvāsu bhūmiṣu*. kāma-dhātau yāvad bhavâgre. ye rāga-pratigha-mānâvidyā'*nuśayā* yathāyogaṃ bhavaṃti a-kṣāṃti-vadhyā *jñāna*-[Tib. 108[a]]*vadhyāḥ*. te *ubhayeṣām* āryāṇāṃ pṛthagjanānāṃ ca *nityaṃ bhāvanā-heyā eva*. laukikena lokôttareṇa vā bhāvanāmārgeṇa. bhavâgre tu lokôttareṇâiva. ūrdhva-bhūmikasya laukikasya mārgasyâbhāvāt.

nâiva hi bāhyakānāṃ darśana-prahātavyāḥ prahīyaṃta iti. bhāvanā-prahātavyā eva teṣāṃ viṣkabhyaṃte. darśana-heyās tu sarvāsv api bhūmiṣu lokôttara-mārga-vadhyā eva. *tathā hi Mahākarmavibhāga-sūtre*.[3] vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra *uktaḥ*. ih' Ānanda ekatyaḥ prāṇâtipātāt prativirato bhavati. yāvan mithyā-dṛṣṭeḥ. ih' ācārataḥ[4] prativirataḥ. kāyasya bhedāt paraṃ maraṇād apāya-durgati-vinipāta[5]-narakeṣûpapadyate. tam evaṃ yaḥ paśyati śramaṇo vā brāhmaṇo vā bāhya-tīrthika ṛddhimān divya-cakṣuḥ para-citta-vit.[6] tasyâivaṃ bhavati. nâsti kāya-sucaritaṃ nâsti kāya-sucaritasya vipākaḥ. [7]nâsti vāṅ-manaḥ-sucaritaṃ.[7] nâsti vāṅ-manaḥ-sucaritasya vi-

[1] °khanāk° C, asaṃkhyātāk° N; mi-gsal-ba. [2] deest in Tib. see note 3....3 at preceding page. [3] cf. Mahākammavibhaṅga-suttaṃ (No. 136) in Majjhima-nikāya. [4] So MSS.; yaṅ mi-dgaḥ ṣiṅ=cârataḥ. [5] °taṃ MSS. [6] cit MSS.; ses-pa. [7]....[7] om. N.

pāka iti vistaraḥ. iyaṃ mithyā-dṛṣṭiḥ kāmadhātv-ālaṃbanā. tasya karmaṇaḥ kāmâvacaratvāt. tatrâiva ca naraka-saṃbhavād iti. *pūrvânta-kalpakānāṃ ca śāśvatavādināṃ.* [Tib. 108ᵇ] Brahmajāla-sūtre[1] vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. pūrva-janma-darśanânusāreṇa ya[2] evam utpanna-dṛṣṭikāḥ. te *pūrvântakalpakāḥ. śāśvatavādino* bahavas tatrôktāḥ. teṣām udāhraṇam ekaṃ darśayiṣyāmaḥ. ihâikatyaḥ śramaṇo vā brāhmaṇo vā 'raṇya-gato vā vṛkṣa-mūla-gato vā śūny'āgāra-gato vā ātaptânvayāt. prahāṇânvayāt. bhāvanā'nvayāt bahulī-kārânvayāt samyan-manasikārânvayāt. tad-rūpaṃ śāṃtaṃ cetaḥ-samādhiṃ spṛśati. yathā[3] samāhite citte viṃśatiṃ saṃvarta-vivarta-kalpān samanusmarati. tasyâivaṃ bhavati. śāśvato 'yam ātmā lokaś cêti. tad evaṃ sarva eva ete pūrvânta-kalpakāḥ śāśvatavādinaḥ. anayā śāśvata-dṛṣṭy' ātmānaṃ lokaṃ c' ālaṃbamānāḥ kāmadhātum apy ālaṃbaṃte. ity evaṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. tathā[4] tasminn eva Brahmajāla-sūtre[5] pūrvânta-kalpakānāṃ *ekatya-śāśvatikānāṃ* vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. katham. bhavati bhikṣavaḥ sa samayo yad ayaṃ lokaḥ saṃvartate. saṃvartamāne loke yadbhūyasā sattvā Ābhāsvare deva-nikāya upa-padyaṃte. te tatra bhavaṃti rūpiṇo manomayā avikalā ahīnêndriyāḥ sarvâṃga-pratyaṃgôpetāḥ śubhā varṇa-sthāyinaḥ [Tib. 109ᵃ] svayaṃ-prabhā vihāya-saṃ-gamāḥ prīti-bhakṣāḥ [6]prīty-āhārā[6] dīrgh'āyuṣā dīrgham adhvānaṃ tiṣṭhaṃti. bhavati bhikṣavaḥ sa samayo yad ayaṃ loko vivartate. vivartamāne loke ākāśe śūnyaṃ Brāhmaṃ vimānam abhinirvartate. athânyataraḥ sattva āyuḥ-kṣayāt puṇya-kṣayāt karma-kṣayāt Ābhāsvarād deva-nikāyāc cyutvā śūnye Brāhme vi-māna upapadyate. sa tatrâikāky advitīyo 'nupasthāyako[7] dīrgh'āyur dīrgham adhvānaṃ tiṣṭhati. atha tasya sattvasya dīrghasyâdhvano 'tyayāt tṛṣṇôtpannā aratiḥ saṃjātā. aho batânye 'pi sattvā ihôpapadyeran mama sabhāgatāyāṃ. evaṃ ca tasya sattvasya cetaḥ-praṇidhiḥ. anye ca sattvā āyuḥ-kṣayāt puṇya-kṣayāt karma-kṣayāt Ābhāsvarād deva-nikāyāc cyutvā tasya sattvasya sabhāgatā-yām upapannaḥ. atha tasya sattvasyâitad abhavat. aham asmy ekāky advitīyo 'nupasthāyako[7] dīrgh'āyur yāvad anye 'pi sattvā ihôpapadyeran mama sabhāga-tāyām. evaṃ cetaḥ-praṇidhiḥ. ime ca sattvā ihôpapannā mama sabhāgatāyāṃ. mayâite sattvā nirmitāḥ. aham eṣāṃ sattvānām īśvaraḥ kartā nirmātā sraṣṭā sṛjaḥ pitṛ-bhūto bhāvānām iti. teṣām api sattvānām evaṃ bhavati. imaṃ vayaṃ

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[1] cf. Dīgha-nikāyo no. 1. [2] om. C. [3] yayā MSS.; ji-lta-bus. [4] tato MSS.; de bṣin-du. [5] vate C, mbate N; mdo. [6]....[6] °ty āhā MSS.; zas-su dgaḥ-ba za-ba. [7] °sthāpako MSS.; gyog-med.

sattvam adrākṣma[1] ekākinam advitīyam [Tib. 109[b]] anupasthāyakaṃ[2] dīrgh'āyuṣaṃ dīrgham adhvānaṃ tiṣṭhaṃtaṃ. tasyâsya sattvasya dīrghasyâdhvano 'tyayāt tṛṣṇôtpannā aratiḥ saṃjātā. aho batânye 'pi sattvā ihôpapadyeran mama sabhāgatāyām. evaṃ câsya sattvasya cetasaḥ-praṇidhiḥ. vayaṃ cêhopapannā asya sattvasya sabhāgatāyām. anena vayaṃ sattvena nirmitāḥ. eṣo 'smākaṃ sattva īśvaro yāvat pitṛ-bhūto bhāvānāṃ. athânyataraḥ sattva āyuḥ-kṣayāt puṇya-kṣayāt. karma-kṣayāt tasmāt sthānāc cyutvā teṣām itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāyāṃ. sa vṛddher anvayād indriyāṇāṃ paripākāt keśa-śmaśrūṇy avatārya kāṣāyāṇi vastrāṇy ācchādya samyag eva śraddhayā agārād anagārikāṃ pravrajyāṃ pravrajati. so 'raṇya-gato vā vṛkṣa-mūla-gato vā vistareṇa yāvat tad-rūpaṃ śāṃtaṃ cetaḥ-samādhiṃ spṛśati. yathā samāhite citte pūrvakam ātmabhāvaṃ samanusmarati. tasyâivaṃ bhavati. yo 'sau Brahmā yena vayaṃ nirmitāḥ. sa nityo dhruvaḥ śāśvataḥ avipariṇāma-dharmā. ye tu vayaṃ tena Brahmaṇā nirmitāḥ. te vayaṃ anityā adhruvā āśāśvatā vipariṇāma-dharmāṇa iti. tad evaṃ kāmadhātur api tayā 'ṃta-grāha-dṛṣṭy' ālaṃbito bhavati. ataḥ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. [Tib. 110[a]] tathā tatrâiva Brahmajāla-sūtre *ahetu-samutpattikānāṃ* pūrvântakalpānām[3] iti prakṛtaṃ. *vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ*. kathaṃ. saṃti rūpadhātāv asaṃjñi-sattvā nāma devāḥ. saṃjñôtpādāt teṣāṃ sattvānāṃ tasmāt sthānāt cyutir bhavati. [4]ato 'nyatamaḥ sattvas[4] tasmāt sthānāc cyutvā itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāyāṃ. pūrvavad yāvat pūrvakam ātmabhāvaṃ samanusmarati. tasyâivaṃ bhavati. ahetu-samutpanna ātmā lokaś ca. tad anenâivam eva bhavati. ahetu-samutpanna ātmā lokaś ca. aham asmi pūrvaṃ nâbhūvan so 'smy etarhi saṃbhūta ity ahetu-samutpanna ātmā lokaś ca. ity evam ātmānaṃ lokaṃ c' ālaṃbamānās tayā mithyā-dṛṣṭyā kāmadhātum apy ālambanta ity eteṣāṃ kāmadhātv-ālaṃbānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. kathaṃ ca punar eṣām ātmā lokaś câhetu-samutpanna ity evaṃ mithyā-dṛṣṭir bhavati. pūrva-kṛtaṃ [5]kuśala-s'āsravam akuśalaṃ vā na hetur ātmano lokasyêty evam[5] apavadati. iti kāmadhātu-vītarāgāṇāṃ teṣāṃ rūpâvacaryas tā dṛṣṭayo bhaviṣyaṃtîti vacanâvakāśaṃ matv' āha. *na ca rūpâvacarāṇāṃ kleśānāaṃ kāmadhātur ālaṃbanaṃ vītarāgatvād* [Tib. 110[b]] iti. nâitāḥ kāmâvacaryo dṛṣṭayaḥ. mithyājñānāni punar etāni. iti kecit pariharaṃti tad eṣām ayuktaṃ. tad-dṛṣṭi-rūpatvāt.

[1] ādr° MSS.; mthoṅ-ste. [2] °sthāpak° gyog-med. [3] °kalpanām N, pūrvânak° C; sṅon-gyi mthaḥ-las rtog-pa-rnams-las. Qu. °kalpakānām? cf. p. 448[2,14]. 1131[8], 1132[7]. [4]....[4] anyathā tamaḥ sattvas MSS.; de-nas sems-can gaṅ yaṅ ruṅ ṣig. [5]....[5] °sravam akuśalaṃ ca hetur ātmano lokasya evam MSS.; dge-ba zag-pa daṅ bcas-pa ḥam. mi-dge-ba ma-yin-no sñam-du de-ltar.

parihīṇāḥ [katham tarhi vītarāgāṇām kām'ālaṃbana-dṛṣṭi-samudācāra ity āha. *dṛṣṭy-utpādê*ty-ādi.][1] *Devadatta ivêti Vaibhāṣikāḥ*. yathā *Devadatto* Bhagavato 'lpôtsuka-vihārit'āśayasya bhikṣu-saṃgha-parikarṣaṇāya pāpakêcchā-samutpādād ṛddheḥ parihīṇaḥ. sūtre vacanāt. evaṃ hi sūtre paṭhyate. atha Devadattasya lābha-satkāreṇâbhibhūtasya idam evaṃrūpaṃ pāpakam [2]icchā-gataṃ[2] utpannam aho bata me Bhagavān bhikṣu-saṃghaṃ pratiniḥsṛjet. ahaṃ bhikṣu-saṃghaṃ parikarṣayaṃ Bhagavān alpôtsuko viharet dṛṣṭadharmasukhavihārayogam anuyuktaḥ. saha-cittôtpādād Devadattas tasyā ṛddheḥ parihīṇa iti vistaraḥ. evaṃ te 'pi *dṛṣṭy-utpāda-samakālaṃ parihīṇā* iti.

(7) *etat-pūrvako hi teṣv ātma-grāha* iti. nitya-piṇḍa-saṃjñā-*pūrvakaḥ*.

*sarvâivê*ti. paṃca-prakārā 'pi. *satkāya* iti. paṃcasûpādāna-skandheṣu. *sarvâiva hi viparīta*-dṛṣṭi-svabhāva-*pravṛttā dṛṣṭir mithyā-dṛṣṭiḥ* satkāya-dṛṣṭy-ādikā mithyôpanidhyānāt. *anyās tu samāropikā* iti. katham uccheda-dṛṣṭiḥ samāropikā. bāhulika eṣa nirdeśaḥ. *āryaḥ prahīṇatvād* iti. tyaktatvāt. ohāk tyāga ity[3] etasya dhātor grahaṇāt. *ādi-śabda-lopaḥ kṛta* iti. dṛṣṭy-ādīnām upādāna-skaṃdhānāṃ paratvena pradhānatven' āmarśo[4] dṛṣṭi-parāmarśa iti. para-śabda-prayogeṇa câyam atiśayâ[Tib. 111ª]rtho labhyata ity ācārya-Saṃghabhadraḥ.[5] *ahetau hetu-dṛṣṭir* iti. duḥkha-darśana-prahātavya ucyate. *amārge ca mārga-dṛṣṭir* iti. mārga-darśana-prahātavyaḥ. *śīla-vrata-mātrakam* iti. *śīla-vratam* api bauddhānāṃ mokṣa-prāptaye bhavati. na tu tan-mātrakam ity atas tad-anyeṣāṃ dṛṣṭiḥ. *atrâpi kila ādi-śabda* iti. śīla-vrat'ādi-parāmarśaḥ. śīla-vrata-parāmarśaḥ. kiṃ kāraṇam. śīla-vrataṃ hi rūpa-skaṃdha-saṃgṛhītam. ato 'nya-skandha-grahaṇârtham ādi-śabda iti.

(8) *kasmād ayaṃ na samudaya-darśana-prahātavya* iti. hetau vipratipannatvād ity abhiprāyaḥ. *tat-kṛto 'pi kāraṇâbhiniveśa* iti. nityâik'ātma-kartṛ-grāha-kṛto 'pîty arthaḥ. *tata eva prahīyata* iti. duḥkha-darśanād eva prahīyate. *yas tarhi jalâgni-praveś'ādibhiḥ svargôpapattiṃ paśyati. śīla-vratena vā śuddhim* iti. nâyaṃ tat-kṛtaḥ kāraṇâbhiniveśaḥ. katham duḥkha-darśanāt prahīyate. tasmāt samudaya-darśana-prahātavyaḥ evâyaṃ bhaviṣyatîty abhiprāyāḥ. Vaibhāṣika āha. *so 'pi duḥkha-darśana-prahātavya* iti vistaraḥ duḥkhe vipratipannatvād iti Vaibhāṣikāḥ. katham ca punar duḥkhe vipratipannaḥ. [Tib. 111ᵇ] tena svarga-gamanāc chuddhi-darśanād vā. *atiprasaṃga* iti vistareṇ' Ācāryaḥ. *sarveṣāṃ s'āsrav'ālaṃbanānāṃ* a-dṛṣṭi-svabhāvānāṃ ca duḥkh'ādi-darśana-prahātav-

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[1] deest in Tib. [2]....[2] bsam-paḥi rnam-pa. [3] Dhātupāṭha 3, 8. ohāk denotes hā. [4] °mārṣo C, marṣo N. [5] cf. 順正理論第四七 (冬五 29ᵇ¹⁶.)

yānāṃ *duḥkhe vipratipannatvāt.* sarvaṃ hi s'āsravaṃ vastu duḥkham iti duḥkha-darśana-prahātavya-prasaṃgaḥ. tathā ca sati na kaścit samuday'ādi-darśana-prahātavyaḥ syāt. idaṃ câparaṃ vaktavyaṃ. *kīdṛśo vā 'nyaḥ śīla-vrata-parāmarśo mārga-darśāna-prahātavyaḥ sa vaktavyaḥ.* yo 'pi hi go-śīl'ādinā śudhyati yāvat sukha-duḥkha-vyatikramaṃ cânuprāpnotîti paśyati. tasyâpy ayam akāraṇaṃ kāraṇataḥ pratyetîti duḥkha-darśana-prahātavyaḥ śīla-vrata-parāmarśa iti paṭhyeta. Vaibhāṣika āha. *yo mārga-darśana-prahātavy'ālaṃbana* iti. yo mārga-darśana-heyān aṣṭau mithyā-dṛṣṭy-ādīn ālaṃbate. sa mārga-darśana-prahātavyaḥ śīla-vrata-parāmarśa iti. *so 'pi hi nāma duḥkhe vipratipanna* ity Ācāryaḥ. mithyā-dṛṣṭy-ādayo hi mārga-darśana-prahātavyā aṣṭāv anuśayaḥ śīla-vrata-parāmarśasy' ālaṃbanaṃ. te ca s'āsravatvād duḥkha-satya-saṃgṛhītāḥ. tatra ca sa vipratipanna iti. duḥkha-darśana-prahātavya eva syād [Tib. 112ª] ity abhiprāyaḥ. *yasya cê* ti vistaraḥ. *yasya ca pudgalasya* nâsti mārga iti *märg'ālaṃbanā mithyā-dṛṣṭirasti vicikitsā vā.* sa pudgalo *nâsti mokṣa-mārga iti paśyan. vicikitsan vā.*[2] kim asti mārgaḥ. nâstîti saṃdihyan. *kathaṃ tayā* mithyā-dṛṣṭyā *śuddhiṃ pratyeṣyati* pratipatsyate etayā mithyā-dṛṣṭyā[3] etayā vā vicikitsayêti. mithya-dṛṣṭi-vicikitsā-yogād eva hi tasya śuddhi-pratipattir nâsti. *athânyam* iti vistaraḥ. athânyaṃ Sāṃkhy'ādi-parikalpitaṃ *mokṣa-mārgaṃ parāmṛśya*[4] gṛhītvā. eṣa mokṣa-mārgo Bauddhīyo nâstîty āha. *so 'pî* ti. tīrthikaḥ. *tenâvânyena* Sāṃkhy'ādi-parikalpitena *śuddhiṃ pratyeti. na tayā mithyā-dṛṣṭyê ti kṛtvā.* tasyâpy *asau* śīla-vrata-parāmarśo *mārga-darśna-prahātavy'ālaṃbano na sidhyati.* kiṃ tarhi. Sāṃkhy'ādi-parikalpita-märg'ālaṃbana evêti. ayaṃ cânyo doṣaḥ. *yaś câpî* ti vistaraḥ. *yaś câpi* mithyā-dṛṣṭikaḥ *samudaya-nirodha-darśana-prahātavyayā mithyā-dṛṣṭyā śuddhiṃ pratyeti. sa kasmān na tad-darśana-heyaḥ. sa* śīla-vrata-parāmarśaḥ *kasmān na* samudaya-nirodha-*darśana-heya* ity arthaḥ. *tasmāt parīkṣya*[5] *eṣo 'rtha* iti. yasmād ayaṃ duḥkha-darśana-prahātavyaḥ śīla-vrata-parāmarśo na saṃbhavati. märga-darśana-prahātavyaś ca. atiprasaṃg'ādi-[Tib. 112ᵇ] doṣāt *tasmāt parīkṣya eṣo 'rthaḥ.* śīla-vra taparāmarśo duḥkha-darśana-prahātavyaḥ märga-darśana-prahātavyaś cêti. tad idam Ācāryeṇa saṃśayâvadyaṃ[6] kṛtaṃ. na sva-mataṃ darśitaṃ.

[7]anya āhur[7] Yog'ācāra-matim apekṣyâivaṃ kṛtaṃ. Yog'ācārā hy aṣṭāviṃśaty-uttaraṃ kleśa-śataṃ varṇayaṃti.[8] yathâiva hi duḥkha-darśana-prahātavyā ime daśânuśayā bhavaṃti. satkāya-dṛṣṭiḥ. aṃtagrāha-dṛṣṭiḥ. mithyā-dṛṣṭih. dṛṣṭi-

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[1] śuddhati MSS. [2] yā MSS. ḥam. [3] MSS add: suddhyā 'py, which Tib. omits. [4] °mṛṣya MSS. [5] °kṣa MSS. [6] saṃśayâvastham MSS. the-tshom-skur-pa. [7]....[7] Ex conj. Simply anye MSS. gṣan-dag-na-re....zer-ro. [8] cf. 顯揚聖教論第二 (來七 5b.).

parāmarśaḥ. śīla-vrata-parāmarśaḥ. vicikitsā. rāgaḥ. pratighaḥ. mānaḥ. avidyā cêti. tathâîvême[1] daśa samudaya-darśana-prahātavyāḥ. tathâîva ca daśa nirodha-darśana-prahātavyāḥ. daśa mārga-darśana-prahātavyā iti. catvāriṃśat kāmâvacarā darśana-heyā bhavaṃti. bhāvanā-heyās tu ṣaṭ. akalpikā satkāya-dṛṣṭiḥ. uccheda-dṛṣṭiḥ. saha-jo rāgaḥ. pratighaḥ. mānaḥ. avidyā cêti. ṣaṭcatvāriṃśat kāmâvacarā anuśayā bhavaṃti. rūpâvacarās tv ekacatvāriṃśad eta eva pratigha-varjyāḥ. yathā rūpâvacarāḥ. evam ārūpyâvacarā iti.

atra kaścit samādhim āha. yad uktam atiprasaṃgaḥ sarveṣāṃ s'āsrav'ālaṃbanānāṃ duḥkhe vipratipannatvād iti.[2] atra brūmaḥ nâtiprasaṃgaḥ. duḥkh'ādimukhena vipratipatteḥ. yady api s'āsrav'ālaṃbanā [Tib. 113ª] duḥkha-satya-vipratipannāḥ. tathā 'pi tu kecid duḥkha-mukhena vipratipannāḥ. kecit samudaya-mukhena. kecin nirodha[3]-vipratipanna-vipratipannāḥ. kecin mārga[4]-vipratipanna-vipratipannāḥ. tatra ye duḥkha-mukhena duḥkhe vipratipannāḥ. te duḥkha-darśana-prahātavyāḥ. śīla-vrata-parāmarśaś ca duḥkha-mukhena duḥkhe vipratipanno nity'ātma-grahaṇāt. tasmād duḥkha-darśana-prahātavyaḥ. yas tu mārga-vipratipanna-vipratipannaḥ. tad-yathā Sāṃkhya-Nirgraṃth'ādayaḥ sva-parikalpitaṃ mārgaṃ gṛhītvā nâsti Bauddhānāṃ mokṣa-mārga iti mithyā-dṛṣṭim utpādayaṃti. tāṃ ca mithyā-dṛṣṭiṃ śīla-vrata-parāmarśo 'grataḥ paśyati. ayam eṣāṃ śīla-vrata-parāmarśo mārga-darśana-prahātavyaḥ. mārga-vipratipanna-vipratipannatvāt. nâsti tu sa[5] śīla-vrata-parāmarśaḥ yaḥ samudaya-mukhena vipratipadyeta. nâpi yo nirodha-mukhena vipratipanna-vipratipannaḥ syāt. tasmād duḥkha-mārga-darśana-prahātavya eva śīla-vrata-parāmarśa iti. kathaṃ punaḥ samudaya-nirodha-mukhena na vipratipadyate. atr' ācārya-Saṃghabhadra āha.[6] [Tib. 113ᵇ] śīla-vrata-parāmarśaḥ samudaya-nirodha-darśana-prahātavyaḥ .tac-charīrânupapatteḥ. akāraṇe hi kāraṇâbhiniveśaḥ. amārge ca mārgâbhiniveśaḥ. śīla-vrata-parāmarśa-śarīraṃ. samudayâpavādikāyāṃ mithyā-dṛṣṭyāṃ śuddhy-[7]abhiniveśe nanv ākasmikāj janma[7]-darśanam asya syāt. kvacid api kāraṇa-buddhy-abhāvāt. duḥkha-samudayayor[8] hi dravyato 'vyatirekāt. Īśvar'ādi-skandhā api tenâpoditāḥ syuḥ. nirodhâpavādikāyāṃ tu mithyā-dṛṣṭau śuddhi-pratyāgamanān nirodhôpāya-kalpanâîva na saṃbhavati. kathaṃ. nâsti nirodha iti tad-darśana-pṛṣthena tad-upāya-kalpanā[9] vyarthā bhavet. evaṃ ca śīla-vrata-parāmarśa-śarīrânupapattiḥ. mārga-darśana-prahātavyo 'pi śīla-vrata-parāmarśa evaṃ na saṃbhavet. nâsti

[1] °vaime MSS. [2] 論第十九 8ª¹,². [3] ḥgog-paḥi sgo-nas=nirodha-mukha. [4] lam-paḥi sgo-nas=mārga-mukha. [5] om. N. [6] 順正理論第四七 (冬五 30ª¹⁴.). [7]....[7] °śatvākasmivājatma C. °śenatvākasmivājanma N. mṅon-par ṣen-pas ni ḥdi rgyu-med-pa-las skya-bar. [8] °dayo MSS. [9] °nāna MSS.

mārga iti darśana-pṛṣṭhena mārga-parikalpanā'nupapatteḥ. yasya hi mārg'ālaṃbanā[1] mithyā-dṛṣṭir vicikitsā vā 'sti. sa nâsti mokṣa-mārga iti paśyan vicikitsan vā kathaṃ tayā śuddhiṃ pratyeṣyatîti. upapadyata evâsy' ārya-mārgâpavādikāyāṃ mithyā-dṛṣṭyāṃ śuddhy-abhiniveśaḥ. nyāyatas tat-grahaṇāt. anyā hi tena mokṣa-mārgo hṛdi niveśito bhavati. yato s'ya sad-bhūta-mārgâpavādikāyāṃ mithyā-dṛṣṭau nyāya-buddhir utpadyate. eṣa nyāyo yad anyo mokṣa-mārgo nâsti. yac ca syān na vêty anyaṃ mokṣa-mārgaṃ vicikitsatîti. nyāyato hi śuddhy-upāya-grahaṇam upapadyate. yaś câsāv anyo mokṣa-mārgas tena hṛdi niveśitaḥ. [Tib. 114ª] sa nâiva tasya mārga-darśana-heyasya śīla-vrata-parāmarśasya viṣayaḥ. sva-naikāyika[2]-mātr'ālaṃbanatvāt. atha mataṃ nirodha-darśana-heyo 'pi prayujyate. tat-kalpanā-sāmarthyāt. anyad dhi tena mokṣa-sthānaṃ hṛdi niveśitaṃ bhavati. yato 'sya sad-bhūta-mokṣâpavādikāyāṃ mithyā-dṛṣṭau nyāyato grahaṇam. ataḥ samānam etad iti. tan na. nitya-śāṃta-grahaṇa-sāmānyena tad-apavāde śuddhy-abhiniveśânupapatteḥ. dravyâdravya-saṃpratipatti-bhede hi kaścin mokṣôpāyam anveṣate. dhruvaṃ tasyâsti mokṣa iti niścayaḥ. yasya câsti mokṣa-niścayo dhruvaṃ. tasya tatra nitya-śāṃta-grahaṇam. anyathā tatra prārthanā'nupapatteḥ. tatra yathêha-dhārmikāṇāṃ nirvāṇe dravyâdravya-saṃpratipatti-bhedo 'pi nitya-śāṃta-grahaṇa-sāmānyāt tad-apavāde doṣo darśanam eva. yenâpi kiṃcin mokṣa-sthānaṃ hṛdi niveśitaṃ syāt. tasyâpi nitya-śāṃta-grahaṇa-sāmānyān mokṣâpavāde nyāya-grahaṇam upapadyate. bhinnā hi śīla-vrat'ādayaḥ svabhāvataś c' ākārataś c' ārya-mārgāt. nâsti tu nitya-śāṃta-grahaṇa-bheda iti. nâsti kalpanā-sāmānyaṃ. ato mārga-darśana-prahātavya eva śīla-vrata-parāmarśaḥ saṃbhavati. na nirodha-darśana-prahātavya iti. iha [Tib. 114ᵇ] śīla-vrata-parāmarśo dvi-prakāra iṣyate Ābhidharmikaiḥ. tatra kīdṛśaḥ śīla-vrata-parāmarśo duḥkha-darśana-prahātavyo vyavasthāpyate. kīdṛo mārga-darśana-prahātavyaḥ. yo 'pihi go-śīl'ādinā śudbhiṃ pratyeti. so 'py amārge mārgaṃ paśyatîti. yaḥ śīla-vrat'ādi-duḥkh'ālaṃbanaḥ śīla-vrata-parāmarśaḥ. sa duḥkha-darśana-prahātavyaḥ. yo mārga-vipratipatty-ālaṃbanaḥ. sa mārga-darśana-prahātavyaḥ. yaḥ śīla-vrat'ādy-ālaṃbanaḥ. sa na mārga-vipratipattiḥ. tathā na[3] bādhate. yathā mārga-vipratipatty-ālaṃbanaḥ. yasmāc chīla-vrat'ādy-ālaṃbana audārikaḥ. na dūragataḥ na dṛḍh'āśayaḥ alpa-yatna-ghātyaḥ. tad-viparyayān mārga-vipratipatty-ālaṃbana iti.

(9) *dṛṣṭi-trayād viparyāsa-catuṣkam*

iti. dṛṣṭi-traya-svabhāvā viparyāsā iti darśayati. *satkāya-dṛṣṭer ātma-dṛṣṭir ātma-*

[1] °bā MSS. dmigs-pa. [2] svanaivakāyika MSS. raṅ-gi ris. [3] Supplied from Tib. om. MSS.

viparyāsa iti. n ātmīya-dṛṣṭir ity abhiprāyaḥ.

sakalêty apara iti. *sakalā* satkāya-dṛṣṭiḥ ātma-dṛṣṭir ātmīya-dṛṣṭiś c' ātma-viparyāsa ity arthaḥ.

Vaibhāṣika āha. *katham ātmīya-dṛṣṭir viparyāsa* iti. na hy ātmīya-viparyāsa ity ucyate. *kathaṃ ca na bhavitavyam* iti paraḥ. *Viparyāsa-sūtrād* iti Vaibhāṣikaḥ. [Tib. 115ᵃ] anātmani ātmêti viparyāsa iti sūtra-vacanāt. na punar ātmīya iti. asty evaṃ sūtra-nirdeśaḥ. na punar asāv ātma-dṛṣṭer arthâṃtara-bhūtā. kathaṃ kṛtvā. *ātmānam eva tatra* paṃcôpādāna-skaṃdheṣu *vāśinaṃ paśyann ātmīyaṃ paśyatîti*. na kevalam ātmānaṃ paśyaty ātmīyam api paśyatîty arthaḥ. *ātma-dṛṣṭir evâsau dvi-mukhī* 'ti. ātm'ātmīya[1]-mukhī ekā dravyato 'stîti ahaṃkāra-mamakāra-mukha-dvayavatī 'ty arthaḥ. athâ*ham* ity etasmāt prathama-nirdiṣṭān *mamê*ti ṣaṣṭhī-nirdiṣṭaṃ dṛṣṭy-aṃtaraṃ syāt. *mayā mahyam ity etad api syāt.* dṛṣṭy-aṃtaram iti prakṛtaṃ. mayêti tṛtīyā-nirdeśān mahyam iti ca caturthī-nirdeśāt. aniṣṭaṃ câitat. tasmāt sakalêti siddhaṃ.

kasmād anye kleśā na viparyāsā iti. satkāya-dṛṣṭy-aṃtagrāha-dṛṣṭi-parāmarśebhyo 'nye uccheda-mithyā-dṛṣṭi-śīla-vrata-parāmarśa-rāg'ādayaḥ. *tribhiḥ kāraṇair* iti.

viparīta-nitīraṇa-samāropair

viparyāsānāṃ vyavasthānaṃ. yatrâitāni samastāni kāraṇāni saṃti. te viparyāsāḥ sthāpitāḥ. yatra tu na samastāni. te na viparyāsā ity uktaṃ bhavati. *tan-mātra*-[Tib. 115ᵇ]*śuddhy-ālaṃbanād* iti. yasmāc chīla-vrata-mātreṇa śuddhir ity ālaṃbate nitīrayati. tasmān [2]*naikānta-viparyastaḥ śīla-vratap-arāmarśaḥ*. na hi śīla-vrataṃ śuddhi-kāraṇaṃ na bhavati. kevalaṃ tu na bhavatîti. katham asya samāropakatvaṃ. tan-mātreṇa śuddhi-kāraṇa-bhāva-samāropāt. yady asaṃtīrako na viparyāsaḥ *yat tarhi sūtra uktaṃ. tat kathaṃ.* na hi saṃjñā saṃtīrikā[3] nâpi cittaṃ.

dvādaśa viparyāsā iti. caturṣu viparyāseṣu pratyekaṃ saṃjñā-citta-dṛṣṭi-viparyāsā iti. katham ity ucyate. *anitye nityam iti vistaraḥ evaṃ yāvad anātmany ātmê*ti. duḥkhe sukham iti *saṃjñā-dṛṣṭi-citta-viparyāsās* trayaḥ. aśucau śucîty eta eva trayaḥ. yāvad anātmany ātmêti eta eva traya iti. *tatrâṣṭau darśana-prahātavyā* iti. anitye nityam iti saṃjñā-citta-dṛṣṭi-viparyāsās trayaḥ. anātmany ātmêti punas trayaḥ. duḥkhe sukham iti dṛṣṭi-viparyāsaḥ. aśucau śucîti dṛṣṭi-viparyāsa iti. *catvāro bhāvanā-prahātavyāḥ*. katama ity āha. *duḥkhe ca*

[1] ātmā ātmīya MSS, bdag daṅ bdag-gi. [2]....[2] naikātu-viparyayasta MSS. gcig-tu phyin-ci-log-pa ma-yin-te [3] sat° MSS. ṅes-par rtogs-par byed-pa.

*saṃjñā-citta-viparyāsāv aśucau cê*ti. duḥkhe sukham iti saṃjñā-citta-viparyāsau dvau. aśucau śucîti saṃjñā-citta-viparyāsāv aparau dvāv iti catvāraḥ. *avītarāgasy' āryasyê* [Tib. 116[a]] ti. srotaāpannasya sakṛdāgāminaś ca.

*tad-viparyāsāv apî*ti. sattva-saṃjñā-samudācārāt sattva-citta-samudācārāc ca. *tad-viparyāsāv api kiṃ nêṣyete.* sattv'ālaṃbana-saṃjñā-citta-*viparyāsāv api kiṃ nêṣyete.* ātma-viparyāsāv api kiṃ nêṣyete ity abhiprāyaḥ. kiṃ kāraṇam ity āhuḥ. *na hi striyām ātmani ca vinā sattva-sāṃjñayā kāma-rāgo yukta* iti. tasmād etāv apy anātmany ātmêti saṃjñā-citta-viparyāsau bhāvanā-prahātavyāv iti prāptaṃ. *vistara* iti vacanād evaṃ neyaṃ. duḥkhe sukham iti aśucau śucîti yāvad anātmany ātmêti saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāsaḥ prahīyata iti. *tāsmād dṛṣṭi-samutthe eva* dṛṣṭi-saṃprayukte eva *saṃjñā-citte viparyāsau nânye.* nâdṛṣṭi-saṃprayukte ity arthaḥ. etad uktaṃ bhavati. asty asau saṃjñā-citta-vibhramaḥ. na tu viparyāsaḥ. yasmād asau dṛṣṭi-samuttho na bhavati. kasmād ity āha. *tat-kāla-bhrāṃti-mātratvād* iti. strī-darśana-kāle *bhrāṃti-mātratvād* ity abhiprāyaḥ. yasmāt tat-kālam eva darśana-kālam ev' āryāṇāṃ bhrāṃtiḥ. tathā mithyā-jñānaṃ bhavati. *alāta-cakra-citra-yakṣa-bhrāṃtivat.* [Tib. 116[b]] yathā alāta āśu bhramyamāṇe[1] tat-kāla-mātraṃ cakram iti bhrāṃtir utpadyate. na paścāt. citra-likhitaṃ ca yakṣaṃ dṛṣṭvā tat-kālaṃ bhrāṃtir utpadyate yakṣa iti. tadvat. āryasyâtra[2] paridhyānān muhūrtaṃ sukha-śuci-bhrāṃtiḥ sattva-bhrāṃtir vā. na tv asau viparyāsaḥ. uktaṃ hi Bhagavatā dhandhāḥ[3] khalu bhikṣavaḥ śrutavata ārya-śrāvakasya smṛti-saṃpramoṣā utpadyaṃte. atha ca punaḥ kṣipram evâstaṃ parikṣayaṃ paryādānaṃ gacchaṃtîti.

yady asau saṃjñā-citta-bhramo na viparyāso *yat tarhi sthavir'Ānandenê*ti vistaraḥ. āryeṇa[4] *Vāgīśena* sthavir'Ānanda uktaḥ.[5]

kāma-rāgâbhibhūtatvāc cittaṃ me paridahyate.
aṃga me Gautama[6] brūhi śāṃtitvam anukampayêti.

āry'Ānandas taṃ pratyāha.

viparyāsena saṃjñānāṃ cittaṃ te paridahyate
nimittaṃ varjyatāṃ tasmāc chubhaṃ rāgôpasaṃhitam

iti. sa hi srotaāpannaḥ. tasya cânayā gāthayā viparyāsâstitvaṃ[7] paridīpitam iti. *tasmād* iti vistaraḥ. yasmān nikāyâṃtarīya-mataṃ Vaibhāṣikair Āgamena virūdhyate. Vaibhāṣika-mataṃ ca nikāyâṃtarīyaiḥ. *tasmāt sarva evâṣṭau saṃjñā-*

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[1] pasyamāṇe N, bhasyamāṇe C. bskor-na. [2] °syânu MSS. ḥdi-la. [3] dhanvāḥ MSS. cuṅ-zad.
[4] MSS. add ca which Tib. om. [5] 增壹阿含第二七 (民二 39[a1.3]). [6] °tamaṃ MSS.
[7] viparyāsâstritvaṃ MSS. phyin-ci-log yod-pa ñid-du.

citta-viparyāsāḥ śaikṣasyâprahīṇā ity apare. kecit tṛtīyapākṣikāḥ. sūtra-virodhaṃ ca pariharaṃti. katarasya sūtrasya. yad idaṃ Vaibhāṣikaiḥ sūtram [Tib. 117ª] ānītaṃ. yaś[1] ca śrutavān ārya-śrāvaka iti vistareṇa yāvat prahīyata iti.[2] *tc 'pi c' ārya-satyānām* iti vistaraḥ. *te 'pi câṣṭau* saṃjñā-citta-viparyāsā *ārya-satyānāṃ*[3] duḥkh'ādīnāṃ *yathā-bhūta-jñānāt prahīyaṃte. na vinā tena* yathābhūta-jñānena. ity *upāya-samākhyānād* upāya-pravartanān *nâsti tasya sūtrasya virodhaḥ.* yad idam uktam idaṃ duḥkham ārya-satyam ayaṃ duḥkha-samudayo 'yaṃ duḥkha-nirodhaḥ iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti. tan na darśana-mārgam evâdhikṛtya. kiṃ tarhi. bhāvanā-mārgam apîti. bhāvanā-mārgo 'pi hy anāsravaś catur-ārya-saty'ālaṃbana evêti.

(10) *pravṛtti-bhedād* iti. ākāra-bhedād ity arthaḥ. *aprāpte viśeṣâdhigama* iti. samādhi-saṃniśritāḥ s'āsravāś cânāsravāś ca dharmā *viśeṣās* tasyâ*dhigamaḥ* sākṣātkaraṇaṃ *viśeṣâdhigamaḥ.* tasminn aprāpte asaṃmukhī-kṛte. sa viśeṣâdhigamaḥ *prāpto mayêty abhimānaḥ. aguṇavato guṇavān aham* iti. a-guṇânvitasya *guṇavān aham* asmîti viparīta-viṣayo māno *mithyā-mānaḥ.* mithyā-mānâbhimānayoḥ kaḥ prativiśeṣaḥ. [Tib. 117ᵇ] pratilabdha-viśeṣâdhigama-pratirūpaka-guṇasyâbhiprāya iti sa-vastuko 'bhimānaḥ. mithyā-mānas tu nirguṇasya sato guṇavān aham asmîti nirvastukaḥ. *māna-vidhā* iti. māna-prakārāḥ. [4]sadṛśo hīno 'stîti māna-vidhā[4] saḍṛśo 'smîti māna-vidhā hīno 'smîti māna-vidhêti vaktavyaṃ. *dṛṣṭi-saṃniśritās traya* iti. pṛthagjanam adhikṛtya dṛṣṭi-saṃniśritā ity ucyaṃte. ātma-dṛṣṭiḥ pūrvam aham iti. paścād anaṃtaram ime mānāḥ. *atimāna-mānônamānā* yathākramaṃ ete bhavaṃti. kathaṃ śreyān aham asmîti māna-vidhā dṛṣṭi-saṃniśrito *'timānaḥ.* [5]sadṛśo śmîti māna-vidhā dṛṣṭi-saṃniśrito *mānaḥ*[5] hīno 'smîti māna-vidhā dṛṣṭi-saṃniśrita *ūnamānaḥ. dvitīyaṃ trayam* etat-prātilaumyena yathākramaṃ neyaṃ. asti me śreyān asti me sadṛśaḥ asti me hīna iti dṛṣṭi-saṃniśritā *ūnamāna-mānâtimānāḥ. tṛtīyaṃ* nâsti me śreyān nâsti me sadṛśo nâsti me hīna iti. yathākramaṃ dṛṣṭi-saṃniśritā *mānâtimānônamānāḥ. Prākaraṇaṃ tu nirdeśaṃ parigṛhyê*ti. Prakaraṇa-pāda-nirdeśaḥ. ko 'sau. yo 'sau pūrvam uktaḥ. hīnād viśiṣṭo 'smi [Tib. 118ª] samena vêty-ādi-nirdeśaḥ. *śreyān asmîti māno* 'pi syāt *hīnâpekṣayā.* hīnād viśiṣṭo 'smi samena vêti māna-lakṣaṇa-nirdeśāt. *atimāno* 'py ayaṃ syāt *samâpekṣayā.* samād viśiṣṭo 'smîty atimāna-lakṣaṇa-nirdeśāt. *mānâtimāno* 'py ayaṃ syāt *visiṣṭâpekṣayā.* viśiṣṭād

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[1] yataś MSS. gaṅ yin-pa. [2] 論第十九 9ᵇ⁶ et seq. [3] saty'ādīnāṃ MSS. bden-pa-rnams. [4]....[4] om. Tib. [5]....[5] om. MSS. bdag daṅ ḥdraḥo sñam-pa ṅa-rgyal-gyi rnam-pa ni lta-ba-la brten-paḥi ṅa-rgyal yin-no.

viśiṣṭo 'smīti mānâtimāna-lakṣaṇa-nirdeśāt.

sarva iti grahaṇam asmimāno 'pi bhāvanā-prahātavyaḥ. na kevalaṃ śeṣāḥ. śeṣā api darśana-prahātavyāḥ. na kevalam asmi[1]-māna iti pradarśanârtham. [2]*nâvaśyam* iti. prahīṇaṃ na samudācaratīti niyamaḥ. tathā hi śraddh'ādi-middha[3]-duḥkhêndriya-cakṣur ādayaḥ prahīṇā api samudācaranti. darśana-heyānām antarmukhatvāt. bhāvanā-hey'ālaṃbanâlva rāga-dveṣa-mohair[4] vijñaptir utthāpyata iti. bhāvanā-heyam eva vadh'ādi-paryavasthānaṃ.[2]

vadh'ādi-paryavasthānam

iti. *ādi*-śabdenâdatt'ādāna-kāma-mithy'ācāra-*mṛṣāvāda*-grahaṇaṃ. *tad bhāvanāheyaṃ bhāvanā-heya-dharm'ālaṃbanatvād* iti. bhāvanā-heyā [5]vadh'ādika-sattv'ādayaḥ[5] eva dharmā asy' ālaṃbanam iti kṛtvā. satkāya-dṛṣty-ādayo 'pi hi yady api bhāvanā-heyān dharmān ālaṃbaṃte na tu kevalaṃ[6] bhāvanā-heyā ity ato na te bhāvanā-heyāḥ. *tatra prārthanê*ti. tatra traidhātukyām anityatāyāṃ prārthanā. kiṃ tatrâpi prārthanā bhavati. [Tib. 118[b]] bhavatîty āha. *yāthôktaṃ* sūtre. yāvad ayam ātmā jīvati tiṣṭhati dhriyate yāpayati. tāvat sarogaḥ saganḍaḥ saśalyaḥ sajvaraḥ saparidāhakaḥ. yataś câyam ātmā ucchidyate vinaśyati na bhavati. iyatā 'yam ātmā samyak samucchinno bhavatîti. *bhava-tṛṣṇāyāḥ pradeśo gṛhyata* iti. *aho batâham Airāvaṇo nāga-rājaḥ syām* ity evam-ādikā bhava-tṛṣṇā na samudācarati. *ādi*-śabdena Kuveraḥ syāṃ strī syām ity evam-ādikā gṛhyate. *prādeśa*-grahaṇād Indraḥ syām ity evam-ādikā samudācaratîti darśitaṃ bhavati.

(11) *māna-vidhā api bhāvanā-prahātavyāḥ santî ty uktam* iti.

dṛg-bhāvanā-kṣayā

iti[7] vacanāt.

na c' āryasya saṃbhavaṃti vidh'ādayo
nâsmitêti.[3]

pūrvaṃ bhāvanā-heya-parigrahaṇaṃ kṛtaṃ.

dṛg-bhāvanā-kṣayāḥ
vadh'ādi-paryavasthānaṃ heyaṃ bhāvanayā tathā
vibhavêcchā

ity[9] anena granthena. saṃprati teṣāṃ vidh'ādīnāṃ āryasyâsamudācāra ucyate.

na c' āryasya saṃbhavaṃti vidh'ādayo
nâsmitêti.

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[1] asmiṃ MSS. ṅaḥo sñam-pa. [2]....[2] sicmss. om. Tib. [3] Ex conj. nidva MSS. [4] hai MSS. [5]....[5] Om. Tib. [6] om. MSS. supplied from Tib. ḥbaḥ-ṣig. [7] Kārikā. V, 10[b]. [8] K. V, 11[ac]. [9] K. V, 10[bc].

ādi-grahaṇena yāvad bhava-tṛṣṇāyā grahaṇam iti. vadh'ādi-paryavasthānasya vibhava-tṛṣṇāyāḥ pradeśasya bhava-tṛṣṇāyāś ca grahaṇam ity arthaḥ. *na saṃbhavaṃti* na samudācaraṃti.

dṛṣṭi-puṣṭatvād

iti. tat-pūrvakatvena tad-upabṛṃhitatvāt. *vadh'ādi-paryavasthānaṃ mithyā-dṛṣṭi-puṣṭaṃ* tad-abhyāsena karma-phalâpavāditvāt. *bhagna-pṛṣṭhatvāt* tat-poṣakâbhāvena bhagna-pṛṣṭhatvād [Tib. 119ª] ity arthaḥ. *kaukṛtyaṃ bhāvanā-prahātavyaṃ.* bhāvanā-heya-dharm'ālaṃbanatvāt.

(12, 13) *sarvatragā*

iti. sarvatra gacchaṃtîti *sarvatragāḥ.* paṃcâpi nikāyān ālaṃbaṃta ity arthaḥ. paṃcānām api nikāyānāṃ hetu-bhāvenâvatiṣṭhanta ity apare. vakṣyati hi eṣāṃ prabhāvenânya-naikāyikā api kleśā upajāyaṃta iti. *ekādaśânuśayā* iti vistaraḥ. *sapta dṛṣṭayo* duḥkha-darśana-prahātavyāḥ satkāya-dṛṣṭy-ādayaḥ paṃca. samudaya-darśana-prahātavye dve dṛṣṭī mithyā-dṛṣṭi-parāmarśa-dṛṣṭī iti sapta. *dve vicikitse* duḥkha-samudaya-darśana-prahātavye. *dve avidye* duḥkha-samudaya-darśana-prahātavye eva. eka-deśato na sākalyataḥ. ye hy avidye etat-sarvatraga-saṃprayukte. āveṇikyau ca. te eva sarvatrage bhavato na rāg'ādi-saṃprayukte. ity evam ekādaśânuśayāḥ sarvatragāḥ. navânuśayāḥ sākalyataḥ. dvāv eka-deśata iti kṛtvā. dhātu-bhedena tu trayastriṃśat. āveṇikī 'ti ko 'rthaḥ. evam āhuḥ. saṃparko[1] veṇir ity ucyate. na veṇir aveṇiḥ. pṛthag-bhāva ity arthaḥ. vvaṃ hy uktam aveṇir bhagavān aveṇir bhikṣu-saṃgha [Tib. 119ᵇ] iti. pṛthag bhagavān pṛthag bhikṣu-saṃgha ity abhiprāyaḥ. aveṇyā carīaty āveṇikī. nânyânuśaya-saha-cāriṇī 'ty arthaḥ. *sakala-sva-dhātv-ālaṃbanatvād* iti. yasmād ete *sakalaṃ sva-dhātum ālaṃbaṃte.* tasmāt sarvatragā ity ucyaṃte. *kaḥ sakalenê* ti vistaraḥ. *kaḥ sakalena kāma-dhātunā śuddhiṃ pratyeti. akāraṇaṃ vā kāraṇataḥ* sakalaṃ kāma-dhātuṃ *pratyetî* ty adhikṛtaṃ. tasmāc chīla-vrata-parāmarśo na sarvatraga ity abhiprāyaḥ. *nôcyate sakalaṃ* niravaśeṣam anekaṃ bheda-bhinnaṃ *sva-dhātuṃ yugapad ālāṃbaṃte. api tu paṃca-prakāram api sarvayugapad ālaṃbaṃte.* duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyam iti. prakāra-sarvatāyām sarva-śabdo 'yaṃ draṣṭavya ity eṣa Vaibhāṣikāṇāṃ parihāraḥ. *yātr' ātma-dṛṣṭir* iti. paṃcasûpādāna-skandheṣu. *tatr' ātma-tṛṣṇā* teṣām ātmâbhiniveśa-vastutvāt. *yatrâgra-śuddhi-dṛṣṭī. yatra* vastuni paṃcôpādāna-skaṃdha-lakṣaṇe *'gra-dṛṣṭir* dṛṣṭi-parāmarśaḥ. *śuddhi-dṛṣṭiś* ca śīla-vrata-parāmarśaḥ. *tatra prārthanā* tṛṣṇā-lakṣaṇā. tatra tat-prārthanêti kecit paṭhaṃti. *tatra* vastuni tasya

[1] °rkā MSS.

pudgalasya *prārthanā* tat-prārthanêty arthaḥ. *tena ca māna* iti. *tena ca* vastunā mānaḥ. tad-dvāreṇônnatir ity arthaḥ. *evaṃ satî* ti. *evaṃ* tṛṣṇā-mānayoḥ sarvatragatve *sati*. [Tib. 120ᵃ] satkāya-dṛṣṭy-ādivad *darśana-bhāvanā-hey'ālaṃbanatvāt etad ubhayaṃ* tṛṣṇā-[1]māna-lakṣaṇaṃ[1] *kiṃ prahātavyaṃ* kena *prahātavyaṃ*. kiṃ darśana-prahātavyam ut' āho bhāvanayêti. ye yad-darśana-hey'ālaṃbanāḥ. te tad-darśana-heyā iti[2] niyamaṃ manasikṛtvā pṛcchati. anyathā hi satkāya-dṛṣṭy-ādivad evâitad ubhayaṃ darśana-prahātavyam eva syād iti kim atra praṣṭavyaṃ syāt. na hi satkāya-dṛṣty-ādayo na darśana-bhāvanā-hey'ālaṃbanāḥ. na ca te na darśana-heyā bhavaṃtîti. atr' Ācāryaḥ samādhim āha. *bhāvanā-prahātavyaṃ vyāmiśr'ālaṃbanatvād* iti. yadi tṛṣṇā-mānau darśana-prahātavy'ālaṃbanāv eva syātāṃ[3] darśana-prahātavyau. na tv evam. ato *vyāmiśr'ālaṃbanatvād* bhāvanā-prahātavyau. avaśiṣṭā[4] bhāvana-heyā iti[5] lakṣaṇa-niyamāt. *atha vê* ti. sa ev' Ācāryaḥ parāvṛtya punar bravīti. *punar astu darśana-prahātavyam* iti. kim. etad ubhayam iti vartate. kasmād ity āha. *dṛṣṭi-bal'ādhāna-vartitvād* iti. *dṛṣṭer bal'ādhānam* sāmarthyaṃ. dṛṣṭi-bal'ādhānena vartituṃ śīlam asyêti *dṛṣṭi-bal'ādhāna-varti* tad-ubhayaṃ. tad-bhāvaḥ. tasmāt.[6] tad-ubhayaṃ [Tib. 120ᵇ] darśana-prahātavyam astv iti. *Vaibhāṣika* idānīṃ sva-pakṣaṃ sthāpayati. *sva-lakṣaṇa-kleśāv etau* [7]*na sāmānya-kleśau bhavataḥ. tasmān na sarvatragāv* iti.[7] yatr' ātma-dṛṣṭiḥ. tatra tṛṣṇā-mānau. na tu yugapat sarvasmin. sva-lakṣaṇa-kleśatvāt. eka-deś'ālaṃbanau hi tau. tasmān na sarvatragau. na cet sarvatragau. tena yau yad-darśana-hey'ālaṃbanau. tau[8] tad-darśana-heyau. pariśiṣṭau bhāvanā-heyāv iti siddhaṃ.

kadācit visabhāgam ekaṃ dhātum ālaṃbate. kadācid dvāv iti. kadācit trīṃ dhātūn iti nôktam etat. kāma-dhātu-sthās tu kadācid visabhāgam eka-rūpa-dhātum ārūpya-dhātuṃ v' ālaṃbaṃte. kadācid rūp'ārūpyau dvāv iti.

ātm'ātmīyatvenâgrahaṇād iti. yasmāt taṃ Brahmāṇaṃ ātmatven' ātmīyatvena na gṛhṇāti. ataḥ satkāya-dṛṣṭir na bhavati Brahmaṇi sattva-dṛṣṭiḥ. *yasmāc cântagrāha-dṛṣṭiḥ* satkāya-dṛṣṭi-*samutthitā*. ato nitya-dṛṣṭir api tasmin Brahmaṇi nâṃtagrāha-dṛṣṭir iti. *kā tarhîyaṃ dṛṣṭir* iti. yêyaṃ Brahmaṇi sattva-dṛṣṭiḥ. nitya-dṛṣṭiś ca. *nêyaṃ dṛṣṭiḥ mithyā-jñānaṃ punar etad* iti. viparīt'ālaṃbanatvān mithyā-jñānam etat. na hi sarvā viparīt'ālaṃbanā prajñā dṛṣṭir iṣyate. anātmany ev' ātmêti viparītā [Tib. 121ᵃ] prajñā satkāya-dṛṣṭir iṣyate. tat-

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[1]....[1] māl° C, mālanakṣ° N. [2] 論第十九 5ᵃ⁶. [3] MSS. add syād. [4] °ṣṭo C, °śṭho N. [5] 論第十九 5ᵃ⁷. [6] om. MSS. deḥi phyir. [7]....[7] na sāmānya-kleśau tasmān na sarvagau iti bhavato MSS. spyi-pa yin-pa ma yin-te ṣes. [8] nai N, om C. de-dag.

samutthāpitā ca nitya-dṛṣṭir aṃtagrāha-dṛṣṭiḥ. nânyā. yâ|va hy ahaṃkārasya saṃniśrayī-bhavati. sâ|va satkāya-dṛṣṭiḥ. Mahābrahmaṇi ca sattva-dṛṣṭir aham ity ahaṃkārasya na saṃniśrayī-bhavati. tenôktam ātm'ātmīyatvenâgrahaṇād iti.

prāpti-varjyāḥ saha-bhuva

iti. vedan'ādayaḥ. *prāptayas tu nâ|vam an-eka-phalatvād* iti. an-eka-phala-vipāka-niṣyandā hi prāptayaḥ prāptimatêty uktaṃ. ato na sarvatraga-dharma-prāptayaḥ sarvatragā vyavasthāpyaṃte. *ata evê*ti. yasmāt saha-bhuvo 'pi sarva=tragā avasthāpyaṃte. tasmāc *catuṣkoṭikaṃ kriyate. prathamā koṭir anāgatāḥ sarvatragā anuśayā* iti. ete sarvatragasya svābhāvyāt. na sarvatvaga-hetur an=āgatâvasthāyāṃ sarvatraga-hetor anavasthāpanāt. *dvitīyā atīta-pratyutpannās tāt-saha-bhuvaḥ*. sarvatraga-saha-bhuvo 'tīta-pratyutpannatvāt sarvatraga-hetur bhavaṃti. na sarvatragā anuśayāḥ an-anuśaya-svabhāvatvāt. *tṛtīya-catuṣṭhyau yojye*. tṛtīyā 'tīta-pratyutpannāḥ sarvatragā anuśayāḥ. caturthī tān ākārān sthāpayitvā. tad-yathā anāgatās tat-saha-bhuvaḥ [Tib. 121^{b}] prāpty-ādayaś ca.

(14–16) *ṣaḍ anāsrava-gocarā*

iti. *ṣaḍ* vêty avadhāraṇaṃ. tasmān na rāg'ādayo 'nāsrav'ālaṃbanā yujyante.

na rāgas tasya varjyatvān na dveṣo 'napakārata

ity[1]-ādi-vacanāt. *avidyā ca tābhyām* iti. mithyā-dṛṣṭi-vicikitsābhyāṃ yā saṃ=prayuktā. yā *c' āveṇiky avidyā*. sa eko 'vidyā'nuśaya iti. *trayo nirodha-darśana-prahātavyā* anāsrav'ālaṃbanāḥ. evaṃ *mārga-darśana-prahātavyā apy eta eva traya* iti *ṣaḍ* bhūmau-bhūmau bhavaṃti. *tad-gocarāṇāṃ · viṣaya* iti. tau nirodha-mārgau. gocara eṣām iti *tad-gocarāḥ*. teṣāṃ. yathākramaṃ trayāṇāṃ.

sva-bhūmy-uparamaḥ

sva-bhūmi-nirodhaḥ

gocara

ālaṃbanaṃ.

mārgas

tu dharma-jñāna-pakṣyaḥ ṣaḍ-bhūmiko 'nvaya-jñāna-pakṣyo nava-bhūmiko mārga-gocarāṇām apareṣāṃ trayāṇām anuśayānām ālaṃbanaṃ. kathaṃ kṛtvā. niro=dh'ālaṃbanā ete trayânuśayā nava-bhūmikā bhavaṃti. kāmâvacarā yāvad·bhā=vāgrikāḥ. teṣāṃ kāmâvacarāṇāṃ kāmâvacara-dharma-nirodha ev' ālaṃbanaṃ. prathama-dhyāna-bhūmikānāṃ prathama-dhyāna-bhūmika-dharma-nirodha ev' ālaṃbanaṃ. teṣāṃ yāvad bhavâgra-bhūmikānāṃ bhavâgra-bhūmika-dharma-

[1] Kārikā V, 16^{abc}.

nirodha ev' ālaṃbanaṃ. mārgas tu dharma-jñāna-pakṣyaḥ [Tib. 122ª] ṣaḍ-bhūmikaḥ. anāgamya-dhyānâṃtara-bhūmikaś catur-dhyāna-bhūmikaś ca. sa sarva eva kāmâvacarāṇāṃ eṣāṃ trayāṇām anuśayānām ālaṃbanaṃ. anvaya-jñāna-pakṣyaḥ punar nava-bhūmikaḥ. anāgamya-dhyānâṃtara-catur-dhyān'ākāśa-vijñān'ākiṃcany'āyatana-bhūmikaḥ. sa sarva eva prathama-dhyāna-bhūmikānām eṣāṃ trayāṇām anuśayānām ālaṃbanam. evaṃ yāvad bhavâgra-bhūmikānām iti. *kasmāt* punaḥ sva-bhūmi-nirodha eva tat-gocar'ālambanaṃ. mārgas tu ṣaḍ-bhūmiko 'pi nava-bhūmiko 'pi vā teṣām ālaṃbanam ity atra hetuṃ darśayati. *mārgo hy anyonya-hetuka* iti. katham anyonya-hetukaḥ. ṣaḍ-bhūmiko dharma-jñāna-pakṣyo mārgo 'dhara-bhūmikasyôrdhva-bhūmikasya vā samasya viśiṣṭasya vā dharma-jñāna-pakṣyâṃtarasyânvaya-jñāna-pakṣyasyâpi ca mārgasya hetur bhavati. so 'pi tasyânvaya-jñāna-pakṣo nava-bhūmiko yojyaḥ vistareṇâitad vyākhyātaṃ.

anyonyaṃ nava-bhūmis tu mārgaḥ sama-viśiṣṭayor

ity[1] atra. tad evaṃ kāmâvacarāṇāṃ mārg'ālaṃbanānām anāgamya-bhūmiko dharma-jñāna-pakṣyo yāvac caturtha-dhyāna-bhūmika ālaṃbanaṃ. anvaya-jñāna-pakṣyo 'pi mārgo 'nāgamya-bhūmiko yāvad ākiṃcany'āyatana-bhūmikaḥ prathama-dhyāna-bhūmikānām eṣāṃ mārg'ālaṃbanānām ālaṃbanam. evaṃ yāvad bhavâgra-bhūmikānām iti. yadi [Tib. 122ᵇ] kāmâvacarā mārg'ālaṃbanā mithyā-dṛṣṭy-ādayo rūp'ārūpya-pratipakṣam api nirodha-mārg'ākhyaṃ dharma-jñānam ālambaṃte. sakalo 'pi hi dharma-jñāna-pakṣyo 'nyonya-hetuka iti. kasmāt ta eva mithyā-dṛṣṭy-ādayo 'nvaya-jñāna-pakṣyam api mārgaṃ n' ālaṃbaṃte dharma-jñānânvaya-jñānayor anyonya-hetukatvād ity āha. *yady api dharma-jñānânvaya-jñāna* iti vistaraḥ. *anvaya-jñānaṃ na kāmadhātu-pratipakṣa* iti. na te tad ālaṃbaṃte. dharma-jñānaṃ tu kāmadhātu-pratipakṣa iti rūp'ārūpya-pratipakṣam apy ālambate. *dharma-jñānaṃ tarhî*ti vistaraḥ.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-pathe
tri-dhātu-pratipakṣas tad

iti[2] siddhântād *dharma-jñānaṃ rūp'ārūpya-pratipakṣaḥ* tad-bhāvāt *tad-bhūmikānāṃ* rūp'ārūpya-bhūmikānāṃ mithyā-dṛṣṭy-ādīnām *ālaṃbanaṃ bhaviṣyati. na tat sakalam* iti vistaraḥ. *na tad* dharma-jñānaṃ sakalaṃ *pratipakṣo* rūp'ārūpya-dhātvoḥ. *kiṃ tarhi* kiṃ kāraṇaṃ. *duḥkha-samudaya-dharma-jñānayor* bhāvanā-mārga-saṃgṛhītayor [3]*etad-apratipakṣatvāt.*[3] rūp'ārūpya-dhātvor apratipakṣatvād ity arthaḥ. ato na rūp'ārūpyâvacarāṇāṃ mithyā-dṛṣṭy-ādīnāṃ tad-dharma-

[1] Kārikā II, 53ᶜᵈ. [2] Kārikā VII, 9ᵃᵇᶜ. [3]....[3] etat-prᵉ MSS. de-dag-gi gñen-po mayin-paḥi phyir-ro.

jñānam ālaṃbanaṃ. [Tib. 123a] *kiṃ ca nâpi sakalayor* iti vistaraḥ. *nâpi sakalayo rūp'ārūpya-dhātvos* tad-dharma-jñānaṃ *pratipakṣaḥ*. kiṃ kāraṇaṃ. darśana-prahātavyānām apratipakṣatvāt.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-patha
iti[1] vacanāt. atra nigamanaṃ karoti *ity ādyâbhāvān na bhavaty ālaṃbanam* iti. duḥkha-samudaya-nirodha-mārgāṇām *ādyayor* duḥkha-samudaya-dharma[2]-jñānayor yathôkta-rūp'ārūpya-pratipakṣatvaṃ praty *abhāvāt*. rūp'ārūpyâvacarāṇāṃ darśana-bhāvanā-prahātavyānāṃ c' ādyeṣu darśana-prahātavyeṣu pratipakṣatvaṃ prati tasya dharma-jñānasyâbhāvāt. na tad-bhūmikānāṃ mithyā-dṛṣṭy-ādīnāṃ mārg'ālaṃbanānāṃ rūp'ārūpya-bhūmikānāṃ dharma-jñānam ālaṃbanaṃ bhavati. tad eva traidhātukān aṣṭādaśânāsrav'ālaṃbanān apāsya śeṣā aśītir anuśayāḥ s'āsrav'ālaṃbanā iti sthāpitaṃ.

na varjyanīyaḥ syād iti. *na* prāpti-cchedena praheyaḥ *syād* ity arthaḥ. *yathā kuśalo dharma-cchando* 'bhilāṣa-rūpaḥ samyag-dṛṣṭir iti na prāpti-cchedena praheyaḥ. tadvad ayaṃ syāt. ato nânāsrav'ālaṃbanaḥ.

na dveṣo 'napakārata

iti. nav'āghāta-vastu-lakṣaṇa-vyatītatvān *nirodha-mārgayor* nâtra *dveṣaḥ*. *bhūtârtha-śuddhitvād* [Tib. 123b] iti. bhūtârthena śuddhir *nirodhaḥ*. kleśa-mala-prahīṇatvāt.[3] mārgo 'pi paramârtha-śuddhiḥ paramârthena śudhyaty anayêti kṛtvā. *yas tayoḥ śuddhir iti grāho na śīlavrataparāmarśa iti yujyate vyavasthāpayituṃ*. *agrau ca tāv* iti. bhūtârtha-śuddhitvāt *tau* nirodha-mārgau *agrau*. api ca parāmarśau yady anāsrav'ālaṃbanau syātāṃ samyag-dṛṣṭi-lakṣaṇaṃ bhajetāṃ. śuddhatvād [4]agratvāc cânāsravāṇām.[4] ataś ca na darśana-heyau syātāṃ agrau[5] *hīne ca vastuny agra iti grāho dṛṣṭiparāmarśo* yujyate. na câlvaṃ nirodha-mārgāv iti. na tayor agra-grāho dṛṣṭi-parāmarśo bhavati.

(17, 18) *katy ālaṃbanato 'nuśerate. kati saṃprayogata evê*ti. katy ālaṃbanata evêti nâvadhāraṇena pṛcchati. yasmād ya ālaṃbanato 'nuśerate. te 'vaśyaṃ saṃprayogato 'nuśerate iti. ye tu saṃprayogata evânuśerate. te n' ālaṃbanato 'nāsrava-visabhāga-bhūmy-ālaṃbanā anuśayā iti.

ānuguṇyârtho 'trânuśayârthaḥ. na tad-bhūmikāḥ pratyayās tad-upapattaye ānuguṇyena vartanta iti. *na ca te tad-anuguṇā* iti. *na ca te* nirodh'ādayaḥ *teṣāṃ* mithyā-dṛṣty-ādīnāṃ *anuguṇāḥ*. *vātikasya rūkṣânanuśayanavat*. yathā *vātikasya rūkṣaṃ nânuśeta*[6] ity ukte na kāyasy' ānuguṇyena vartata iti gam-

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[1] Kārikā VII, 9ab. [2] Supplied from Tib. om. MSS. [3] prahāṇatvāt MSS. spaṅs-paḥi phyir.
[4]....[4] °tvādyānāsr° MSS. om. Tib. [5] om. C, Tib. [6] °śerata MSS.

yate. pūrvasmiṃs tu pakṣe pratiṣṭhā-lābhârtho na teṣu pratiṣṭhāṃ labhata iti vacanāt.

[Tib. 124ª] *yena dharmeṇê*ti. vedan'ādinā.

(19) *tac ca tayor nâstî*ti. *tac ca* duḥkhaṃ *tayoḥ* rūp'ārūpya-dhātvor *nâsti*. kasmāt. *para-vyābādha-hetv-abhāvāt. para-vyābādhasya hetur* vyāpād'ādiḥ. tasyâ*bhāvāt. etad agraṃ dṛṣṭi-gatānām* iti. *etad* viśiṣṭaṃ *dṛṣṭi*-prakārebhyaḥ. nâtisâvadyam ity arthaḥ. mokṣo mārgôpaniṣat ucchedas tu nirhetuko 'bhipreta iti bhrāṃteḥ[1] sâvadyam uccheda-darśanam iti viśeṣaḥ. *sva-dravya-saṃmūḍhatvād* iti. sva-saṃtati-patitānām upādāna-skaṃdhānām ātm'ātmīyatvena grahaṇāt *sva-dravya-saṃmūḍhā* satkāya-dṛṣṭiḥ. teṣām eva śāśvatôcchedântagrāha-dṛṣṭir api tathâiva. yathā ca te dṛṣṭī. tathā tat-saṃprayoginy apy avidyêti. *a-para-pīḍā-pravṛttatvāc ca*. kim. avyākṛte satkāyâṃtagrāha-dṛṣṭī iti prakṛtaṃ. te hi na kācid api para-pīḍāṃ kurutaḥ. *svarga-tṛṣṇā'smimānayor apy eṣa prasaṃga* iti. svarga-tṛṣṇāyā asmimānasya ca dān'ādibhir avirodhāt sva-dravya-saṃmūḍhātvād a-para-pīḍā-pravṛttatvāc câvyākṛtatva-prasaṃgaḥ. na cêṣyate. tasmān nâibhiḥ kāraṇair anayor avyākṛtatvam ity anenâbhiprāyeṇa *Pūrv'ācārya*-matam [Tib. 124ᵇ] upanyasyati. *saha-jā satkāya-dṛṣṭir* ity-ādi. *vikalpitā tv akuśalê*ti. y' ātmavādibhiḥ Kapilôlūk'ādibhir vikalpitā. sā nâvyākṛtā. kiṃ tarhi. akuśalêti. antagrāha-dṛṣṭir api. yā tair vikalpitā. sā 'py akuśalā. tat-pūrvakatvāt tu sā tulyavārttêty anuktā 'pi gamyata eva.

śeṣās tv ihâśubhā

iti. ihêti. kāmâvacara-śeṣâbhisaṃgrahârthaṃ. *kāmadhātau* satkāya-dṛṣṭy-ādi-śeṣāḥ kleśā *akuśalā evê*ty avadhāryate.

(20ᵃᵇ) *katy akuśala-mūlāni katî*ti. eṣām aṣṭānavater anuśayānām ity[2] anuvṛttatvenâivaṃ vivarjanaṃ kriyate.

kāme 'kuśala-mūlāni rāga-pratigha-mūḍhaya

iti. *kāmadhātau* ye *rāga-pratigha-mohāḥ*. te sarva eva paṃca prakārā apy[3] *akuśala-mūlāni*. kuśala-mūla-vipakṣeṇa vyavasthānāt. nânye 'nuśayā iti. *mūḍhir* iti moha-paryāyaḥ. sarvo mohaḥ anyatra satkāyâṃtagrāha-dṛṣṭi-saṃprayuktān mohād iti. katham iha na sūtritaṃ labhyate.

aśubhā

ity[4] adhikārād eka-deśa-nirdeśāt.[5] ata evôcyate. *yady akuśalaṃ câkuśalasyâiva ca mūlam iṣṭam* iti. *eta evê*ty avadhāraṇāc *cheṣā anuśayā* mithyā-dṛṣṭy-ādayo

[1] bhāṃteḥ MSS. ḥkhrul-paḥi phyir. [2] 論十九 16ᵃ³·⁴. [3] °kārāpy C, °Kārā N. rnam-pa lṅa-po.. ..kyaṅ. [4] Kārikā V, 19ᵈ. [5]....[5] eka-śeṣânirdeśāt MSS. phyogs gcig bstan-paḥi phyir-ro.

nâkuśala-mūlānîti siddhaṃ.

(20^{cd}, 21) *trīṇy avyākṛta-mūlānîti.*

eṣām evâṣṭānavater anuśayānāṃ.

trīṇy avyākṛta-mūlānîti.

[Tib. 125^{a}] *tri*-grahaṇaṃ bahir-deśaka-matād viśeṣaṇârthaḥ. trīṇy eva na catvārîti darśitaṃ bhavati. katamāni trīṇîty āha.

tṛṣṇā'vidyā matiś ca sā.

sê ti avyākṛtatāṃ darśayatîti. *avyākṛta-mūlānî* ti. anenâ*vyākṛta*-śabdena kevalena tṛṣṇā'vidyā-matayo viśeṣitā iti darśayati. atra ca matir akleśa-svabhāvā 'py avyākṛta-mūlam itîṣyate Vaibhāṣikaiḥ. *yā kācid avyākṛtā tṛṣṇê* ti. āsvādanā-saṃprayukteṣu dhyān'ārūpyeṣûpapatti-kāle vā vimān'ādiṣu saṃbhavataḥ. *yā kācid avidyā* rūp'ārūpya-dhātvoḥ kāma-dhātau ca 'satkāyâṃtagrāha-dṛṣṭi-saṃprayogiṇī 'ti. evaṃ *prajñā* ca yā kācid avyākṛtā. *aṃtato vipāka-jā 'pi.* kāma-dhātau vipāka-jâîryāpathika-śailpasthānika-nirmāṇa-citta-saṃprayuktā satkāyâṃtagrāha-dṛṣṭi-saṃprayuktā ca rūp'ārūpya-dhātvoḥ sarva-kleśa-saṃprayuktā *prajñā*. vipāka-j'ādi-saṃprayuktā ca yathā*ś*aṃbhavam avyākṛtā *prajñā*. *dvaidha-vṛtter* iti. dvidhā-bhāvo *dvaidhaṃ*. dvaidhe *vṛttiḥ*. tasyāḥ. *na vicikitsā mūlaṃ bhavitum arhati.* dvaidha-vṛttitaś *calatvāt.* *unnati-lakṣaṇenê* [Tib. 125^{b}] ti. *unnater lakṣaṇaṃ*. tena. ūrdhva-vṛttir bhavati. tasmān *na māno mūlaṃ bhavitum arhati. mūlāni sthirāṇy adho-vṛttīni cê* ti. mūla-vaidharmyān *na vicikitsā mūlam* asthiratvāt. *na māno* 'nadho-vṛttitvād iti vaktavyaṃ.

te ity avyākṛtāḥ. *avyākṛtā tṛṣṇê* ti. rūp'ārūpya-dhātvoḥ. *dṛṣṭir* api tayoś ca kāma-dhātau ca satkāyâṃtagrāha-dṛṣṭi-svabhāvā.[2] *avidyā* 'pi kāma-dhātau tat-saṃprayogiṇy eva. rūp'ārūpya-dhātvoś ca sarvā. *tṛṣṇā-dṛṣṭi-mānôttaradhyāyina* iti. ya āsvādanā-saṃprayukta-dhyāna-dhyāyī. sa tṛṣṇôttara-dhyāyī. yo dhyāna-niśrayeṇa śāśvat'ādi-dṛṣṭim utpādayati. sa dṛṣṭy-uttara-dhyāyī. mānôttara-dhyāyī ca. yas[3] tena manyate lābhy aham asya dhyānasya nânye tathêti. sa mānôttara-dhyāyī. tatra *tṛṣṇôttaraṃ* tṛṣṇôparikaṃ. dhyātuṃ śīlam asyêti *tṛṣṇôttara-dhyāyī*. atha vā. tṛṣṇôttaraś ca tṛṣṇā'dhika ity arthaḥ. dhyāyī ca *tṛṣṇôttara-dhyāyī*. evaṃ dṛṣṭy-uttara-dhyāyī ca. mānôttara-dhyāyī ca. *te câvidyā-vaśād bhavaṃtî* ti. *te ca* trayo dhyāyino 'vidyā-vaśād avidyā-yogāt tathā bhavaṃti. *ato* 'vidyā 'py avyākṛta-[Tib. 126^{a}] mūlam iti. samāpatti-samāpannānāṃ ca etāḥ kleśa-samudācārâvasthāḥ avyākṛtānāṃ dharmāṇāṃ mūlaṃ kāraṇam iti.

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[1] saṃdhāy° MSS. ḥjig-tḥsogs daṅ. [2] Here we expect an annotation of the māna, but it is wanting both in Skt. & Tib. v. both Ch. translations. [3] yam MSS. gaṅ ṣig.

(22) avyākṛta-saṃbandhena paryanuyuṃkte. *yāni sūtre caturdaśâvyākṛta-vastūnî*ti vistaraḥ. śāśvato lokaḥ. aśā-śvato lokaḥ. ity evam-ādi. *kiṃ tāny avyā-kṛtatvād* iti. kiṃ tāni nâîva kuśalāni nâkuśalānîty avyākṛtatvāt. [1]nâvyākṛta-vastūny[1] apadiśyaṃte. *sthāpanīya-praśno*[2] *'vyākṛta* iti. yaḥ sthāpanīyatvena na vyākṛto na kathitaḥ. so 'vyākṛtaḥ praśnaḥ. tasya vastv adhiṣṭhānam ity *avyā-kṛta-vastu*. tat-prasaṃgenêdam upanyasyate. *caturvidho hi praśna* iti vistaraḥ.

maraṇôtpatti-viśiṣṭ'ātmânyat'ādivad

iti. maraṇavad utpattivad viśiṣṭavad ātmânyat'ādivad iti. yathāsaṃkhyam ekā-ṃśa-vyākaraṇ'ādiṣûdāharaṇāni. *mariṣyaṃtî*ti maraṇôdāharaṇam[4] *ekâṃśa-vyāka-raṇe. sakleśā*[5] *janiṣyaṃte na niḥkleśā* ity utpatty-udāharaṇaṃ *vibhajya-vyāka-raṇe. kān adhikṛtya praśnayasî*ti viśiṣṭatôdāharaṇaṃ *paripṛcchā-vyākaraṇe. kim anyaḥ skandhebhyaḥ sattva* iti [Tib. 126[b]] ātmânyatôdāharaṇaṃ *sthāpanīya-vyā-karaṇa* iti. kiṃ sarva-sattvā mariṣyaṃtîty ekâṃśena vyākartavyam iti. yathô-ktaṃ Bhagavatā alpakaṃ bhikṣavo manuṣyāṇāṃ jīvitaṃ. gamanīyaḥ samparā-yaḥ. caritavyaṃ kuśalaṃ. nâsti jātasyâmaraṇam iti. kim anyaḥ skandhebhyo sattvo 'nanya iti sthāpanīya iti. yathôktaṃ Bhagavatā. kiṃ tu bho Gautama sa karoti sa pratisaṃvedayate. avyākṛtam etat brāhmaṇa. anyaḥ karoty anyaḥ pratisaṃvedayate. avyākṛtam etad brāhmaṇa. sa karoti sa pratisaṃvedayata iti pṛṣṭo 'vyākṛtam etad iti vadasi. anyaḥ karoti anyaḥ pratisaṃvedayata iti pṛṣṭo 'vyākṛtam etad iti vadasi. tat ko 'tra khalv asya bhavato Gautamasya bhāṣita-syârthaḥ. sa karoti sa pratisaṃvedayata iti brāhmaṇa śāśvatāya paraiti. anyaḥ karoti anyaḥ pratisaṃvedayata iti ucchedāya paraiti. etāvaṃtāv anugamya Ta-thāgato madhyayā pratipadā dharmaṃ deśayatîti.

*apara āhê*ti bhadaṃta-Rāmaḥ. *idam apy ekâṃśena vyākartavyaṃ. na sa-rve janiṣyaṃta* iti. na kevalam idam ekâṃśena vyākartavyaṃ. *sarve sattvā marişyaṃtîti yas tu pṛcched* iti vistareṇ' Ācāryaḥ. *yas tu pṛcched* anena prakā-reṇa *ye mariṣyaṃti. kiṃ te janiṣyaṃta iti. tasya vibhajya-vyākaraṇaṃ syāt.* na sarve janiṣyaṃte. kiṃ tarhi. sakleśā janiṣyaṃte. na niḥkleśā [Tib. 127[a]] iti. tasmād yad uktam idam ekâṃśena vyākartavyaṃ na sarve janiṣyaṃta iti. tan nôpapadyate. tena yujyata eva Vaibhāṣikôdāharaṇam ity abhiprāyaḥ. sa eva bhadanta-Rāma āha. *manuṣyeṣu côbhayam asti. hīnatvaṃ viśiṣṭatvaṃ ca. etad ubhayam āpekṣikam astîty ubhayam ekâṃśena vyākartavyaṃ tad-yathā kiṃ*

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[1]....[1] tānyākṛtavastuny N, tānyakṛtavast° C. luṅ-du ma-bstan-paḥi dgos-po-dag-tu....ma.
[2] sthāpanīyaṃpr° MSS. bṣag-par bya-baḥi ḥdri-ba. [3] °yaṃ MSS. [4] maraṇamud° MSS.
[5] saṃkl° N.

vijñānaṃ kāryaṃ kāraṇam iti praśna ekâṃśena vyākriyate. hetu-phalâpekṣayā kāraṇaṃ kāryaṃ cêti. tatra yad uktaṃ kiṃ manuṣyo hīno viśiṣṭa iti. paripṛcchya vyākartavyaṃ kān adhikṛtya praśnayasîti. tad ayuktaṃ. yasmād ayam ekâṃśena vyākaraṇīyaḥ praśna iti. *ekâṃtena tu pṛcchata* ity Ācāryo Vaibhāṣika-pakṣaṃ samarthayati.[1] *ekâṃtena tu pṛcchataḥ* kiṃ manuṣyo hīna eva viśiṣṭa evêti. *nâikâṃta-vyākaraṇād* [2]dhīna iti[2] vā viśiṣṭa iti vā. *vibhajya-vyākaraṇaṃ yujyate* kān adhikṛtya praśnayasîti. tatra yad uktaṃ manuṣyeṣv evôbhayam astîti vistareṇe. tad ayuktaṃ. sa ev' āha. *skaṃdhebhyo 'nyaḥ sattva* iti sarvaṃ. *yas tu sthāpanīya* ity Ācāryaḥ. Vaibhāṣika-[Tib. 127[b]] nayenôktam etac catur-vidhasyôdāharaṇaṃ.

Ābhidhārmikā āhūr iti. ṣaṭ-pādâbhidharma-mātra-pāṭhinaḥ. *duḥkha-prajñaptir yāvan mārga-prajñaptir* iti. caturṇām āryasatyānāṃ prajñaptiḥ yathāsūtraṃ. *arthôpasaṃhitatvād* iti. [3]artha-pratisaṃyuktatvād[3] ity arthaḥ. *etad eva śaṭhasyê*ti. *etad eva* vibhajya-vyākaraṇīya-praśna-vacanaṃ. *śaṭhasya* viheṭhanâbhiprāyasya praṣṭuḥ paripṛcchā-vyākaraṇaṃ veditavyaṃ. bhadanta-Rāma āha. *yadā tāv* iti vistaraḥ. *yadā tau* śaṭhâśaṭhau *na kiṃcit pṛcchataḥ. kevalam adhyeṣayato* dharmān vadêti. *tayoś ca* śaṭhâśaṭhayor *na kiṃcid vyākriyate* ime dharmā rūp'ādayaḥ sa-vistara-prabhedā iti. *kevalaṃ paripṛchyete* katamān vadāmîti. *tat katham anayoḥ* śathâśaṭhayoḥ *praśno bhavati. kathaṃ ca*[4] *vyākaraṇam* Ābhidhārmikasya.[5] *yo hî*ti vistareṇ' Ācāryaḥ. *yo hi panthānaṃ brūhîti* tad-anabhijña āha. *kiṃ tena paṃthā na pṛṣṭo bhavati.* adhyeṣaṇa-mukhenâivâsya ity abhiprāyaḥ. yathā hi panthānaṃ brūhîti bruvatôktaṃ bhavati katamaḥ panthā iti. evaṃ dharmān vadêti bruvatôktaṃ bhavati katame dharmā iti. *paripṛcchyâiva ca vyākaraṇāt* bahavo dharmāḥ katamān vadāmîti paripṛcchyâiva tasya praśnasya teṣāṃ vā dharmāṇāṃ vyākaraṇāt. dharma-bahutvaṃ vyākṛtam iti kṛtvā. *kathaṃ na paripṛcchā-vyākaraṇam* iti paripṛcchya-[Tib. 128[a]] vyākaraṇam ity arthaḥ. tatra yad uktaṃ tayoś ca na kiṃcit vyākriyate kevalaṃ paripṛchyete[6] yāvat kathaṃ ca vyākaraṇam iti. tad ayuktaṃ.

Ācārya āha. [7]*sūtrântād evê*ti[7] vistaraḥ. evaṃ tu sūtre vyākṛtaṃ. *saṃskṛtena* vyavasthāpya paṭhyate. *saṃcetanīyaṃ karma kṛtvā kiṃ pratisaṃvedayate.* kiṃ sukhaṃ duḥkham aduḥkhâsukham ity evaṃ pṛṣṭena *vibhajya-vyākaraṇīyaḥ*

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[1] samarṣayati MSS. ḥdsugs-par byed-de [2]....[2] hīnaketi MSS. dman-paḥo ṣe. [3]....[3] arthaḥ pratis° MSS. don daṅ yaṅ-dag-par ldan-paḥi phyir. [4] vā MSS, but cf. line 23 below.
[5] °dharm° C, abhidharm° N. [6] paripraśnyete MSS. but cf line 18 above. [7]....[7] sūtrântā ivêti MSS. mdo kho-na-las ṣes bya-ba.

praśnaḥ. saṃcetanīyasya kuśal'ādi-bhedāt. kuśala-s'āsravaṃ saṃcetanīyaṃ karma kṛtvā sukham aduḥkhâsukhaṃ vā pratisaṃvedayate. akuśala-saṃcetanīyaṃ karma kṛtvā duḥkhaṃ pratisaṃvedayata iti. [1]*saced evaṃ vaded audārikam* iti rūpi. *vistaraḥ prabhedo na bhavati yāvad anyo jīva* iti. *yāvac*-chabdena[1] sarvaṃ vaktavyaṃ. na bhavati Tathāgataḥ paraṃ maraṇād. bhavati ca na bhavati ca Tathāgataḥ paraṃ maraṇāt. nâiva bhavati na na bhavati Tathāgataḥ paraṃ maraṇāt. sa jīvas tac charīram. anyo jīvo 'nyac charīram iti.

(23, 24) *sa tena tasmiṃ saṃyukta* iti. *sa* pudgalas *tenânuśayena* baddha iti jñāyata evêty arthaḥ. *sva-lakṣaṇa*-[Tib. 128[b]] *kleśāś cê*ti. *sva-lakṣaṇaṃ* sukha-vedanīy'ādi vastu. tatra *rāgaḥ* sukha-vedanīyam eva vastv ālaṃbyôtpadyata iti. *sva-lakṣaṇa-kleśa* ity ucyate. tena sukha-vedanīyena vastun' ālaṃbyamānenônnatir bhavatîti *māno* 'pi *sva-lakṣaṇa-kleśaḥ*. tathā duḥkha-vedanīyaṃ vastv ālaṃbya *pratigha* utpadyata iti pratigho 'pi *sva-lakṣaṇa-kleśa* ity ucyate. *sāmānya-kleśāś ca. dṛṣṭi-vicikits'ādayaḥ* sāmānyāḥ sāmānyena vā kleśāḥ *sāmānya-kleśāḥ*. ete hy aviśeṣeṇa sukha-vedanīy'ādike vastuny utpadyaṃta iti. atas tad ālaṃbya utpannāḥ sāmānya-kleśā ity ucyaṃte.

atīta-pratyupasthitair

iti. atīta-vartamānaiḥ. *rāga-pratigha-mānā yasmiṃ vastuny utpannā* iti vistaraḥ. ete rāg'ādayaḥ ṣaḍ-vijñāna-kāyikā apy aviśeṣâbhidhyānād yathāyogaṃ yasmiṃ vastuny utpannās traiyadhvike duḥkha-darśana-prahātavye yāvad bhāvanā-prahātavye. *na ca prahīṇāḥ. tasmin vastuni* tai rāg'ādibhiḥ *saṃyuktaḥ*. dāmnêva[2] balīvardaḥ kīlake. *ete hi sva-lakṣaṇa-kleśatvān na sarvasya* pudgalasyâvaśyaṃ *sarvatrôtpadyanta* iti. kasyacit kasmiṃścid utpadyaṃta ity arthaḥ. ato

yatrôtpannâprahīṇās[3] ta

iti[4] tad-viśeṣaṇaṃ. aprahīṇā iti viśeṣaṇaṃ. yasmād yai rāg'ādibhir yasmin vastuni [Tib. 129[a]] saṃyukta āsīt. yadi te prahīṇā bhaveyur na taiḥ sarvatra saṃyuktaḥ. prahīṇena [5]nir-anuśaya-viṣayatvāt.[5]

sarvatrânāgatair ebhir mānasair

iti *mānasa*-grahaṇaṃ.

svādhvike[6] parair

iti[7] paṃca-vijñāna-kāyikānām anyathā vyavasthāpyamānatvāt. rāga-pratigha-viśe-

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[1]....[1] gal-te ḥdi skad-du bdag rags-pa yin-par śes-so ṣes bya-ba ni gzugso. srog kyaṅ gṣan-la lus kyaṅ gṣan ṣig gam ṣes bya-baḥi bar ṣes bya-ba rab-tu dbye-ba rgyas-par ḥbyuṅ-baḥi bar-du ṣes bya-baḥi sgras ni. [2] dāṃteva MSS. thag-pas....daṅ ḥdraḥo. [3] °ṇāṃ MSS. [4] Kārikā V, 23[bc]. [5]....[5] nir-anuśaya-viśeṣayatvāt MSS. yul-la rgyas-par mi ḥgyur-paḥi phyir-ro. [6] sādh° MSS. raṅ-dus. [7] Kārikā V, 24[a].

ṣaṇaṃ câtat. mānasyâvaśyaṃ mānasatvāt. ebhir *anāgataiḥ sarvatra traiyadhvike* paṃca-naikāyike 'pi yathāsvaṃ *saṃyuktaḥ*. na hi tat s'āsravaṃ vastu. yat sva-lakṣaṇa-kleśenâpi rāgeṇa na sarāgaṃ. dveṣeṇa ca na sadveṣaṃ. mānena ca na samānaṃ. sarva-s'āsrava-vastv-ālaṃbanā hi yathāsvaṃ aparimitā anāgatā rāg'ādayo bhavaṃti. *anyai rāga-pratighair anāgatair anāgata eva vastuni saṃyukta* iti. sarve citta-caittā ālaṃbane niyatā iti. *tair utpatti-dharmibhir* anāgata eva vastuni saṃyuktaḥ. vartamāna-viṣayatvāt paṃcānāṃ vijñāna-kāyānāṃ. *rāga-pratighair* iti mānâvacanaṃ mānānāṃ mānasatvāt.

sa-māna-middhā dṛg-gheyā mano-vijñāna-bhūmikā

iti[1] vacanāt. paṃca-vijñāna-kāyikair api na kevalaṃ mānasair ity *api*-śabdo dyotayati. *tair anutpatti-dharmibhiḥ sarvatra vastuni traiyadhvike saṃyuktaḥ*. ete hy anutpatti-dharmiṇo 'nāgata evâdhvani vyavatiṣṭhaṃte. [Tib. 129^{b}] eṣāṃ c' ālaṃbanāni saṃcaraṃti. sasaṃprayogā hi kleśāḥ suvarcalāvad anutpatti-dharmiṇo viṣayâbhimukhā evâvatiṣṭhaṃte. tathā hy anutpatti-dharmiṇo nâiv' ālaṃbanam ālaṃbyôtpadyaṃta iti. ataḥ keṣāṃcid ālaṃbanam atītaṃ. keṣāṃcid vartamānaṃ. keṣāṃcid anāgataṃ bhavati. na hy ālaṃbanânutpattita eva teṣām anutpattiḥ. kiṃ tari. pratyaya-vaikalyāt. avasthā-phalaṃ hi sāmagryaṃ na dravya-phalam iti siddhâṃtaḥ.

śeṣais tu sarvaiḥ sarvatra saṃyuta

iti. traiyadhvikair api *dṛṣṭy*-ādibhir aneka-naikāyikair api *traiyadhvike* paṃca-prakāre 'pi vastuni *saṃyutaḥ* saṃyukta ity arthaḥ. kiṃ kāraṇam ity āha. *sāmānya-kleśatvād* iti. ete hi sarvasya sarvasmin saṃbhavaṃti.[2] paṃcôpādāna-skaṃdh'ālaṃbanatvāt.

(25) *kathaṃ tatra tena ca saṃyukta* iti. *katham* atītânāgate vastuni. *tena* câtītânāgatenânuśayena *saṃyukta* iti. *visaṃyukto vā*. kathaṃ vā aprahīṇa-prahīṇâvasthāyāṃ vyavasthāpyaṃte. *saṃskṛta-lakṣaṇa-yogād* iti. yasmāt *saṃskṛta-lakṣaṇāni* jāty-ādīni saṃskārāṇām artha-saṃcārāya pravartante.[3] atas teṣāṃ aśāśvatatvaṃ[4] pratijñāyate. *rūpaṃ ced bhikṣava* ity asya sūtrasyâyam āditaḥ pāṭhaḥ. rūpam anityam atītânāgataṃ. kaḥ punar vādaḥ pratyutpannasya. evaṃ-darśī śrutavān ārya-śrāvakaḥ atīte rūpe 'napekṣo bhavati. anāgataṃ rūpaṃ nâbhinandati. pratyutpannasya rūpasya nirvide [Tib. 130^{a}] virāgāya nirodhāya pratipanno bhavati. *atītaṃ ced bhikṣavo rūpaṃ nâbhaviṣyan na śrutavān ārya-śrāvako atīte rūpe 'napekṣo 'bhaviṣyat. yasmāt tarhy asty*[5] *atītaṃ rūpaṃ. tasmāc*

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[1] Kārikā V, 53^{ac}. [2] °bhavati MSS. [3] °vartate MSS. [4] na śāśvatatvaṃ MSS. rtag-pa ñid ma-yin-par. [5] om. MSS. yod-pa.

chrutavān ārya-śrāvako atīta-rūpe 'napekṣo bhavati. anāgataṃ ced rūpaṃ nâbhaviṣyan na śrutavān ārya-śrāvako 'nāgataṃ rūpaṃ nâbhyanandiṣyat.[1] *yasmāt tarhy asty anāgataṃ rūpaṃ. tasmāc chrutavān ārya-śrāvako 'nāgataṃ rūpaṃ nâbhinandati.* pratyutpannaṃ ced bhikṣavo rūpaṃ nâbhaviṣyad iti vistaraḥ. *na śrutavān ārya-śrāvako 'tīte rūpe 'napekṣo 'bhaviṣyad* iti. nirviṣayatvād vairāgya-kāle 'tīta-viṣayâpekṣ'ārya-śrāvakasyânapekṣā [2]matir na[2] syād ity arthaḥ. yadā 'tītaṃ rūpam apekṣyate. tadā tatr' āsaktir iti. abhyanandiṣyad ity abhyalaṣiṣyat.[3] pratyutpannaṃ ced bhikṣavo rūpaṃ nâbhaviṣyan na śrutavān āryaśrāvakaḥ pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno 'bha viṣyad ity etan nôktam ubhaya-pakṣa-prasiddhatvāt.

dvayād

iti pūrvaṃ kaṇṭhata uktam iti pradarśitam. idānīm arthato na kaṇṭhata iti viśeṣaḥ. [Tib. 130[b]] *na dvayaṃ pratītya* mano-*vijñānaṃ syāt.* yad atītânāgat'ālaṃbanam iti viśeṣaḥ. *tato vijñānam eva na syāt ālaṃbanâbhāvād* iti. vijñeye sati vijñānam iti kṛtvā. sādhanaṃ câtra. sad-ālaṃbanam eva mano-vijñānam. upalabdhi-svabhāvatvāt. cakṣur-vijñānavad iti.

phalād

iti. vidyamāna[4]-sva-lakṣaṇaṃ *śubhâśubham* atītaṃ *karma. vipakti-kāla* utpadyamāna-phalatvāt. vartamāna-dharmavad iti.

(26) *bhāvânyathātvaṃ bhavatî*ti. atītânāgata-pratyutpannasya *bhāvasyânyathātvaṃ bhavatî*ty arthaḥ. *na dravyânyathātvaṃ. na* rūp'ādi-sva-lakṣaṇasyânyathātvam ity arthaḥ. *anāgato hi vartamānam adhvānaṃ pratipadyamāno 'nāgata-bhāvaṃ jahāti.* vartamāna-bhāvaṃ pratilabhate. vartamāno 'py atītaṃ. suvarṇaṃ kṣīraṃ cêti dṛṣṭâṃta-dvayaṃ yathākramaṃ ākṛti-guṇânyathātva-jñāpanârthaṃ. lakṣaṇ'ānyathikasya[5] lakṣaṇa-vṛtti-lābhâpekṣo vyavahāraḥ. ata ev' āha. *dharmo 'dhvasu pravartamāno 'tīto 'tīta-lakṣaṇa-yuktaḥ. anāgata-pratyutpannābhyāṃ lakṣaṇābhyām aviyukta* iti vistaraḥ. [6]*yady* anāgatam atīta-pratyutpannābhyāṃ viyuktaṃ syāt. evaṃ sati nânāgatâm evôtpannam atītam vêti syāt. athâtītam anāgata-pratyutpannābhyāṃ viyuktaṃ syāt. nânāgataṃ vartamānaṃ câtītaṃ syāt. vartamānam atītânāgatābhyāṃ viyuktaṃ syāt. [7]anāgatam eva vartamānaṃ vartamānam evâtītaṃ[7] syāt[6] labdha-vṛttinā hi lakṣaṇena yukto vyavasthāpyate. tad-anyenâviyukto na virahita ity arthaḥ. ata evôdāharati.

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[1] nâbhinand° MSS. [2]....[2] matiḥ syād MSS. blo ḥbyuṅ-bar mi ḥgyur-ro [3] alaṣiṣyat C, atyalayiṣyat N. mṅon-par ḥdod-paḥo. [4] vidyamānā MSS. [5] lakṣaṇānyadhikasya N. mtshan-ñid gṣan-du gyur-ba ni. [6]....[6] The correct reading would be: anāgataṃ nâiva vartamānaṃ vartamānaṃ nâivâtītam. [7]....[7] om. C. & Tib.

tad-yathā. puruṣa ekasyāṃ striyāṃ raktaḥ [Tib. 131ª] *śeṣāsv avirakta* iti. *ekasyāṃ striyām* asya rāgâdhyavasānaṃ[1] vartate. śeṣāsu strīṣu rāga-prāptir evâsti. na samudācāra iti. *avasth'*ānyathikasyâvasthā'pekṣo vyavahāraḥ. yasyām avasthāyāṃ °so dharmaḥ[2] kāritraṃ na karoti. tasyām anāgata ucyate. yasyāṃ karoti. tasyāṃ vartamānaḥ. yasyāṃ kṛtvā niruddhaḥ. tasyām atīta ity *avasthāṃ avasthāṃ prāpya anyo 'nyo nirdiśyate.* anāgatâvasthāṃ prāpyânāgato yāvad atītâvasthāṃ prāpyâtīta iti. *avasthā'ntarataḥ. na dravyâṃtarata* iti abhinna-lakṣaṇo 'nāgat'ādy-avasthā-prāpto 'nāgat'ādi-śabda-nirdeśaḥ kevalaṃ bhavatîty arthaḥ. ata evôdāharati. *yathâikā vartikê*ti vistaraḥ. *yathâikā* gulikā ekâṃke *nikṣiptā* eka-sthāne sthāpitā *ekam ity ucyate.* evaṃ *śatâṃke śataṃ. sahasrâṃke sahasram ity ucyate.* avasthā'ṃtarâpekṣayā. na punas tasyāḥ svabhāvânyathātvaṃ. kiṃ tarhi. sthānâṃtara-viśeṣāt saṃkhyā'bhidyotakaṃ saṃjñā'ṃtaram utpadyata iti. *pūrvâparam apekṣyânyonya ucyata* iti. pūrvam aparaṃ câpekṣyâtītânāgata-vartamānā ucyaṃta ity arthaḥ. pūrvam evâtītaṃ vartamānaṃ vā 'pekṣyânāgata [Tib. 131ᵇ] iti. pūrvaṃ vā' tītaṃ aparaṃ vā 'nāgatam apekṣya vartamāna iti. aparam eva vartamānam anāgataṃ vā 'pekṣyâtīta iti. [3]pūrvâparâpekṣo 'nyath'ānyathikasya[3] vyavahāraḥ. ata evôdāharati. *yathâikā strī mātā vôcyate duhitā cê*ti. *yathâikā strī* duhitaram apekṣya *mātê*ty *ucyate.* mātaram apekṣya *duhitā cê*ti. pūrvâparâpekṣayā na dravyâṃtarataḥ. *Sāṃkhya-pakṣe nikṣeptavya* iti. yaḥ Sāṃkhya-pakṣe pratiṣedhaḥ. sa eva tat-pakṣasya pratiṣedhaḥ. Sāṃkhya-pakṣaḥ pūrvaṃ pratiṣiddha ity abhiprāyaḥ. *dvitīyasyâ'pi* bhadanta-Ghoṣakasya*âpi adhva-saṃkaraḥ prāpnoti.* yo 'tītâdhvâbhipretaḥ.[4] sa vartamānaḥ anāgato 'pi[5] prāpnoti. kathaṃ kṛtvā. 'tīte atīta-lakṣaṇa-yukto bhavann anāgata-vartamāna-lakṣaṇābhyām aviyuktaḥ. yukta evêty arthaḥ. anāgato 'py anāgata-lakṣaṇa-yuktaḥ atīta-vartamāna-lakṣaṇābhyām aviyuktaḥ. vartamāno 'pi vartamāna-lakṣaṇa-yukto 'tītânāgata-lakṣaṇābhyām aviyukta iti kṛtvā. ekâikasya *trilakṣaṇa-yogāt* atīto 'nāgato vartamānaś ca prāpnoti. ity evam anāgata-vartamānāv api yojyau. *kim atra sāmyam* iti. puruṣasya kasyāṃcit kevalaṃ samanvāgamaḥ[6]. kim evaṃ dharmasyâikaṃ lakṣaṇaṃ vidyate. ita eva lakṣaṇe [Tib. 132ª] na vidyete.[7] yata evaṃ udāhriyata iti asāmyaṃ. *caturthasyâpi* bhadaṃta-Buddhadevasya*âpi ekasminn evâdhvani trayo 'dhvānaḥ prāpnuvantî*ti. *ekasminn evâtīte*

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[1] rāgâvyavasānaṃ MSS. lhag-par ṣen-pa. [2]....[2] saddharmaḥ MSS. chos de.
[3]....[3] pūrvâparâpekṣānyathānyathīkasya C, pūrvâparâpekṣyānyathānyathīkasya N. de-bas-na gṣan daṅ gṣan-du ḥgyur-ba-pa ni sña-ma daṅ phyi-ma-la bltos-nas. [4] 'tīto 'dhvâbhipretaḥ MSS. ḥdas-paḥi dus-su ḥdog-pa. [5] MSS. add: atīte 'pi which Tib. omits. [6] samanvāgataḥ MSS. daṅ-ldan-pa. [7] vidyate MSS.

'dhvani pūrvâpara-kṣaṇa-vyavasthā *'sti*. tatra pūrva-paścimau kṣaṇāv *atītânāgatau*. pūrvaḥ kṣaṇo 'tītaḥ paścimo 'nāgataḥ. *madhyamaḥ pratyutpannaḥ*. ity atīte 'dhvani trayo 'dhvānaḥ prāpnuvaṃti. ata *eṣāṃ sarveṣāṃ*

tṛtīyaḥ śobhana

iti Vaibhāṣikaḥ. kathaṃ kṛtvā śobhana ity āha. yasmāt tasya

adhvānaḥ kāritreṇa vyavasthitāḥ.

kāritraṃ punaḥ cakṣur-ādīnāṃ darśan'ādīnîti. rūp'ādīnām api svêndriya-gocaratvaṃ *kāritraṃ*. *yady evam* iti vistaraḥ. yadi kāritreṇa vyavasthāpitāḥ. *tatsabhāgasya cakṣuṣaḥ kiṃ kāritraṃ*. yad dhi kāritra-lakṣaṇaṃ sva-karma na karoti [1]tat tat-sabhāgaḥ.[1] tasya ca nâsti kāritraṃ darśana-lakṣaṇaṃ.[2] kathaṃ tat pratyutpannam ity abhiprāyaḥ. *phala-dāna-pratigraha*[3] iti. tac cakṣuḥ svaniṣyanda-phalaṃ parigṛhṇāti ākṣipati. phalaṃ ca dadāti niṣyanda-phalam anaṃtaraṃ dadāti. puruṣakāra-phalaṃ ca. yady api darśana-kāritraṃ na karoti. anyat tu phalaṃ karotîti. tasya phala-dāna-parigraha-sadbhāvāt tat pratyutpannam iti vyavasthāpyate. [Tib. 132[b]] *atītānām api tarhi sabhāga-hetv-ādīnām* iti. *ādi*-śabdena vipāka-hetv-ādīnāṃ parigrahaṇaṃ. teṣāṃ *phala-dānāt*.

vartamānâbhyatītau dvāv eko 'tītaḥ prayacchati

iti[4] vacanāt. *kāritra-prasaṃgaḥ*. *kāritram* astîti. tataś câiṣāṃ sabhāga-hetv-ādīnāṃ atītānāṃ vartamānatva-prasaṃgaḥ. vartamānavat kāritra-sadbhāvād iti lakṣaṇa-saṃkaraḥ. brūyās tvaṃ yeṣāṃ phala-parigrahaḥ phala-dānaṃ côbhayam asti. te vartamānāḥ. yeṣāṃ tv ekataraṃ. na te vartamānā iti. tata idam ucyate. *arddha-kāritrasya vê*ti. prasaṃga ity adhikṛtaṃ. *ardha-kāritrasya vā* prasaṃgaḥ. ardha-vartamānā iti vā te 'tītāḥ prasajyaṃte. uparata-phala-parigraha-kāritratvād dhi te 'tīta-lakṣaṇa-yuktāḥ. vartamāna-phala-dāna-kāritratvāc ca vartamāna-lakṣaṇa-yuktā iti. sa eva lakṣaṇa-saṃkara-doṣaḥ. etad dhy atīt'ādīnām adhvanāṃ lakṣaṇam iṣṭaṃ. uparata-kāritram atītam aprāpta-kāritram anāgataṃ prāptânuparata-kāritraṃ vartamānam iti.

(27) *kiṃ vighnam*

iti. napuṃsaka-liṃgam etac-chabda-rūpaṃ. ko vibandha ity arthaḥ. ko vighno 'syêti *kiṃ vighnaṃ* kāritram ity apare. *pratyayānām asāmagryam iti cet*. tatrâitat syāt. *pratyayānāṃ* hetu-samanaṃtar'ādīnām *asāmagryam*. ato na sarvadā kāritraṃ karotîti. *na*. *nityam astitvâbhyupagamāt*. [Tib. 133[a]] *na* pratyayānām asāmagryaṃ kalpayituṃ yujyate. yasmād iha bhavadbhir *nityaṃ* pratyayānām

[1]....[1] tat-sabhāga-cakṣuḥ MSS. de ni de daṅ ḥdra-ba yin-la. [2] kṣaṇaṃ MSS. mtshan-ñid.
[3] parigraha would be preferable. [4] Kārikā II, 60[cd].

astitvam abhyupagamyate. satām avināśāt. [1]*yac ca tat kāritram atītam*[1] iti vistaraḥ. *yac ca kāritram atītam ucyate anāgataṃ pratyutpannam iti côcyate* siddhânte uparata-kāritram atītam ity[2] evam-ādi-vacanāt. *kiṃ kāritrasyâpy anyat kāritram asti.* yatas tasyâtīt'āditvaṃ[3] kathyate. yady asty anavasthā-
5 prasaṃgaḥ. na ced asti athânāgat'āditvaṃ kāritrasya sva-rūpa-sattā'pekṣayā evaṃ bhāvānām apy anāgat'āditvaṃ bhaviṣyati. kiṃ kāritra-kalpanayā. kathaṃ tad atītam ity-ādi. *atha tan nâivâtītam* iti vistaraḥ. *yan nâivâtītaṃ nâpy anāgatam na pratyutpannaṃ* tad asaṃskṛtam ity *asaṃskṛtatvān nityam astîti prāptaṃ.* kāritram ity adhikṛtaṃ. tataḥ kim ity āha. *ato na vaktavyaṃ. yadā kāritraṃ*
10 *na karoti dharmas tadā 'nāgata* iti. kāritrasya kartum aśakyatva-prāpteḥ. *syād eṣa doṣa* iti vistaraḥ. *syād eṣa doṣaḥ* kāritrasyânyat kāritram ity atiprasaṃgo 'saṃskṛtatva-prasaṃgo vā *yadi dharmāt kāritram anyat syāt. tat tu khalu nânyad* iti. *nâiṣa doṣaḥ. tenâiv 'ātmanê*ti. yaḥ pratyutpannasya svabhāvaḥ. *tenê*ty arthaḥ. *kim asya pūrvaṃ nâsīd* ity anāgatâvasthāyāṃ. yadi kāritram
15 ananyatvād dharma eva nâsīd ity uktaṃ bhavet. *kiṃ ca paścān nâstî*ty[4] atītâvasthāyāṃ. yadi kāritraṃ [Tib. 133[b]] dharma eva nâstîty uktaṃ bhavet. dharma-kāritrayor ananyatvāt. *yady abhūtvā bhavatîti nêṣyate* pratyutpanno na sidhyati. *bhūtvā ca punar na bhavatîti yadi nêṣyate* atīto 'dhvā na sidhyati. anāgatas tu yo na tāvad abhūtvā bhavatîty arthād gamyate. evam *adhva-trayaṃ*
20 sidhyaty ato 'nyathā *na sidhyatî*ty vākyârthaḥ. *utpāda-vināśayor ayogād* iti. sarva-kālâstitvād *utpāda-vināśayor ayogaḥ. tasmād vāṅ-mātram etat saṃskṛta-lakṣaṇa-yogān na śāśvatatva-prasaṃga* iti. *apūrvâṣā vāco yuktir* iti. pūrvâpara-viruddhâiṣā *vāco yuktir* ity arthaḥ. sarvadā câsty utpāda-vināśābhyāṃ ca yujyata iti.

25 *svabhāvaḥ sarvadā câstî*ti.

yad rūp'ādeḥ sva-lakṣaṇaṃ. tat sarvasmin kāle vidyata itîṣyate. yadi rūp'ādeḥ svabhāvaḥ sarvadā 'sti tena rūp'ādi-bhāvo nityaḥ prāpnoti. ata āha.

bhāvo nityaś ca nêṣyate.

evaṃ sati tasmāt svabhāvād bhāvo nūnam anya iti. ata āha.

30 *na ca svabhāvād bhāvo 'nya*

iti. tad idam-icchā-mātratvāt

vyaktam Īśvara-ceṣṭitaṃ.

nâtra yuktir asti. *atītaṃ tu yad bhūta-pūrvam* iti. na sva-lakṣaṇenâstîti darśa-

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[1]....[1] sic MSS. bya-ba ḥdaḥ-pa daṅ. cf. next line 'yac ca kāritram atītam'. [2] 論二十 4[a9].
[3] atīt'ādinā MSS. ḥdas-pa la-sogs-pa ñid-du. [4] nâsty MSS. med ces bya-ba ni.

yati. *anāgataṃ yat sati hetau bhaviṣyatî*ti. avidyamānam [Tib. 134ª] api hetu-sadbhāvād vyavasthāpyata iti darśayati. *evaṃ hi kṛtvā 'stîty ucyata* iti. bhūta-pūrvaṃ bhaviṣyati cêti kṛtvā. *na tu punar dravyata evaṃ bhavati. hetu-phalâ-pavāda-dṛṣṭi-pratiṣedhârtham* iti. *hetv-apavāda-dṛṣṭi-pratiṣedhârtham asty atītam ity uktaṃ. phalâpavāda-dṛṣṭi-pratiṣedhârtham asty anāgatam* iti. āsīd atītaṃ bhaviṣyaty anāgatam iti vaktavye *'stî*ti vacanam *asti*-śabdasya nipātatvāt. trikāla-viṣayo hi nipātaḥ. āsīd-arthe bhaviṣyad-arthe 'pi vartate. *yathā 'sti dīpasyê*ti vistaraḥ. *yathā 'sti dīpasya prāg abhāvo 'sti paścād abhāva iti vaktāro bhavaṃti.* na ca dravyato 'sti. *yathā câsti niruddhaḥ.* [1]*sa pradīpo*[1] *na tu mayā nirodhita iti vaktāro bhavaṃti.* na câsti-prayogān niruddho 'py asāv astîti. nanu ca Vaibhāṣikasya niruddho [2]'py asāv[2] astîti. satyam asti. na tu pradīpa-rūpatām eva bibhrāṇaḥ so 'sti. *evam atītânāgatam astîty uktaṃ* asaty api dravya-sattve. *anyathā hy atītânāgata eva na sidhyet.* yadi tenâiva lakṣaṇena vidyetâtītânāgata eva na sidhyed ity arthaḥ. yady atītaṃ bhūta-pūrvaṃ *yat tarhi Laguḍaśikhīyakān* iti vistaraḥ. [3]Laguḍaśikhīyakaiḥ parivrājakair nāryo[4] nidānaṃ. Nālaṃdāyā [Tib. 134ᵇ] buddha-bhāṣitaṃ ca sūtraṃ. Saṃyuktak'āgame ca. ārya-Mahāmaudgalyāyanaś ca mārita ity āhur abhiyuktāḥ. yato no mārita ity atra[3] sūtra evaṃ paṭhyate, Laguḍaśikhīyakāḥ parivrājakā ānaṃtarya-kāriṇo yat karmâbhyatītaṃ. tan nâstîty evaṃ-vādina iti vistavaḥ. *kiṃ te* Laguḍaśikhīyakāḥ parivrājakās *tasya karmaṇa ānaṃtaryasya bhūta-pūrvatvaṃ nêcchaṃti.* etad uktaṃ bhavati. icchaṃti sma te tasya karmaṇo bhūta-pūrvatvaṃ. kiṃ tu na dravyam iti tasmiṃ karmaṇi te vipratipannāḥ. nâsti tat karmâbhyatītam iti. yato Bhagavatā yatra te vipratipannāḥ svabhāve. tat karmâbhyatītam astîti[5] vistareṇa.[6] tasmād asti svabhāvenâtītam iti vistaraḥ. tatra punaḥ sūtre yad bhūta-purvaṃ karma. na tad evâtītam ity abhisaṃdhāyôktaṃ tat karmâstîti. kiṃ tarhi. *tad-āhitaṃ* tena bhūta-pūrveṇa karmaṇā āhitam arpitaṃ. *tasyāṃ saṃtatau phala-dāna-sāmarthyaṃ saṃdhāyôktam* ity anenâbhiprāyeṇôktam iti. kathaṃ gamyata ity āha. *anyathā hi svena bhāvena vidyamānam atītaṃ na sidhyed* iti. sva-lakṣaṇena *vidyamānaṃ* tat karma pratyutpanna-lakṣaṇena *vidyamānam atītam* iti *na sidhyet.* pratyutpannam eva sidhyed ity abhiprāyaḥ. tad-āhitam iti vis-

[1]....[1] satradīpo N, sattadīpo C. mar-me de. [2]....[2] Ex conj. 'pi sāv MSS. Tib. simply yaṅ; but cf. the preceding line. [3] sic N. nā C. [4]....[4] sic MSS. ḥphags-paḥi gleṅ-gṣi yul na-lāndar saṅs-rgyas-kyis gsuṅs-paḥi mdo yaṅ-dag-par ldan-paḥi luṅ-las ḥphags-pa maudgal-gyi bu bsad-do ṣes gleṅ-ba daṅ kun-tu rgyu dbyug-thogs-thor-tshugs-can-rnams-kyis ḥdi ltar bsad-pa med-do ṣes ṣmras-pa yod-de. deḥi phyir. [5] Simply iti MSS. yod-do ṣes. [6] rgyas-par gsuṅs-te vistareṇa bhāṣitam?

tareṇâivam ucyamāne 'bhyatītaṃ tat karmâstîti sidhyati. [1]*itthaṃ câtad evam* iti[1]. yathā 'nāgataṃ [Tib. 135ª] dravyato nâsty atītaṃ cêti. *vartamāne 'dhvanî*ti viśtaraḥ. vartamāna-bhāvenâ*bhūtvā bhavatî*ty arthaḥ. *na. adhvano bhāvād anarthâṃtaratvāt.* [2]*nâiva* tad evam.[2] *adhvanaḥ* pratyutpannasya *bhāvāc* cakṣuḥ-saṃjñakād *anarthâṃtaratvāt.* adravyâṃtaratvād ity arthaḥ. ya eva vartamāno 'dhvā. sa eva bhāvaḥ. tat kathaṃ sa eva vartamānaḥ sv'ātmany adhvany abhūtvā bhaviṣyati. tathā hy uktaṃ

ta evâdhvā kathā-vastv

iti.[3] atha *sv'ātmani* cakṣuṣi cakṣur *abhūtvā bhavati siddham idam anāgataṃ cakṣur nâstî*ti. *ālaṃbana-mātram* iti. *mātra*-śabdo janakatva-vyāvartanârthaḥ. tad-rūpôtpatter *ālaṃbanaṃ* dharmā ity abhiprāyaḥ. *yad anāgataṃ sahasrair* iti. saṃnikṛṣṭam apy anāgataṃ janakaṃ na yujyate. kim aṃgâticireṇa kālena *yad bhaviṣyati.* na hi pūrvakālīnasya phalasya paścātkālīno hetur yujyata iti. *nirvāṇaṃ cê*ti. *nirvāṇaṃ* hi vijñānaṃ niruddhān na janayet. saṃsāra-pravṛtti-nirodhād ity abhiprāyaḥ. *abhūd bhaviṣyati cê*ti. yad vartamānâvasthāyāṃ rūpam *abhūt bhaviṣyati ca.* tab ālaṃbanam ity arthaḥ. kathaṃ jñāyate evaṃ tad ālaṃbyate na punar astî[Tib. 135ᵇ]ty ata āha. *na hi kaścid atītaṃ rūpaṃ vedanāṃ vā smarann astîti paśyati. kiṃ tarhi. abhūd iti* smarati tad rūpaṃ yathādṛṣṭaṃ yathā'nubhūtāṃ ca vedanāṃ cakṣur-vijñānânubhava-balena. *yathā khalv apî*ti vistareṇ' Ācārya evôpacaya-hetum āha. *vartamāna-rūpam iva bhūtaṃ bhaviṣyac* ca gṛhyata ity abhiprāyaḥ. *yadi ca tathâivâstî*ti yathā vartamānaṃ. *vartamānaṃ tat prāpnoti. atha nâsti tat tathâiva asad apy ālaṃbanaṃ bhavatîti siddhaṃ.* vartamānavad-rūpasyâbhāvāt. tasya ca smaryamāṇatvāt. [4]*tad eva tad-vikīrṇam* iti. *yad eva tad* vartamānaṃ. tad eva vikīrṇam atītânāgataṃ.[4] *na. vikīrṇasyâgrahaṇād* iti. *na* yuktam etat. *vikīrṇasyâgrahaṇāt.* pūrvaṃ na vikīrṇam idānīṃ vikīrṇam etad rūpam ity evam asyâ*grahaṇāt. yadi ca tat tad evê*ti vistaraḥ. yadi ca vartamānâvasthāyāṃ piṇḍī-bhūtaṃ *rūpaṃ.* tad atītâvasthāyām anāgatâvasthāyāṃ ca *paramâṇuśo vibhaktam* ato na vartamānavat gṛhyate. *evaṃ sati* tādavasthyān *nityāḥ paramâṇavaḥ syuḥ.* anāgatāḥ pratyutpannā atītāś ca ta eva ta[5] iti. evaṃ ca sati *paramâṇu-saṃcaya-vibhāga-mātram eva prāpnoti. na tu kaścid utpādo nâpi nirodha ity Ājīvikānāṃ* pāṣaṇḍināṃ *vādaḥ parigṛhīto bhavati. tathā cê*ṣyamāṇe *sūtram apāstaṃ bhavati. cakṣur* bhikṣava *utpadyamānam*

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[1]....[1] itthaṃ vâltad evam iti MSS. de ni gdon-mi-ja-bar de lta-bu yin-par śes-par bya-ste. ṣes bya-ba ni. [2]....[2] sic MSS. de ni de lta ma-yin-te=nâltad evam? [3] Kārikā I, 7ᶜ.
[4]....[4] om. Tib. tad for yadi and yad for yady? [5] tu MSS. de-dag.

na kutaścid āgacchati. nirudhyamānaṃ na kvacit saṃnicayaṃ gacchati. iti hi bhikṣavaś cakṣur [Tib. 136ᵃ] abhūtvā bhavati bhūtvā ca prativigacchatîti.[1] katham punar idaṃ sūtram apaviddhaṃ virodhitaṃ bhavati. yasmāc cakṣur utpadyamānaṃ svena rūpeṇa na kutaścid āgacchatîty etat padaṃ bādhitaṃ bhavati. nirudhymānaṃ na kvacit saṃnicayaṃ gacchatîty etad api padaṃ bādhitaṃ bhavati. atīte 'dhvani tat-paramâṇūnāṃ viprakīrṇa-saṃcitatvâbhyupagamāt. *a-paramâṇu-saṃcitānām* iti. *vedan'ādīnām* a-paramâṇv-ātmanāṃ *kathaṃ viprakīrṇatvaṃ.* mūrtānāṃ hi saṃcitatvaṃ viprakīrṇatvaṃ vā 'bhavad bhaven nâmūrtānāṃ. *te 'pi ca yathôtpannânubhūtāḥ smaryanta* iti. vartamāna-rūpā eva smaryante. *yadi ca te tathâiva saṃti. yathā vartamānā nityāḥ prāpnuvaṃti. atha*[2] *na saṃti* tad-rūpāḥ *asad apy ālaṃbanam iti siddhaṃ. trayodaśam apy āyatanam ālaṃbanaṃ syād* iti. trayodaśānām āyatanānāṃ pūraṇaṃ trayadaśam āyatanaṃ. tad vijñānasy' ālaṃbanaṃ syāt. asad-ālaṃbanatva iṣyamāṇe tad-ālaṃbanaṃ vā vijñānaṃ syāt. evaṃ Vaibhāṣikeṇôkte Ācārya āha. *atha trayodaśam* iti vistaraḥ. *etad eva nāmê*ti Vaibhaṣikāḥ. yad *etan nāma* trayodaśam āyatanam iti. tad *ālaṃbanaṃ. evaṃ tarhi nāmâiva nâstîti* [Tib. 136ᵇ] *pratīyeta.* nâbhidheyaṃ trayodaś'āyatanâbhāva-lakṣaṇaṃ. *kiṃ ca yaś ca śabdasya prāg-abhāvam ālaṃbate. kiṃ tasy' ālaṃbanaṃ.* bhavatîti vākya-śeṣaḥ. evaṃ prakṛte Vaibhāṣika āha. *śabda ev' ālaṃbanam* iti prakṛtaṃ. *evaṃ tarhî*ti vistareṇ' Ācāryaḥ. yaḥ śabdasya prāg-abhāvam ālaṃbate. śabda eva ten' ālaṃbito bhavati. na prāg-abhāvaḥ. prāptam idaṃ bhavati. *yaḥ śabdâbhāvaṃ prārthayate. tasya śabda eva kartavyaḥ syād* iti. *anāgatâvastha iti cet syān mataṃ.* yasyâsau prāg-abhāvaḥ. so *'nāgatâvasthas* ten' ālaṃbyate. tasmād yaḥ śabdâbhāvaṃ prārthayate. na tasya śabda eva kartavyaḥ syād iti. tad ucyate. *sati kathaṃ nâstîti buddhir* iti. vidyamāne tasmiṃ śabde yasyâsau prāg-abhāvaḥ *katham* asya *nâsti-buddhir* yā prāg-abhāvam ālaṃbate. *vartamāno nâstîti cet.* tatrâitat syāt vartamāno nâstîty evaṃ tad-ālaṃbanān nâsti-buddhis tasyôtpadyata iti. *na. ekatvāt.* yad eva tad anāgataṃ. tad eva vartamānaṃ bhavati. na tasmād anyad iti. katham tasminn eva vartamāne nâsti-buddhir utpadyate. *yo vā tasya viśeṣaḥ. yo vā tasyânāgatasya paścād viśeṣo* vartamānâvasthāyāṃ bhavati. tatra viśeṣe vartamāno nâstîti tad-buddhir utpadyate. *'tasyâbhūtvā-bhāva-siddhiḥ.* tasya viśeṣasyâbhūtvā pūrvaṃ paścād bhāvaḥ. tasya siddhir iti. [Tib. 137ᵃ] *bhāvaś câbhāvaś cê*ti. bhāvo vartamānâvasthyāyām abhāvo 'tītânāgatâvasthayoḥ. *iti vijñānasyôbhayam ālaṃbanaṃ bhavati.* yady abhāvo vijñānasy' ālaṃbanaṃ *yat tarhî*ti vis-

[1] 論第二十 6ᵃ¹⁰ᵇ¹. [2] adhva MSS. ḥon-te.

taraḥ. *bodhisattvena* caramabhavikenâivam *uktaṃ*. *yal lokenâsti*. *taj jñāsyā=mîty*[1] *eṣa saṃbhavo nâstî*ti vacanād abhāv'ālaṃbanaṃ na bhavatîti darśitaṃ bha=vati. Ācāryo 'nyâbhiprāyatām asya sūtrasya darśayann āha. *apare ābhimānikā* iti vistaraḥ. apariśuddha-samādhayo '*pare ābhimānikā* bhavaṃti. *asaṃtam apy avabhāsaṃ* divya-cakṣur-avabhāsaṃ prayogâvasthāyāṃ *saṃtam ity eva paśyaṃti*. *ahaṃ tu santam evâvabhāsaṃ* pūrva-rūpaṃ divya-cakṣuṣo *stîti paśyāmî*ty *ayaṃ tatra* sūtre '*bhiprāyaḥ*. *kuto 'sya vimarśa* iti. sarva-buddhīnāṃ °sad-viṣayatve° vyavasthāpyamāne *kuto 'sya vimarśa*-vicāraḥ saṃdeho vā *syāt*. yad uta loke nâstîti vistareṇa ya uktaḥ. sad-asad-ālaṃbane tu buddhīnām ayaṃ vimarśaḥ saṃbhavati. nânyathā. *ko vā viśeṣa* iti. *ko vā* bodhisattvasyânyebhyo *viśeṣaḥ* yadi te 'pi santam evâvabhāsaṃ paśyaṃti nâsaṃtaṃ. sad-asad-ālaṃbanatve hi buddhīnām ayaṃ viśeṣo bhavati. *itthaṃ cârtad evaṃ* [Tib. 137ᵇ] *sat*. asad-āla=ṃbanā buddhaya iti. *sac ca sato jñāsyaty asac câsata* itîdam atrôdāharaṇaṃ. *sac ca* vastu sattvataḥ [3]*paraiṣyati jñāsyati*[3] *asac câsattvata*[4] ity asad-ālaṃbanā buddhaya iti siddhaṃ. *tasmād ayam apy ahetur* iti. yad etad bodhisattvenôktam iti. *tat-pūrvakād* iti. karma-*pūrvakāt* citta-saṃtāna-viśeṣāt. *Ātmavāda-pratiṣe=dha* iti. śāstrâvasāne Vātsīputrīya-mata-pratiṣedhe. *utpādas tarhi abhūtvā bha=vatî*ti. *utpādaḥ* pūrvaṃ nâstîdānīṃ bhavatîti *siddho* 'pūrva-prādurbhāvaḥ. utpādasyôtpādavatā saha tulya-vārttatvāt. *atha sarva evâstî*ti. utpādo 'pi yady asti na kevalaṃ hetur anāgataṃ ca phalam ity abhiprāyaḥ. *kasyêdānīṃ kva sāmarthyam*¯iti. *kasya* hetoḥ *kva* phale *sāmarthyaṃ*. hetuś ca[5] yathôktaḥ utpā=daḥ phalaṃ cânāgatam astîti. *vartamānī-karaṇa* iti Vaibhāṣikaḥ. *kim idānīṃ vartamānī-karaṇam* iti vistareṇ' Ācāryaḥ. nôtpādo vartamānī-karaṇaṃ. tasya vidyamānatvāt. ata evaṃ pṛcchati. *deśâṃtar'ākarṣaṇaṃ cet*. yadi manyase he=tunā phalasya *deśâṃtar'ākarṣaṇaṃ* vartamānī-karaṇam iti. atra brūmaḥ. *nityaṃ prasaktaṃ* phalam iti vākya-śeṣaḥ. kevalaṃ deśâṃtarād deśâṃtar'ākarṣaṇaṃ. na kiṃcid apūrvam utpadyata iti. *nityaṃ prasaktaṃ*. *arūpiṇāṃ ca* [Tib. 138ᵃ] vedan'ādīnāṃ. *kathaṃ* tad-deśâṃtar'ākarṣaṇā. amūrtatvenâdeśa-sthatvān na tad yujyata ity abhiprāyaḥ. yac *ca tad-ākarṣaṇaṃ* kriyā-saṃjñākaṃ. tad abhūtvā bhūtam ity *abhūtvā-bhāva-siddhir* ity abhiprāyaḥ. *svabhāva-viśeṣaṇaṃ cet*. yadi manyase hetunā svabhāvo 'sya phalasya viśeṣyate. tena phala-viśeṣaṇaṃ bha=vatîti. atra brūmaḥ. *siddham abhūtvā-bhavanam* iti. *siddham abhūtvā* viśe=

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[1] °mity MSS. [2]....[2] sad-viṣatve C, sad-viṣetve N. yul yod-pa ñid-du. [3]....[3] sic MSS. śes-so. khyad-par-du-ḥgroḥo ṣes bya-ba ni bye-brag-tu śes-par ḥgyur-baḥo. [4] asattva MSS. med-pa-ñid-du. [5] °tur hi MSS. rgyu daṅ.

ṣaṇasya *bhavanaṃ* prādurbhāva iti. *adhva-trayaṃ vā.* kiṃ. sarvam astîty adhikṛtaṃ. *yathā 'tra tad asti tathóktam* iti. yad bhūta-pūrvaṃ tad atītaṃ. yat sati hetau bhaviṣyati. tad anāgataṃ. yad bhūtvā 'vinaṣṭaṃ. tat pratyutpannam. ity evaṃ Sarvâstivādaḥ śāsane sādhur bhavati. *kathaṃ tena tasmiṃ vā saṃyukta* iti. *kathaṃ tenâtītânāgatena kleśena tasmin vā* atītânāgate vastuni *kathaṃ saṃyukta* iti. *taj-ja-tad-dhetv-anuśaya-bhāvāt kleśenê* ti. tasmād atītāj jātas *taj-jaḥ*· tasyânāgatasya hetus *tad-dhetuḥ.* taj-jaś câsau tad-dhetuś ca taj-ja-tad-dhetuḥ. taj-ja-tad-dhetur *anuśayo* bījaṃ *taj-ja-tad-dhetv-anuśayaḥ.* tasya bhāvāt. atītenânāgatena[1] ca kleśena yathākramaṃ saṃyuktaḥ. tad atītânāgataṃ vastv ālaṃbanam asyêti *tad-ālaṃbanaḥ kleśas* tasyânuśayaḥ. tasya *bhāvād atīte 'nāgate ca vastuni* yathākramaṃ *saṃyukta iti.*

dharmatê ti. [Tib. 138[b]] dharmāṇāṃ svabhāvaḥ. atīt'ādikâdhva-vyavasthāne sati tat-saṃvyavahāra-vyutpādanârtham āha. *asti paryāya* ity-ādi. asti vacana-kramaḥ. *yad utpadyate. tan nirudhyata* ity uktvā. dṛṣṭâṃtam āha. *rūpam utpadyate rūpaṃ nirudhyate* dravyânanyatvāt. *anyad utpadyate 'nyan nirudhyate. anāgatam utpadyate* 'nyad utpādâbhimukhatvāt. *vartamānaṃ nirudhyate* 'nyan nirodhâbhimukhatvāt. *adhvā 'py utpadyate utpadyamānasya* dharmasyâ*dhva-saṃgṛhītatvād* adhva-svabhāvatvād ity arthaḥ.

ta evâdhvā kathā-vastv

iti[2] lakṣaṇāt. *adhvano 'py* upādāna-rūpād *utpadyate* dharmaḥ. kasmād ity āha. *aneka-kṣaṇikatvād anāgatasyâdhvana* iti. yasmād anekeṣāṃ kṣaṇānām anāgatānāṃ rāśi-rūpāṇāṃ kaścid eva kṣaṇa utpadyate. ato 'dhvano 'py utpadyata ity ucyate.

(28) *prasaṃgen' āgatam* iti.

śeṣais tu sarvaiḥ sarvatrêti[3]

prasaṃgen' āgatam atītânāgata-vicāraṇaṃ. *yad yastu prahīṇam* ity-ādi. iha *prahāṇaṃ* prāpti-vigamāt. *visaṃyogas* tad-ālaṃbana-kleśa-prahāṇāt. darśana-bhāvanā-mārgāv adhikṛtya

prahīṇe duḥkha-dṛg-heya

ity-ādi. prāk *prahīṇe* ity-ādi.

śeṣa-sarvagair

iti. samudaya-darśana-prahātavyaiḥ sarvatragaiḥ.

śeṣais tad-viṣayair malair

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[1] atītenāg° MSS. ḥdas-pa daṅ ma-ḥoṅs-pa. [2] Kārikā I, 7[c]. [3] Kārikā V, 24[c].

iti. prahīṇa-prakāra-viṣayânuśayair[1] ity arthaḥ. tad-yathā 'dhimātrâdhimātre prakāre prahīṇe 'dhimātra-madhy'ādibhiḥ śeṣair aprahīṇair anuśayaiḥ saṃyuktaḥ. tathā hy asāv adhimātrâdhimātreṇa prahīṇena kleśa-prakāreṇa[2] visaṃyukto 'pi sa saṃyukta eva taiḥ śeṣair iti.

(29–31) *piṇḍa-vibhāgāṃ kurvaṃti.* saṃkṣepa-vyākhyāṃ kurvaṃtîty arthaḥ. ke. Vaibhāṣikāḥ. *ṣoḍaśê*ti. *kāmâvacarāḥ paṃca prakārāḥ.* [Tib. 139ᵃ] duḥkha-samudaya-nirodha-mārga-darśana-prahātavyāś catvāro bhāvanā-prahātavyaś ca paṃcamaḥ. evaṃ yāvad *ārūpyâvacarāḥ paṃca prakārā* iti paṃcadaśa. *anāsravaś ca* ṣoḍaśa iti *ṣoḍaśa dharmāḥ.* ime ca dharmāḥ ye darśana-prahātavyāḥ. te catuḥ-skandha-svabhāvāḥ. ye bhāvanā-prahātavyāḥ. te paṃca-skandha-svabhāvāḥ. kathaṃ. yā vedanā yair darśana-prahātavyair anuśayaiḥ saṃprayuktāḥ. sa vedanā-skandhaḥ. yāḥ saṃjñāḥ. sa saṃjñā-skandhaḥ. ye 'nuśayāḥ ye ca tat-saṃprayuktāś cetan'ādayo yāś câiṣāṃ vedan'ādīnāṃ sarveṣāṃ caitasikānāṃ[3] prāptayo jāti-jarā-sthity-anityatāś ca viprayuktāḥ. sa saṃskāra-skandhaḥ. yac câibhiḥ saṃprayuktaṃ mano-vijñānaṃ. sa vijñāna-skandhaḥ. iti catuḥ-skandha-svabhāvā darśana-prahātavyāḥ. bhāvanā-prahātavyāḥ punar ato 'nye s'āsravā dharmāḥ. kathaṃ. bāhy'ādhyātmikaṃ sarvaṃ s'āsravaṃ rūpaṃ rūpa-skandhaḥ. anāsrava-darśana-prahātavya-varjyāś ca vedanā-saṃjñā-saṃskāra-vijñāna-skandhā iti paṃca-skandha-svabhāvā bhāvanā-prahātavyā veditavyāḥ. *cittāny api ṣoḍaśâtāny evê*ti. kāmâvacaraṃ duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyam [Tib. 139ᵇ] iti paṃca cittāni. evaṃ rūpâvacarāṇy ārūpyâvacarāṇi ca paṃca-paṃca anāravaṃ ca cittam iti ṣoḍaśa cittāni. tāni tat-ṣoḍaśa-dharm'ālaṃbanāni varṇyaṃte. *amuṣminn iyaṃto 'nuśayā* iti. *amuṣmiṃ* dharme *iyaṃto 'nuśayā* ye tena cittena saṃprayuktā ālaṃbanataḥ saṃprayogato vā 'nuśerata ity *etad abhyūhitavyaṃ.*

duḥkha-hetu-dṛg-abhyāsa-praheyāḥ kāma-dhātu-jā

iti. *duḥkha*-samudaya-darśana-bhāvanā-*praheyāḥ kāmâvacarā* ity arthaḥ. eṣā vigraha-jātir iti. svaka-trayaṃ câika-rūp'āptaṃ câmalaṃ ca. svaka-trayâika-rūp'āptâmalāni vijñānāni.

svaka-trayâika-rūp'āptâmala-vijñāni.

teṣāṃ

gocarāḥ.

kāmâvacarās tāvad iti vistaraḥ. *kāmâvacarā duḥkha-samudaya-darśana-pra-*

[1] viṣayair anuśayair MSS. yul-gyi phra-rgyas-rnams-kyis. [2] °raṇa MSS. [3] MSS. add: yāś câiva which Tib. has not.

hātavyā yathākramaṃ daśa-saptânuśayāḥ. tat-saha-bhuvas tat-prāptayaś ca sânucarāḥ. *bhāvanā-heyāś* catur-anuśayās tat-saha-bhuvas tat-prāptayaś ca sânucarāḥ.[1] sarvaṃ s'āsravaṃ rūpaṃ. anye câkliṣṭā dharmāḥ. ete *dharmāḥ paṃcānāṃ cittānām ālaṃbanaṃ*. keṣām ity āha. *sva-dhātukānāṃ trayāṇāṃ teṣām evê* ti. kāmâvacarāṇāṃ duḥkha-samudaya-darśana-[Tib. 140ᵃ] bhāvanā-heyānāṃ. kathaṃ kṛtvā. duḥkha-darśana-heyās tāvad duḥkha-darśana-heyasya sarvatragâsarvatraga[2]-saṃprayuktasya. samudaya-darśana-prahātavyasya ca sarvatraga-saṃprayuktasya. bhāvanā-heyasya ca kuśalasya. *rūpâvacarasyâikasya bhāvanā-heyasyâiva*. laukikena mārgeṇa kāma-dhātûpapannasya kāmâvacara-dharm'ālaṃbanâvasthāyāṃ. rūpa-dhātûpapannasya ca kāma-dhātu-darśanâvasthāyāṃ. *anāsravasya ca* dharma-jñāna-pakṣasya[3] cêti paṃcānāṃ cittānām ālaṃbanaṃ bhavaṃti. na kāmâvacarayor nirodha-mārga-darśana-heyayoś[4] cittayor ālaṃbanam. anāsrav'ālaṃbanayoś cittayor nirodha-mārg'ālaṃbanatvāt. s'āsrav'ālaṃbanayoś ca nirodha-mārga-darśana-heya-mātr'ālaṃbanatvāt. nôrdhva-bhūmikānāṃ kliṣṭānāṃ. adhara-bhūmikânālaṃbanatvāt. n' ārūpyâvacarasya kuśalasya. catasṛbhir dūratābhir dūratvāt. evaṃ samudaya-darśana-heyā api dvi-prakārasya samudaya-darśana-heyasya. duḥkha-darśane heyasya ca sarvatraga-saṃprayuktasya. bhāvanā-heyasya kuśalasya. rūpâvacarasyâikasya bhāvanā-heyasyâiva. anāsravasya cêti. paṃcānām ev' ālaṃbanaṃ bhavaṃti. vyākhyānaṃ ca pūrvavad eva kartavyaṃ.[5] bhāvanā-heyā api paṃcānām ev' ālaṃbanaṃ bhavaṃti. duḥkha-samudaya [Tib. 140ᵇ] darśana-heyayoḥ sarvatraga-saṃprayuktayoś cittayor bhāvanā-heyasya ca kuśalâkuśalâvyākṛtasya yathāsaṃbhavaṃ. rūpâvacarasyâikasya bhāvanā-heyasyâiva. anāsravasya cêti. pūrvavad eva vācyaṃ.

svakâdhara-trayôrdhvâikâmalānām

iti. svakānām adharāṇāṃ ca trayaṃ *svakâdhara-trayaṃ* ca *ūrdhvâikaṃ câmalaṃ* cêti vigrahaḥ. *rūpâvacarās ta eva tri-prakārā dharmā* iti. duḥkha-samudaya-darśana-bhāvanā-heyās teṣām adhikṛtatvāt. *te 'ṣṭānāṃ cittānām ālaṃbanaṃ. sva-dhātukānāṃ trayāṇāṃ* teṣām eva duḥkha-samudaya-darśana-bhāvanā-heyānāṃ *pūrvavad* vyākhyeyaṃ. *adhara-dhātukānāṃ trayāṇāṃ teṣām eva. teṣāṃ* duḥkha-samudaya-darśana-heyayor visabhāga-dhātu-sarvatraga-saṃprayuktayoś cittayor bhāvanā-heyasya ca śrutamayasya ca cintāmayasya vā. *ūrdhva-dhātukasyaikasya bhāvanā-heyas*yâiv' ākāś'ānaṃty'āyatana-sāmantaka-saṃgṛhītasya. *anāsravasya* cânvaya-jñāna-pakṣasyêti.

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[1] gocarāḥ MSS. rjes-su ḥbraṅ-ba daṅ bcas-pa. [2] asarvatra MSS. kun-tu ḥgro-ba ma-yin-pa [3] °kṣyasya MSS. [4] heyoś MSS. [5] °vyaḥ MSS.

tridhātv-āpta-trayânāsrava-gocarā

iti. tri-dhātv-āptānāṃ trayāṇām anāsravasya ca *gocarāḥ. ta evê*ti. *ta eva* duḥkha- [Tib. 141ᵃ] samudaya-darśana-bhāvanā-heyā adhikṛtāḥ. *tri-prakarāṇāṃ teṣām evê*ti. kāma-rūpâvacarāṇāṃ duḥkha-samudaya-darśana-heyānāṃ visabhāga-dhātu-sarvatraga-saṃprayuktānāṃ caturṇāṃ bhāvanā-prahātavyayor dvayor yathāyogaṃ. sva-dhātukānāṃ ca trayāṇāṃ. katameṣāṃ. sarvatragâsarvatraga-saṃprayuktayor yathāyogaṃ dvayor bhāvanā-prahātavyasya câ*nāsravasya* cêti. *daśānāṃ cittānām ālaṃbanaṃ bhavaṃti.*

nirodha-mārga-dṛg-gheyāḥ sarva-svâdhika-gocarā

iti. *sarva*-grahaṇaṃ traidhātukôpasaṃgrahârthaṃ.

svasyâdhikasya gocarā

iti vacanāt pūrvôktānāṃ ca gocarā ity arthād uktaṃ bhavati. atha vā svenâdhikāni svâdhikāni. svâdhikānāṃ gocarāḥ *svâdhika-gocarā* iti. *tasyâdhikasyê*ti. rūg'ādi-saṃprayuktasya. na mithyā-dṛṣṭy-ādi-saṃprayuktasya. tasya nityaṃ nirodha-mārg'ālaṃbanatvāt. *pūrvôktānāṃ paṃcānām* iti. kāmâvacarāṇāṃ trayāṇāṃ. dvi-nikāya-sarvatraga-saṃprayukta-bhāvanā-prahātavyānāṃ. rūpâvacarasya bhāvanā-prahātavyasyâ*iva. anāsravasya* cêti. *mārga-darśana-prahātavyā apy evam* iti. kim evaṃ. [Tib. 141ᵇ] ṣaṇṇāṃ cittānāṃ ālaṃbanam iti. *navānām ekādaśānāṃ ca cittānām ālaṃbanaṃ bhavatî*ti. rūpâvacarā nirodha-mārga-darśana-prahātavyā navānāṃ cittānām ālaṃbanaṃ bhavaṃti. ārūpyâvacarā ekādaśānām iti. kathaṃ. rūpâvacarā nirodha-mārga-darśana-prahātavyā dharmāḥ kāmâvacarāṇāṃ visabhāga-dhātu-sarvatraga-saṃprayukta-bhāvanā-heyānāṃ trayāṇāṃ. sva-dhātukānāṃ ca trayāṇāṃ dvi-nikāya-sarvatraga-saṃprayukta-bhāvanā-prahātavyānāṃ. ārūpyâvacarasya bhāvanā-prahātavyasy' ākāś'ānaṃty'āyatana-saṃgṛhītasya. anāsravasya cânvaya-jñāna-pakṣasya. tasyâ*iva* câdhikasya nirodha-darśana-prahātavyasya mārga-darśana-prahātavyasya vā cittasya. iti navānāṃ pratyekam ālaṃbanaṃ bhavaṃti. ārūpyâvacarā api nirodha-mārga-darśana-prahātavyā dharmāḥ pratyekam ekādaśānāṃ cittānām ālambanaṃ bhavaṃti. kāma-rūpâvacarāṇāṃ visabhāga-dhātu-sarvatraga-saṃprayukta-bhāvanā-prahātavyānāṃ ṣaṇṇāṃ. sva-dhātukānāṃ ca trayāṇāṃ dvi-nikāya-sarvatraga-saṃprayuktaka-bhāvanā-prahātavyānāṃ. nirodha-mārga-darśana-prahātavyasya ca pratyekam adhikasya. anāsravasya cânvaya-jñāna-pakṣasya. ity ekādaśānām ālaṃbanaṃ bhavaṃti.

anāsravās tri-dhātv-aṃtya-trayânāsrava-gocarā

iti. anāsravā nirodh'ādayaḥ. *triṣu dhātuṣu* [Tib. 142ᵃ] yāny *antyāni trayāṇi*

nirodha-mārga-darśana-bhāvanā-prahātavya-lakṣaṇāin. teṣāṃ yathāyogam *anāsravasya* ca gocarāḥ. katham. pratisaṃkhyā-nirodh'ārya-mārgau tāvat tad-ālaṃbanānāṃ mithyā-dṛṣṭi-vicikitsā'vidyā-saṃprayuktānāṃ bhāvanā-prahātavyānām anāsravasya ca dharma-jñānânvaya-jñāna-pakṣasya yathāyogam ālaṃbanaṃ. ākā'sâpratisaṃkhyā-nirodhau tu bhāvanā-prahātavyasyâîvâkliṣṭasya cittasy' ālaṃbanam iti veditavyaṃ. ācārya-Guṇamati-Vasumitrau tu vyācakṣāte ākāśâpratisaṃkhyā-nirodhau bhāvanā-prahātavyasya kliṣṭâkliṣṭasy' ālaṃbanam iti. tad ayuktaṃ.

mithyā-dṛg vimatī tābhyāṃ yuktā 'vidyā 'tha kevalā
nirodha-mārga-dṛg-gheyāḥ ṣaḍ anāsrava-gocarā

iti[1] niyamāt. [2]ato na kliṣṭa-cittasya bhāvan' ālaṃbanam iti siddhâṃtaḥ.[2]

paṃcâṣṭa-daśa-vijñāna-daśa-vijñāna-gocarā

iti. kāmâvacarāḥ duḥkha-samudaya-darśana-bhāvanā-heyāḥ paṃcānāṃ gocarāḥ. rūpâvacarā aṣṭānām. ārūpyâvacarā daśānām. amalā api daśānām evêti. pūrva-vyākhyānânusāreṇa yojyaṃ. [4]*etāny eva ṣoḍaśa cittāni* ṣaṭtriṃśad bhavaṃti. kāma-dhātau duḥkha-samudaya-darśana-heyam[3] a-sarvatraga-saṃprayuktaṃ sabhāga-visabhāga-sarvatraga-saṃprayuktaṃ ca. evaṃ rūpa-dhātau duḥkha-samudaya-darśana-heyaṃ pratyekaṃ tri-prakāraṃ. ārūpya-dhātāv anyatra visabhāga-dhātu-bhūmi-sarvatraga-saṃprayuktāt. nirodha-mārga-darśana-heyaṃ dhātu-traye 'pi pratyekaṃ dvidhā s'āsravânāsrav'ālaṃbanatvāt. bhāvanā-heyam api kliṣṭâkliṣṭa-bhedāt dvi-prakāraṃ. anāsravam api dharma-jñāna-pakṣam anvaya-jñāna-pakṣaṃ cêti dvidhā.[4]

kāmâvacaraṃ bhāvanā-prahātavyam iti. paṃca-vijñāna-kāyikaṃ sukhêndriyaṃ. *rūpâvacaraṃ paṃca-prakāram* [Tib. 142[b]] iti. prathama-dhyāna-bhūmikaṃ tri-vijñāna-kāyikaṃ. tṛtīya-dhyāna-bhūmikaṃ mānasam ity abhisamasya yathāyogaṃ paṃca-prakāraṃ duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyaṃ. *anāsravaṃ ca* tṛtīya-dhyāna-bhūmikam eva.

*kāmâvacarasya catuḥ-prakārasyê*ti. duḥkha-samudaya-mārga-darśana-bhāvanā-praheyasya. duḥkha-samudaya-darśana-heyayoḥ sukhêndriyam ālaṃbanaṃ bhavati. yasmād duḥkha-samudaya-satya-saṃgṛhītaṃ sva-bhūmikam ūrdhva-bhūmikaṃ vā sukhêndriyaṃ satkāya-mithyā-dṛṣṭy-ādīnām ālaṃbanaṃ bhavati. mārga-darśana-heyasya ca mithyādṛṣṭy-ādi-saṃprayuktasya mārga-satya-saṃgṛhītaṃ sukhêndriyam ālaṃbanaṃ. bhāvanā-heya-rāg'ādi-saṃprayuktasya ca cittasya

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[1] Kārikā V, 14. [2]....[2] sic MSS. de-bas-na bsgoms-pas spaṅ-bar bya-ba ñon-moṅs-pa-can-gyi dmigs-pa yin-no ses bya-ba ni grub-paḥi mthaḥ ma yin no=ato na bhāvanā-prahātavyasya kliṣṭasy' ālambanam iti siddhântaḥ. [3] °yan MSS. [4]....[4] om. Tib.

tat-paṃca-vijñāna-kāyikaṃ sukhêndriyam ālaṃbanam. iti catuṣ-prakārasyâsya tad ālaṃbanaṃ. na tu nirodha-darśana-heyasya cittasya. tatra mithyādṛṣṭy-ādīnāṃ nirodh'ālaṃbanatvāt. dṛṣṭiparāmarś'ādīnāṃ ca sva-nikāy'ālaṃbanatvāt. tatra ca sukhêndriyâbhāvāt. tenôcyate *'nyatra nirodha-darśana-heyād* iti. *rūpâvacarasya paṃca-prakārasyê*ti. yasmāt[1] tṛtīya-dhyāna-saṃgṛhītaṃ paṃca-prakāraṃ sukhêndriyaṃ bhavati. *mārga-darśana-bhāvanā-heyasyê*ti. *ārūpyâvacarasya* mārga-darśana-heyasya mithyādṛṣṭy-ādi-saṃprayuktasya[2] cittasya mārga-saṃgṛhītaṃ sukhêndriyam ālaṃbanaṃ. tad eva ca bhāvanā-heyasya kuśalasya cittasy' ālaṃbanam. *anāsravasya ca* sarvam apy ālaṃbaṇaṃ [Tib. 143ª] bhavati. *tatra yathāsaṃbhavam* iti. yasmād anāsrave [3]anuśayā nânuśerate.[3] yasmāt kvacid eva kecid anuśerate. tasmād *yathāsaṃbhavam*[4] ity ucyate. tatra vijñāne *kāmâvacarāś* catvāro *nikāyāḥ*. tad-yathā nithyā-dṛṣṭi-saṃprayukte sukhêndriy'ālaṃbane daśâpi duḥkha-darśana-prahātavyā anuśayā ālaṃbanato 'nuśerate saṃprayogato vā *yathāsaṃbhavaṃ*. evaṃ samudaya-darśana-prahātavyāḥ. mārga-darśana-prahātavyā api tatra sukhêndriy'ālaṃbane vijñāne 'nuśerate. mārga-sukhêndriy'ālaṃbane hi mithyā-dṛṣṭy-ādi-saṃprayukte vijñāne mithyā-dṛṣṭy-ādayaḥ saṃprayogato 'nuśerate. dṛṣṭiparāmarś'ādayo 'py ālaṃbanato 'nuśerate. tasmāt [5]so 'pi[5] nikāyas tatrânuśete.[6] bhāvanā-heyo 'pi nikāyo 'trânuśete.[7] tatra rāg'ādīnāṃ sukhêndriyālaṃbana-vijñān'ālaṃbana-yogāt. nirodha-darśana-prahātavya-nikāyas tu tatra nânuśete. sukhêndriy'ālaṃbana-vijñānâbhāvāt. *rūpâvacarāḥ saṃskṛt'ālaṃbanā* iti. rūpâvacaraṃ sukhêndriy'ālaṃbanaṃ paṃca-prakāram asti. tatra catvāro nikāyā anuśerata iti [8]su-gamam[8] etat. nirodha-[Tib. 143ᵇ] darśana-prahātavyās tu saṃskṛt'ālaṃbanāḥ katham anuśerate. tṛtīye dhyāne dṛṣṭiparāmarś'ādayaḥ sukhêndriyeṇa saṃprayujyaṃte. te cânyony'ālaṃbanāḥ. te tatra sukhêndriy'ālaṃbana-vijñāne saṃprayogata ālaṃbanato vā 'nuśerate. *ārūpyâvacarau dvau nikāyāv* iti. mārga-darśana-bhāvanā-heya-nikāyau. mārga-sukhêndriy'ālaṃbane mithyādṛṣṭy-ādi-saṃprayukte mithyādṛṣṭy-ādayaḥ saṃprayogato 'nuśerate. dṛṣṭiparāmarś'ādayas tu tatr' ālaṃbanato 'nuśerate. bhāvanā-heyo 'pi nikāyo 'nuśete. bhāvanā-heyaṃ hi kuśalaṃ cittaṃ mārgam ālaṃbate. tatra sa rāg'ādi-nikāyo 'nuśete. *sarvatragāś c'* ārūpyâvacarā *anuśayās tatrâiva* vijñāne mārg'ālaṃbana-mithyādṛṣṭy-ādi-saṃprayukte vā vijñāne *'nuśerata iti vijñātavyaṃ*.

*tasyâiva dvādaśa-vidhasyê*ti. kāmâvacarasya catuṣ-prakārasyânyatra nirodha-

[1] MSS. add tat which Tib. has not. [2] om. MSS. daṅ mtshuṅs-par ldan-pa. [3]...[3] anuśayānuśerate MSS. phra-rgyas-dag rgyas-par mi hgyur-ba. [4] sadbhāvam MSS. ci-rigs-pa. [5]...[5] sa câpi MSS. de yaṅ. [6] °śerate MSS. [7] 'py anuś° N, 'py anuśerate C. de-la rgyas-par hgyur-te. [8]...[8] su-gatam MSS. go-slaho.

darśana-heyāt. rūpâvacarasya paṃca-prakārasy' ārūpyâvacarasya ca dvi-prakārasya mārga-darśana-bhāvanā-heyasyânāsravasya cêty anyony'ālaṃbana-yogatas tasya sukhêndriy'ālaṃbanaṃ vijñānam ālaṃbanaṃ bhavati. *ārūpyâvacarasya ca bhūyo dvi-prakārasya* tat sukhêndriy'ālaṃbanaṃ vijñānam ālaṃbanaṃ bhavati. katamasyêty āha. *duḥkha-samudaya-darśana-prahātavyasyê*[Tib. 144ᵃ]ti. ārūpyâvacarasya sarvatraga-saṃprayuktasya hi duḥkha-samudaya-darśana-heya-bhedāt dvi-prakārasya cittasy' ārūpyâvacara-mārga-darśana-heya-mithyādṛṣṭy-ādi-saṃprayuktaṃ vijñānaṃ mārg'ālaṃbanaṃ c' ārūpyâvacaraṃ bhāvanā-heyaṃ kuśalam ālaṃbanaṃ bhavati. *evam idaṃ caturdaśavidhaṃ sukhêndriy'ālaṃbana-vijñān'ālaṃbanaṃ tatr' ārūpyâvacarau duḥkha-samudaya-darśana-heyau vardhayitvê*ti. pūrvaṃ sarvatragā ev' ārūpyâvacarāḥ sukhêndriy'ālaṃbane vijñāne 'nuśerate. sukhêndriy'ālaṃban'ālaṃbane tu sakalāv apy ārūpyâvacarau duḥkha-samudaya-darśana-heyau nikāyāv anuśayāte. tasmāt tatra sarvatraga-saṃprayukte citte duḥkha-samudaya-darśana-heyā anuśayāḥ saṃprayogata ālaṃbanato vā yathāyogam anuśerate. śeṣās tu pūrvavad yojyāḥ.

anayā vartanyā 'nyad api gaṃtavyam iti. anena vartmanā *'nyad api* boddhavyaṃ. kathaṃ. duḥkhêndriy'ālaṃbane katy anuśayā anuśerata iti praśna āgate[1] vicārayitavyaṃ. duḥkhêndriyam ekavidhaṃ kāmâvacaraṃ bhāvanā-prahātavyaṃ paṃca-vijñāna-kāyikatvāt. tat samāsataḥ paṃcavidhasya vijñānasy' ālaṃbanaṃ bhavati. kāmâvacarasya [Tib. 144ᵇ] tri-prakārasya. duḥkha-samudaya-darśana-heyayoḥ sarvatraga-saṃprayuktayor vijñānayor bhāvanā-prahātavyasya ca. rūpâvacarasya ca bhāvanā-prahātavyasya. anāsravasya ca. idaṃ paṃcavidhaṃ duḥkhêndriy'ālaṃbanaṃ vijñānaṃ. tatra yathāsaṃbhavaṃ kāmâvacarās trayo nikāyā duḥkha-samudaya-darśana-bhāvanā-heyāḥ. tatra hi sarvatraga-saṃprayukte citte bhāvanā-heye ca duḥkha-samudaya-darśana-heyau nikāyau saṃprayogata ālaṃbanato vā yathāsaṃbhavam anuśayāte. bhāvanā-heye ca bhāvanā-heyo nikāyo 'nuśete. rūpâvacara eko bhāvanā-heyaḥ. tatra bhāvanā-heye citte 'nuśete. sarvatragāś ca rūpâvacarās tatrâivêty avagaṃtavyaṃ. duḥkhêndriy'ālaṃban'ālaṃbane vijñāne katy anuśayā anuśerate. tat punar [2]duḥkhêndriy'ālaṃbanaṃ pañca-vijñānaṃ[2] katamasya vijñānasya ālaṃbanaṃ. tasyâiva paṃcavidhasyânyony'ālaṃbana-yogena. kāmâvacarasya ca bhūyo mārga-darśana-heyasya anāsrav'ālaṃbanasya. rūpâvacarasya ca sarvatraga-saṃprayuktasy' ālaṃbanaṃ bhavati. tena hi rūpâvacaraṃ duḥkhêndriy'ālaṃbanaṃ kuśalaṃ bhāvanā-

[1] āgato MSS. ḥoṅs-pa-la. [2]....[2] duḥkhêndriy'ālaṃban'ālaṃbanaṃ vijñānaṃ MSS. sdug-bsṅal-gyi dbaṅ-po-la dmigs-paḥi rnam-par śes-pa lṅa-po.

prahātavyam ālaṃbyate. ārūpyâvacaram apy ākāś'ānaṃty'āyatana-sāmantaka[1]-saṃgṛhīt'audārik'ādy-[Tib. 145[a]] ākāraṃ duḥkhêndriy'ālaṃbanam ālaṃbate. tad idam aṣṭavidhaṃ duḥkhêndriy'ālaṃban'ālaṃbanaṃ vijñānaṃ. tatra kāmâvacarāś catvāro nikāyāḥ. duḥkha-samudaya-mārga-darśana-bhāvanā-heyāḥ. rūpâvacarās trayo nikāyāḥ. duḥkha-samudaya-darśana-bhāvanā-prahātavyāḥ. ārūpyâvacara[2] eko bhāvanā-prahātavyaḥ. sarvatragāś cânuśayā anuśerata iti vijñātavyaṃ. saumanasyêndriy'ālaṃbane vijñāne katy anuśayā anuśerata iti praśne vicārayitavyaṃ. tat punaḥ saumanasyêndriy'ālaṃbanaṃ vijñānam ekādaśavidhaṃ. kāma-rūpâvacaraṃ paṃca paṃca[3] prakāram anāsravaṃ cêti. tad etat samāsatas trayodaśavidhasya vijñānasy'[4] ālaṃbanaṃ bhavati. kāmâvacarasya paṃca-prakārasya saṃskṛt'ālaṃbanasya tasya saṃskṛtatvāt. evaṃ rūpâvacarasya. ārūpyâvacarasya tu dvi-prakārasya mārga-darśana-bhāvanā-heyasya. anāsravasya ca. idaṃ trayodaśavidhaṃ saumanasyêndriy'ālaṃbana-vijñānaṃ. tatra yathāsaṃbhavaṃ kāmâvacara-rūpâvacarāḥ paṃca-nikāyāḥ saṃskṛt'ālaṃbanāḥ. ārūpyâvacararau dvau nikāyau. sarvatragāś cânuśayāḥ anuśerata iti vijñātavyaṃ. saumanasyêndriy'ālaṃban'ālaṃbane vijñāne katy anuśayā anuśerate. tat punaḥ saumanasyêndriy'ā-[Tib. 145[b]] laṃbanaṃ trayodaśa[5]-vijñānaṃ katamasya vijñānasy' ālaṃbanaṃ. tasyâiva trayodaśavidhasya. ārūpyâvacarasya ca bhūyo dvi-prakārasya duḥkha-samudaya-darśana-prahātavyasya. idaṃ paṃcadaśavidhaṃ saumanasyêndriy'ālaṃbanaṃ vijñānaṃ. tatr' ārūpyâvacarau dvau duḥkha-samudaya-darśana-heyau vardhayitvā. kāmâvacara-rūpâvacarāḥ saṃskṛt'ālaṃbanāḥ. ārūpyâvacarāś catvāro nikāyāḥ anyatra nirodha-darśana-heyāt. anuśayā anuśerata iti vijñātavyaṃ. anayā diśā anyad api gaṃtavyam iti.

(32) *dvidhā sânuśayaṃ kliṣṭam*

iti. anuśayānair ananuśayānaiś cânuśayaiḥ *sânuśayaṃ kliṣṭam* ity arthaḥ. *tat-sahitatvāt* sadā'vasthitatvāt. *akliṣṭaṃ cittam* anuśayānair eva sânuśayaṃ vivecayituṃ śakyatvāt. tathā hi vakṣyati

prahātavyaḥ kleśa ālaṃban'ātmata

iti.[6]

(33) [7]sarvasya sarvânaṃtaram utpatti-saṃbhavān nâsty eṣām utpattau sārvajanyaḥ krama-niyamaḥ. *duḥkhataḥ skandhān apohyê*ti.[8] nêdaṃ duḥkham ity *ātmato 'bhiniveśāt.* rūpam ātmêty evaṃ-dṛṣṭikasya vedan'ādy-ātma-grāha-dṛṣṭiḥ

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[1] om. MSS. ñer-bsdogs. [2] ārūpyâvacaram apy ākāś'ānanty'āyatana-saṃgṛhīta as before MSS, but Tib. has simply gzugs-med-pa-na spyod-pa. [3] om. MSS. supplied from Tib. [4] om. MSS. rnam-par śes-pa. [5] om. MSS. rnam-pa bcu-gsum-po. cf. p. 483[30]. [6] Kārikā V,60[cd]. [8] ayoh° MSS.

pratyanīkā.[7]

(34) *aprahīṇo bhavaty aparijñāta* iti. *aprahīṇas* tat-prāpty-anucchedāt. *aparijñātas* tat-pratipakṣasya cânutpatteḥ. *kāma-rāga-paryavasthānīyā* iti. paryavatiṣṭhate ebhir iti *paryavasthānīyāḥ* snānīyavat. kāma-rāgasya paryavasthānīyā anukūlā iti. kāma-rāga eva vā paryavasthānaṃ [Tib. 146ᵃ] kāma-rāga-paryavasthānaṃ. tasmai hitāḥ *kāma-rāga-paryavasthānīyāḥ*. te punā rūp'ādayo *viṣayāḥ ābhāsa-gatā bhavaṃtî*ti. viṣaya-rūpatām āpannā bhavaṃtîty arthaḥ. *tatra câyoniśo-manaskāra* iti. tatra c' ābhāsa-gateṣu viṣayeṣu viparītaḥ samanaṃtara-pratyaya ity arthaḥ. *hetu-viṣaya-prayoga-balānî*ti. hetu-balaṃ kāma-rāgôtpattaye kāma-rāgânuśayo 'prahīṇo bhavaty aparijñātaḥ. kāma-rāga-paryavasthānīyā viṣaya-balaṃ. tatra câyoniśo-manaskāraḥ prayoga-balaṃ. *evam anyo 'pi kleśa utpadyata* iti. pratighânuśayo 'prahīṇo bhavaty aparijñātaḥ. pratigha-paryavasthānīyā dharmā ābhāsa-gatā bhavaṃti. tatra câyoniśo-manaskāra ity eṣa nayaḥ.

(35–38) *catvāro yogā eta evê*ti. kāma-yogo bhava-yogo dṛṣṭi-yogo 'vidyā-yogaś cêti.

*vinā mohenê*ti.

avidy'āsravasya pṛthag-uktatvāt. *saha paryavasthānair* āhrīky'ādibhir vakṣyamāṇaiḥ *ekacatvāriṃśad dravyāṇi. ekatriṃśad anuśayā* iti. dvādaśa dṛṣṭayaḥ. duḥkha-darśana-prahātavyā paṃca. samudaya-darśana-prahātavye dve. nirodha-darśana-prahātavye dve eva. [Tib. 146ᵇ] tisro mārga-darśana-prahātavyāḥ. catasro vicikitsāḥ. paṃca rāgāḥ. evaṃ pratighā mānāś ca. *daśa paryavasthānânî*ty evam *ekacatvāriṃśat.*

*anuśayā evê*ti.

eva-kāraḥ paryavasthāna-nirāsârthaḥ. *ṣaḍviṃśatir anuśayā* iti. dvādaśa dṛṣṭayaś catasro vicikitsāḥ paṃca rāgāḥ paṃca mānā iti. *nanu ca tatrâpy asti paryavasthāna-dvayam* iti. *tatra* rūp'ārūpya-dhātvoḥ.

styān'auddhatya-madā dhātu-traya

iti[1] vacanāt. *kasmād iha tasyâgrahaṇam* iti. tasya paryavasthāna-dvayasya. *asvātaṃtryād* iti. katham asvātaṃtryaṃ. rāg'ādi-saṃprayogitvād īrṣy'ādivad avidyā-mātrâsaṃprayogitvāc ca. etad dhi dvayaṃ rāg'ādibhiḥ saṃprayujyate. na tathā īrṣyā-mātsarya-kaukṛtya-krodha-mrakṣāḥ. svataṃtrāḥ. avidyā-mātreṇa saṃprayogād iti. *te hy ubhaye 'pî*ti. rūp'ārūpyâvacarā apîty arthaḥ. *aṃtarmukha-pravṛttā* iti. na viṣaya-pradhānā ity arthaḥ. *yenâiva ca kāraṇena bhava-rāga ukta* iti.

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[7]....[7] om. Tib. [1] Kārikā V 52ᵈ.

antar-mukhatvāt tan-mokṣa-saṃjñā-vyāvṛttaye kṛta

iti.[1] *anena ca bhav'āsrava* iti. *avidy'āsrava iti siddham* iti. avidyā pūrvôktābhyām āsravābhyāṃ bahiṣkṛtā. tasmāt *sā traidhātuky* api avidy'āsrava iti siddham etat. *paṃcadaśa-dravyāṇî*ti. triṣv api dhātuṣv avidyāyāḥ pratyekaṃ paṃca-prakāratvāt. [2]*sarveṣāṃ teṣām* iti. kām'āsrav'ādīnāṃ saṃsārasya ca. ukto hy avidyā hetu-saṃrāgāyêty-ādi.

yāḥ[3] kāścana dur-gatayaḥ asmin[4] loke paratra[5] ca
avidyā-mūlikāḥ sarvā icchā-lobha-samutthitā

iti ca.[2]

tathâûgha-yogā

iti. āsravā [Tib. 147ª] evâûghā yogāś ca bhavaṃti. kevalaṃ

dṛṣṭayaḥ[6] *pṛthag*
avasthāpyante.

katham iti vivriyate.[7] *kām'āsrava eva kāmâûghaḥ kāma-yogaś ca. evaṃ bhav'āsrava eva bhavâûgho bhava-yogaś ca.* avidyâûgha-yogas tu pūrvavad evâvagaṃtavyaḥ. dṛṣṭi-yoga iha caturtha uktaḥ. ten' āha *anyatra dṛṣṭibhya* iti. *tāḥ kilê*ti. *kila*-śabdaḥ para-mata-dyotakaḥ. vineya-jana-vaśāt tu dṛṣṭi-yogaḥ pṛthag ukta ity abhiprāyo yujyate. āsraveṣu dṛṣṭayaḥ kim-arthaṃ na pṛthag sthāpitā ity āha.

n' āsraveṣv asahāyānām

ity-ādi. *asahāyānāṃ* dṛṣṭīnām *āsyā'nukūlatā* avasthānânukūlatā calatvāt paṭutvāc ca na bhavati. n' āsanânukūlatêty arthaḥ. āsêti rūpe prāpte Āpiśalêṣṭyā[8] āsyêti rūpaṃ bhavati. tad idam uktaṃ bhavati. yasmād etā dṛṣṭayo 'sahāyā n' āsanânukūlāḥ sasahāyās tv āsanânukūlā bhavaṃti. tasmāt sasahāyā evâûtā āsraveṣûktāḥ. miśrī-kṛtyôktā ity arthaḥ. kim-artham ity āha. *āsayaṃtîty*[9] *āsravāṇāṃ nirvacanaṃ paścād vakṣyatî*ty ata āsanârtham āsraveṣu bhavitavyam ity abhiprāyaḥ. *tad evaṃ kāmâûgha ekānnatriṃśad dravyāṇî*ti. dvādaśa-dṛṣṭy-apanayanān n' āsravavad ekacatvāriṃśad dravyāṇi bhavaṃti. kiṃ tarhy ekānnatriṃśad dravyāṇi bhavaṃti. katham ity āha. *rāga-pratigha-mānā* iti sarvaṃ. *bhavâûgho* [Tib. 147ᵇ] *'ṣṭāviṃśatir dravyāṇî*ti. bhav'āsravo dvāpaṃcāśad dravyāṇy uktāni. tataś caturviṃśatir dṛṣṭīr apanīyâṣṭāviṃśatir dravyāṇi. *rāga-mānā viṃśatir* iti dvidhātukā rāgā daśa bhavaṃti. mānā api daśêti viṃśatiḥ. *dṛṣṭy-*

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[1] Kārikā V, 2ᶜᵈ. [3] yā MSS. [4] °yo 'sm° MSS. [5] caratra MSS. [2]....[2] om. Tib.
[6] °ṣṭiḥ C, °ṣṭī N. [7] vidhriyate MSS. bśad-par bya-ste. [8] °leptyā N, °ledṛṣṭyā C. om. Tib.
[9] see p. 488⁸.

*oghaḥ ṣaṭtriṃśad dravyāṇî*ti. triṣu dhātuṣu tri-dvādaśa dṛṣṭaya iti. *avidyâûghaḥ paṃcadaśa dravyāṇi*. pūrvavat. [1]*oghavad yogā*[1] iti. kāma-yoga ekānnatriṃśad dravyāṇi. rāga-pratigha-mānāḥ paṃcadaśa vicikitsāś catasraḥ daśa paryavasthānānîti. bhava-yogo 'ṣṭāviṃśatir dravyāṇi. rāga-mānā viṃśatiḥ vicikitsā aṣṭau dṛṣṭi-yogaḥ ṣaṭtriṃśad dravyāṇi. avidyā-yogaḥ paṃcadaśa dravyāṇi.

yathôktā eva sâvidyā

iti vistaraḥ. ke *yathôktāḥ*. yogā ity adhikṛtaṃ tasmād vivriyate.[2] kāma-yoga eva sahâvidyayā kāmôpādānam iti. avidyā kāmôpādān'ātmavādôpādānayor yathāsvam aṃtarbhāvyate.

dvidhā-dṛṣṭeḥ

pṛthak-karaṇāc catuṣṭvaṃ. kāmôpādānaṃ dṛṣṭy-upādānaṃ śīlavratôpādānam ātmavādôpādānam iti. *dṛṣṭi-yogāc chīlavrataṃ niṣkṛṣyê*ti. ṣaṭtriṃśad-dravyakād dṛṣṭi-yogāt dhātu-bhedena ṣac-chīlavrataparāmarśān niṣkṛṣya. *dṛṣṭy-upādānaṃ triṃśad dravyāṇi. śīlavratôpādānaṃ ṣaḍ dravyāṇi* kāma-dhātau dve evaṃ rūpa-dhātāv [Tib. 148[a]] ārūpya-dhātau cêti. *mārga-pratidvaṃdvād* iti. Sāṃkhya-Yoga-jñān'ādibhir mokṣa-prāpti-darśanān mārga-pratidvaṃdva-bhūtaṃ śīlavratôpādānaṃ. *ubhaya-pakṣa-vipralaṃbhanāc cê*ti vistaraḥ. gṛhi-pravrajita-pakṣa-vipralaṃbhanāc cêty arthaḥ. *anaśan'ādibhir* iti. *ādi*-śabdena jalâgni-prapatana-mauna-vīr'ādān'ādir[3] gṛhyate. anaśan'ādīni śīlavrata-saṃgṛhītānîṣṭa-viṣaya-parivarjanaṃ ca. *iṣṭa-viṣaya-parivarjanenê*ti. rasa-parityāga-bhūmi-śayyā-mala-paṃka-dhāraṇa-nagna-caryā-keśôlluṃcan'ādinā *śuddhi-pratyāgamanāt*.

*avidyā tu grāhikā nêti miśritê*ti.

na kevalā *'vidyā* bhavam upādadāti. kasmād ity āha. *asaṃprakhyāna-lakṣaṇatayā apaṭutvād* iti. *miśritā tv anya-kleśa-*[4]saṃparka-vaśād[4] upādadātîty abhiprāyaḥ. *ataḥ kilê*ti. *kila*-śabdaḥ para-mata-dyotakaḥ. tena sva-matam ucyate. *sūtre tu Bhagavatôktaṃ* iti vistareṇa. *evaṃ yāvad dṛṣṭi-yoga* iti. katham. dṛṣṭi-yogaḥ katamaḥ. vistareṇa yāvad yo 'sya bhavati dṛṣṭiṣu dṛṣṭi-rāgo dṛṣṭicchando dṛṣṭi-sneha iti pūrvavat. *chanda-rāgaś côpādānam uktaṃ sūtrâṃtareṣu*. katham. upādānaṃ katamat. yo 'tra chanda-rāga iti. etad Ācārya-mataṃ. tad uktaṃ bhavati rāga evâtra yogaḥ. [Tib. 148[b]] upādānaṃ vā. nānye kleśā iti. tenôcyate *kām'ādiṣu yaś chanda-rāga* iti.

(39) *aṇava*

iti vistareṇa. *aṇavaḥ* śerate ity anuśayāḥ. nairuktena vidhinā 'sya siddhiḥ.

[1]....[1] opyavad yogā N, opyavaghāgā C. sbyor-ba yaṅ chu-bo bṣin-du. [2] vidhr° MSS. bśad.
[3] cīr'ādān'ādir MSS. dpaḥ-bo byed-pa-la sogs-pa. [4]....[4] °kavatvād MSS. ḥbrel-baḥi stabs-kyis.

sūkṣma-pracāratvād iti. *sūkṣma*-pravṛttitvād ity arthaḥ. katham punaḥ sūkṣmā pravṛttiḥ. arūpiṇāṃ durvijñānatayā. [1]*ālaṃbanataś* chidrânveṣi-śatruvat[2] dṛṣṭi-viṣavac ca. *saṃprayogato* 'yo-guḍôdaka-saṃtāpavat[3] sparśa-viṣavac[4] ca. ubhayato dhātryaḥ[5] kumārakam[6] anuśerate. evam ete 'py ālaṃbanāt saṃprayuktebhyo vā svām saṃtatiṃ[7] vardhayaṃtaḥ prāptibhir upaciṃvaṃti.[8] anubadhnaṃtîti. anukrānteś[9] cāturthaka-jvaravan mūṣikā-viṣavac cêty anye.[1] *aprayogeṇa* anābhogena. *pratinivārayato 'pi* niṣedhayato 'pi pudgalasya *punaḥ-punaḥ saṃmukhī-bhāvād anubadhnaṃty ato 'nuśayā* iti. *āsayaṃti saṃsāra ity āsravā* iti. nairukto vidhiḥ. āsanârtho vā. *āsravaṃti bhavâgrād yāvad avīcim* iti. *ṣaḍbhir āyatana-vraṇaiś* cakṣur-ādibhir āyatanair vraṇa-bhūtair *āsravaṃti* kṣaraṃti. bhavâgrād yāvad avīciṃ gacchamti. [10]bhavâgrâvītarāgasyâpy āvīcika-kleśa-samudācārāt tadutpannasya vā tatrôtpatti-saṃbhavāt. ka āsravaṃti. anuśayāḥ. āsravaṃtîty āsravā ity [11]ac-pratyayaḥ.[10] haraṃtîty oghāḥ. [12]śleśayantîti yogāḥ. upagṛhṇaṃtîty upādānānîty artha-pradarśanam. etad uktaṃ Vaibhāṣikaiḥ. vahana[13] etad rūpam oghā iti. *vahaṃti* haraṃti gaty-aṃtâraṃ viṣayâṃtaraṃ vêti *oghāḥ*. *yojayaṃti* śleṣayaṃti gaty-antare viṣayâṃtare vêti *yogāḥ*. *upādadaty* upagṛhṇaṃti *punarbhave kām'ādiṣu* vā vijñāna-saṃtatim *ity upādānānî*ti. *evaṃ tu sādhīyaḥ syād* iti. evaṃ tu sādhutaraṃ syād ity Ācāryaḥ. [Tib. 149[a]] katham ity āha. *āsravati* gacchaty *ebhir* anuśayaiḥ *saṃtatir* vijñāna-saṃtatir *viṣayeṣv ity āsravāḥ*. karaṇa-sādhanaṃ. *mahatā 'bhisaṃskāreṇa* kuśalair dharmaiś citta-saṃtānaḥ *pratisroto nīyate* viṣayebhyo nivāryate. *teṣām eva saṃskārāṇāṃ pratipraśrabdhyê*ti.[14] teṣām eva prayatnānāṃ vyuparameṇêty arthaḥ. *adhimātra-vegatvād oghā* iti. ogha-sādharmyaṃ[15] darśayati. ogha ivâûghā iti kṛtvā. *tad-anuvidhānād* iti. rāg'ādy-*anuvidhānāt*. *nâdhimātra-samudācāriṇo hi yogā* iti. ogha-yogānāṃ nānā-karaṇaṃ darśayati. ye hi nâdhimātra-samudācāriṇaḥ. te yogāḥ. ye tv adhimātra-samudācāriṇa eva. ta oghā iti. kathaṃ ca te yogā ity āha. *vividha-duḥkha-yojanāj* jāty-ādibhir *vividhair duḥkhair yojanād* ity arthaḥ. *abhīkṣṇâ-nuṣaṃgato vā*. yasmād vā saṃtatāv[16] abhīkṣṇaṃ yujyaṃte. tasmād yogā iti. *kām'ādy-upādānād* iti. yaiḥ kām'ādayaḥ upādīyaṃte. tāni *kām'ādy-upādānāni* chanda-rāg'ātmakāni.

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[2] śakravat N, saktavat C. [3] °tāyavat MSS. [4] °ṣayav° N. [5] °trī MSS. [6] °kav MSS. [7] taṃtatiṃ MSS. [8] From ālaṃbanataś (line 2) up to here see 順正理論第五三 (冬五 60[a1]). [9] anunuktanteś C. [1]....[1] om. Tib. The passage from anubadhnaṃtîti to anye would come after the words anubadhnaṃty ato 'nuśayā iti. [11]....[11] acyutyayaḥ MSS. [10]....[10] om. Tib [12] kleś° MSS. [13] vahate MSS. ḥkhyer-baḥi tshul-yin-te. [14] pratiprasravyêti MSS. med-par ṣes bya-ba ni [15] mādharma MSS. chos mthun-pa ñid-du. [16] saṃgatāv MSS. rgyud-la.

(40^{ab}) *ta evânuśayāḥ punar* yāvat *paryavasthāna-bhedena paṃcadhā bhittvôktā* iti. *ta evânuśayā* āsrav'ādi-bhedena caturdhôktāḥ. *saṃyojana-baṃdhanânuśa=yôpakleśa*-[Tib. 149^{b}] *paryavasthāna-bhedena punaḥ paṃcadhā bhittvôktāḥ* sūtre 'bhidharme ca. nanu[1] cânuśaya-vyatiriktāny āhrīky'ādīni paryavasthānāni nir=diśyaṃte. katham idam ucyate. anuśayā eva paryavasthānānîti. satyaṃ bha=vaṃti tad-vyatiriktāni. avyatiriktāny api tv iṣyante. tathā hi vakṣyati.[2] kleśo 'pi hi haryavasthānaṃ. kāma-rāga-paryavasthāna-pratyayaṃ duḥkhaṃ pratisa=ṃvedayata iti sūtre vacanād iti.

(40^{cb}–42) *evam anyāny api yathāsaṃbhavaṃ yojyānî*ti. pratighêrṣyā-mātsa=rya-saṃyojanāni kāmâvacarāṇi. mānâvidyā-dṛṣṭiparāmarśa-vicikitsā-saṃyojanāni traidhātukāni. *dṛṣṭi-saṃyojanaṃ tisro dṛṣṭaya* iti. satkāyâṃtagrāha-mithyā-dṛṣṭayaḥ. *parāmarśa-saṃyojanaṃ dve dṛṣṭī* iti. dṛṣṭi-śīlavrata-parāmarśau. *ata evôcyata* iti. yata eva tisro dṛṣṭayo dṛṣṭi-saṃyojanaṃ dve dṛṣṭī parāmarśa-saṃ=yojanam. *ata evôcyate. syād dṛṣṭi-saṃprayukteṣv* iti vistareṇa praśnaḥ. *dṛṣṭi-saṃprayukteṣv* iti. parāmarśa-dṛṣṭi-*saṃprayukteṣu* vedan'ādiṣu. *anunaya-saṃyo=janena saṃyukto*[3] rāgeṇa. *na dṛṣṭi-saṃyojanena* satkāya-dṛṣṭy-ādi-lakṣaṇena. *na ca tatra dṛṣṭy-anuśayo nânuśayītê*ti. *na ca tatra* dṛṣṭi-saṃprayukteṣu dharmeṣu *dṛṣṭy-anuśayo nânuśayīta*. [Tib. 150^{a}] kiṃ tarhi. anuśayīta. dviḥ pratiṣedhaḥ prakṛtiṃ[4] gamayati. *āha syād* iti vistareṇa praśna-visarjanaṃ. *samudaya-jñāna utpanna* iti viśeṣaṇaṃ sarvatraga-dṛṣṭi-saṃyojana-prahāṇa-saṃdarśanârthaṃ. *ni=rodha-jñāne 'nutpanna* iti. parāmarśa-dṛṣṭi-dvayâprahāṇena tat-saṃprayoga-sattā-pradarśanârthaṃ. *nirodha-mārga-darśana-prahātavyeṣu yāvad-dharmeṣv* iti. veda=n'ādiṣu. *teṣu hy anunaya-saṃyojanena* nirodha-darśana-heyena mārga-darśana-heyena vā *saṃyuktaḥ*. kīdṛśena. tad-ālaṃbanena. yasmād asāv etān nirodha-darśana-mārga-prahātavyān dṛṣṭi-parāmarśa-śīlavrata-parāmarśa-saṃprayuktān ve=dan'ādi-dharmān ālaṃbya rāga utpadyate. tasmād ālaṃbanatas tena saṃyuktaḥ.[5] *dṛṣṭi-saṃyojanenâsaṃyuktaḥ*. kasmād ity āha. *sarvatragasya* duḥkha-samudaya-darśana-heya-svabhāvasya samudaya-jñānôtpatteḥ *prahīṇatvāt. asarvatragasya ca tad-ālaṃbana-saṃprayogiṇo dṛṣṭi-saṃyojanasyâbhāvād* iti. yady api hy asarva=tragaṃ mithyā-dṛṣṭi-svabhāvaṃ nirodha-mārga-darśana-prahātavyaṃ dṛṣṭi-saṃyo=janam asti. na tu tat parāmarśa-dṛṣṭi-saṃprayukta-vedan'ādi-dharm'ālaṃbanam. anāsrav'ālaṃbanatvāt. tasmān n' ālambanato [Tib. 150^{b}] dṛṣṭi-saṃyojanena saṃ=yuktaḥ.[5] na câpi tat tair vedan'ādibhiḥ saṃprayogi. tat-pṛthak-kalāpatvāt.

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[1] na tu MSS. yod-pa ma-yin nam. [2] See 論二十—4^{bs} a little different. [3] saṃprayukto MSS. ldan-ṣin. [4] prakṛtaṃ MSS. rnal-ba. [5] saṃprayuktaḥ MSS. ldan-pa yin-no.

tasmāt saṃprayogato 'pi na tena saṃyuktaḥ. *dṛṣty-anuśayaś ca teṣv anuśete.* kīdṛśas sa ity āha. *te eva parāmarśa-dṛṣṭī saṃprayogata* iti. dṛṣṭi-parāmarśaḥ śīlavrata-parāmarśo vā teṣu vedan'ādiṣu dharmeṣu saṃprayogato 'nuśete. svakalāpa-saṃbhūtatvāt. na ca tatra dṛṣṭi-saṃyojanam anuśete. tayor dṛṣṭi-saṃyojanam ity asaṃjñitavān na dṛṣṭy-anuśaya-grahaṇe paṃca-dṛṣṭi-grahaṇaṃ bhavati. dṛṣṭi-saṃyojana-grahaṇe tu satkāyâṃtagrāha-mithyā-dṛṣṭīnām eva grahaṇaṃ. na parāmarśa-dṛṣṭyor ity avagaṃtavyaṃ.

dṛṣṭi-saṃyojanâṃtaram

iti. parāmarśa-dṛṣṭī. *aṣṭādaśa dravyāṇi tisro dṛṣṭayo bhavaṃtî*ti vākya-śeṣaḥ. *aṣṭādaśa*-saṃkhyeya-dravyāḥ satkāyâṃtagrāha-mithyā-*dṛṣṭaya* iti vākyârthaḥ. *aṣṭādaśâiva* dravyāṇîti prakṛtaṃ. *dve parāmarśa*-dṛṣṭī bhavaṃti. kathaṃ. kāma-dhātau satkāyâṃtagrāha-dṛṣṭī dve. te ca duḥkha-darśana-prahātavye evêṣṭe. mithyā-dṛṣṭiś catuḥ-prakārāḥ. duḥkha-darśana-prahātavyā yāvan mārga-darśana-prahātavyā. ity evaṃ kāma-dhātau ṣaḍ bhavaṃti. yathā kāma-dhātau ṣaḍ evaṃ rūpa-dhātāv ārūpya-[Tib. 151ª] dhātau cêty aṣṭādaśa bhavaṃti. aṣṭādaśâiva dve parāmarśa-dṛṣṭī. kathaṃ. kāma-dhātau dṛṣṭi-parāmarśo duḥkha-darśana-prahātavyo yāvan mārga-darśana-prahātavya iti catuḥ-prakārāḥ. śīlavrata-parāmarśo 'pi duḥkha-darśana-prahātavyaḥ. mārga-darśana-prahātavyaś cêti dvi-prakāraḥ. ity evaṃ kāma-dhātau ṣaḍ bhavaṃti. yathā kāma-dhātāv evaṃ rūpa-dhātāv ārūpya-dhātau ca. ity evam aṣṭādaśâiva dravyāṇi bhavaṃti. *na śeṣā* iti dṛṣṭayaḥ. *grāhya-grāhaka-bhedād* iti. dṛṣṭi-saṃyojanaṃ grāhyaṃ. parāmarśa-saṃyojanaṃ grāhakam iti. *yata* iti. *yataḥ* kāraṇāt. ekâṃtâkuśalatva-svātaṃtrya[1]-lakṣaṇāt.

eṣûktam

iti. *eṣv* āhrīky'ādiṣu paryavasthāneṣu niṣkṛṣyôbhayam

īrṣyā-mātsaryam

uktaṃ. *na hy anyat paryavasthānam evaṃ-jātīyakam* iti. anāhrīkyânapatrāpyam apy ekâṃtâkuśalaṃ. na tu svataṃtraṃ rāg'ādi-kleśa-saṃprayogāt. kaukṛtyam api svataṃtram avidyā-mātra-saṃprayogāt.[2] na tv ekâṃtâkuśalaṃ. tad dhi kuśalam api. styānâuddhatya-middhāny apy asvataṃtrāṇi rāg'ādi-saṃprayogāt. [Tib. 151ᵇ] na tv ekâṃtâkuśalāni. kuśalâvyākṛtāny api[3] hi tāni bhavaṃti. *yatrâitad ubhayam* iti. yatrâikâṃtâkuśalatvaṃ ca svātaṃtryaṃ[4] cêty *etad ubhayaṃ* syāt. tad evaṃ-jātīyakam anyat paryavasthānaṃ nâstîty abhisaṃbandhaḥ.

[1] ṃtrā C, °trāda N. [2] saṃyogāt MSS. [3] °vyākṛtāpi C, om. N. [4] svataṃtram MSS. raṅ-dbaṅ-can ñid.

yasya punar daśêti. yasya Vaibhāṣikasya *daśa paryavasthānāni. tasya krodha-mrakṣāv apy ubhaya-prakārāv* ekâṃtâkuśalau svataṃtrau cêti. *tasmān na bhavaty ayaṃ parihāra* iti. kas tarhi parihāras tasya iti. atr' ācārya-Saṃghabhadra[1] āha. abhīkṣṇa-samudācāritvād īrṣyā-mātsaryayoḥ pṛthak-saṃyojanam iti. ata eva ca ṣaṭtriṃśat-saṃyojanatve 'pi kāma-dhātûpapannānāṃ īrṣyā-mātsarya-saṃyojanāḥ Kauśika deva-manuṣyā ity uktam. ādhikyena hi sugatāv etat kleśa-dvayaṃ bandhanam iti. atha vā.

alpêś'ākhyâlpa-bhoga-kāraṇatvāt sarva-sūcanāt
dvi-pakṣa-saṃkleśatvāc[2] *ca. mātsaryêrṣye pṛthak kṛte.*

yad ayaṃ sugatāv apy upapannaḥ pragāḍhaṃ paribhavam udvahati. tatrêrṣyā-mātsarye kāraṇaṃ. tathā hy

alpêś'ākhyo 'lpa-bhogaś ca [3]*bandhanāv apy ubhayān mata*[3]

iti. dvividhāś côpakleśāḥ *saṃtāpa-sahagatāḥ. āmoda-sahagatāś ca.* ta ābhyāṃ *sarve sūcitā bhavaṃti.* gṛhi-pakṣaś c' ābhyāṃ bhogâdhiṣṭhānābhyām atīva *kliśyate.* pravrajita-pakṣo 'pi dharmâdhiṣṭhānābhyāṃ. devâsura-pakṣau vā bhinnôdara[4]-hetor atyarthaṃ kliśyataḥ.[5] ata evôktaṃ Bhagavatā. īrṣyā-mātsarya-saṃyojanāḥ Kauśika deva-manuṣyā iti. [Tib. 152ᵃ] tasmād daśabhyaḥ paryavasthānebhya etad eva dvayaṃ saṃyojanam iti.

(43, 44) *avaro hi bhāyaḥ kāma-dhātur* iti. traidhātuka-samudāyâpekṣayā kāma-dhātur avaro nihīno dhātur ekâṃtâsamāhitatvāt. akuśala-dharmâpāya-gati-duḥkha-daurmanasya-sadbhāvāt. ghana-kleśatvāc ca.

dvābhyāṃ kāmânatikrama

iti. tad-aprahāṇe [6]kāma-dhātv-anatikramāt.[6] *dauvārikânucara-sādharmyād* iti. *dauvārika*-sadharmaṇau kāma-chanda-vyāpādau. tau hi kāma-dhātu-bandhan'āgārān niḥkramaṇaṃ na dattaḥ. *dauvārika*vat. *anucara*-sadharmāṇaḥ satkāya-dṛṣṭy-ādayaḥ. yathā hi [7]dauvārika-pramāde[7] bandhan'āgārāt puruṣo niṣkrāṃto 'pi dauvārikânucarair nivartyate. *tathêhâpy amībhir* iti. tribhiḥ. *sattvâvaratām* iti. pṛthagjanatva-lakṣaṇāṃ *sattvâvaratāṃ* satkāya-dṛṣṭi-śīlavrata-parāmarśa-vicikitsā-saṃyojanair *nâtikrāmati. dvābhyāṃ* kāma-chanda-vyāpādābhyāṃ. *dhātv-avaratāṃ* kāma-dhātu-svabhāvāṃ *nâtikrāmati.* nâtivartate. āryebhyo hy avarāḥ pṛthagjanāḥ. dhātuṣu[8] ca kāma-dhātur avaraḥ. *tasmād eva tāny avara-*

[1] From here up to below line 18 cf. 順正理論第五四 (冬五 61ᵇ¹). [2] kleśatvāc MSS, contra metrum. [3]....[3] sic MSS. btson-la sogs-pa daṅ ḥdra-bas-so. But 眞諦 (冬一 86ᵃ⁹) has 非自親所敬. ? bandhunā nôbhayān mata. [5] kleśaghataḥ MSS. [6]....[6] kāma-dhātunatikramāṃ N, kāma-dhātunatikramān C. ḥdod-paḥi khams-las mi ḥdaḥ-paḥi-phyir-ro. [7]....[7] dauvārikaḥ pramāde MSS. sgo-pa bag-med-par gyur-te. [8] dhātubhyaś MSS. khams-kyi naṅ-na.

bhāgīyāni apare Yog'ācārāḥ.

paryādāya tri-saṃyojana=prahāṇād iti. niravaśeṣataḥ satkāya-dṛṣṭi-śīlavrata-parāmarśa-vicikitsā-saṃyojana-prahāṇād ity arthaḥ. *saṭ kleśāḥ* [Tib. 152^{b}] *pra=hīṇā* iti. paṃca dṛṣṭayo vicikitsā ca. na tu rāg'ādaya uktāḥ sâvaśeṣatvāt. *tisro dṛṣṭīr apahāyê*ti. aṃtagrāha-mithyā-dṛṣṭi-dṛṣṭi-parāmarśa-dṛṣṭīḥ. *trayam ev' āhê*ti. *satkāya-dṛṣṭi-śīlavrata-parāmarśa-vicikitsā*-trayam ev' āha. ka āha. Bha=gavān. tathā hi sūtre paṭhyate. kiyatā bhadaṃta srotaāpanno bhavati. yataś ca Mahānāmann ārya-śrāvakaḥ idaṃ duḥkham ārya-satyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti yathabhūtaṃ prajānāti. trīṇi câsya saṃyojanāni prahīṇāni bhavaṃti parijñātāni. tad-yathā satkāya-dṛṣṭiḥ śīlavrata-parāmarśo vicikitsā ca. sa eṣāṃ trayāṇāṃ saṃyojanānāṃ prahāṇāt srotaāpanno bhavaty avinipāta-dharmā saṃbodhi-parāyaṇaḥ saptakṛdbhavaparamaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃsṛtya saṃdhāvya duḥkhasyâṃtaṃ kariṣyatîti. *sa=rvam etad vaktavyaṃ syāt.* bhaved ity arthaḥ. *tri-prakārāḥ kila kleśā* iti. dar=śana-heyā ihâdhikṛtāḥ. *eka-prakārāḥ* satkāyâṃtagrāha-dṛṣṭayaḥ duḥkha-darśana-mātra-praheyatvāt. *dvi-prakārāḥ* śīlavrata-parāmarśāḥ. *catuṣ-prakārāḥ* vicikitsā-mithyā-dṛṣṭi-dṛṣṭi-parāmarśāḥ. tatra satkāya-dṛṣṭir *mukham* eka-prakāraṇām. ataḥ satkāya-dṛṣṭi-grahaṇād antagrāha-[Tib. 153^{a}] dṛṣṭir api gṛhītā bhavati. vi=cikitsā mukhaṃ catuḥ-prakāraṇām. atas tad-grahaṇān mithyā-dṛṣṭi-parāmarśānāṃ grahaṇaṃ bhavati. śīlavrata-parāmarśaś tu sākṣād eva gṛhītaḥ. ye tu rāg'ādayo darśana-heyāḥ. te 'pi tad-ālaṃbanatvāt gṛhītā evêti śakyate vaktum iti. *aṃtagrāha-dṛṣṭiḥ satkāya-dṛṣṭi-pravartitê*ti. ātmanaḥ śāśvatôcchedânugrahaṇāt. *dṛṣṭi-parāmarśaḥ śīlavrata-parāmarśa-pravartita* iti. yena śuddhiṃ pratyeti. tasyâgrato grahaṇāt. *mithyā-dṛṣṭir vicikitsā-pravartitê*ti. saṃśayitasya mithyā-śravaṇa[1]-cintanān[2] mithyā-niścayôtpatteḥ. *ato* mūla-grahaṇān *mūla-saṃbhūta-gra=haṇa-siddhir* ity aṃtagrāha-dṛṣṭy-ādayo 'py ukta-rūpā veditavyāḥ.

apare punar āhur ity ayam ev' Ācāryaḥ. *mārga-vibhramaḥ* katham ity āha. *anya-mārga-saṃśrayaṇād* iti.

(45) avarabhāgīya-saṃyojana-vacanād anya-bhāgīyam apy astîty arthād uktaṃ bhavati. ata idam ucyate.

paṃcadhâvôrdhvabhāgīyam

iti. saṃyojana-prasaṃgaḥ.

(46^{a}) saṃyojan'ādi-bhedena punas te paṃcadhôditā

[1] śramaṇa MSS. [2] cittanān N, cittanām C.

ity[1] anena saṃbaṃdhena saṃyojana-nirdeśânaṃtaraṃ baṃdhana-nirdeśâvasaro 'para-paryāyaḥ. *rāgo bandhanaṃ sarva*[2] iti. *sarva* iti prakārato dhātutaś ca. *sarva-dveṣaḥ*. kiṃ sarvaḥ. prakārata eva [Tib. 153[b]] *mohaḥ sarvaḥ* prakārato dhātutaś ca. *ālaṃbana-saṃprayogābhyām* iti. sva-para-sāṃtānikayāṃ *sukhāyāṃ vedanāyāṃ* yathāyogaṃ *rāgo 'nuśete. duḥkhāyāṃ vedanāyāṃ dveṣaḥ* ālaṃbana-saṃprayogābhyām ity eva. *aduḥkhâsukhāyāṃ mohaḥ* tābhyām ity eva. nanu ca rāga-dveṣāv apy aduḥkhâsukhāyāṃ yathāyogaṃ tathâivânuśayāte. kasmān moha evôcyata iti āha. *na tathā rāga-dveṣāv* iti. rāga-dveṣāv apy anuśayāte. na tu tathā yathā mohaḥ. moho hy apaṭutvād apaṭvyām[3] aduḥkhâsukhāyāṃ vedanāyām anukūlatvāt sutarām anuśeta iti. *svāsāṃtānik'ālaṃbanato vā niyama* iti. *svāsāṃtānika*-sukh'ādy-[4]anubhūti-sāmarthyāt[4] tathā niyamaḥ. sva-saṃtāna-vedanāyāṃ hi sukhāyāṃ rāgo duḥkhāyāṃ dveṣo 'duḥkhâsukhāyāṃ mohaḥ saṃprayogata iti.

apare tu vyācakṣate. na tathā rāga-dveṣāv iti. sukhāyāṃ yathā rāgo 'nuśete na tathā dveṣaḥ. kiṃ punaḥ sukhāyām api dveṣo 'nuśete. anuśete śatru-sukhe ālaṃbanataḥ. yathā ca duḥkhāyāṃ dveṣo 'nuśete [Tib. 154[a]] na tathā rāgaḥ. kiṃ punar duḥkhāyām api rāgo 'nuśete. anuśete śatru-duḥkhe ālaṃbanataḥ. svāsāṃtānik'ālaṃbanato vā niyama iti. atha vā svāsāṃtānike sukhe ālaṃbanataḥ saṃprayogato vā rāgo 'nuśete. na para-sāṃtānike śatru-sukhe. evaṃ duḥkhe svāsāṃtānike dveṣo 'nuśete ālaṃbanataḥ saṃprayogato vā. na pārasāṃtānike śatru-duḥkhe. ity evaṃ svāsāṃtānik'ālaṃbanato niyamaḥ. sukhāyāṃ vedanāyāṃ rāgo 'nuśeto. ālaṃbana-saṃprayogābhyāṃ duḥkhāyāṃ dveṣa iti.

(46[cl]) *cittôpakleśanād* iti. citta-kliṣṭa-karaṇāt.

ye 'py anye caitasā

iti. kleśebhyo 'nya ity arthaḥ. *ta upakleśā evê*ti. kleśa-samīpa-rūpāḥ. kleśo vā samīpa-varty eṣām iti. [5]kleśa-pravṛtty-anuvṛtter aparipūrṇa-kleśa-lakṣaṇatvāc côpakleśāḥ.[5] upakleśāś caitasā eva te na citta-viprayuktāḥ. *ye Kṣudravastuke paṭhitā* iti. Kṣudravastuke[6] pravacana-bhāge ye paṭhitāḥ. na tu cetan'ādaya evêty abhiprāyaḥ. tad-yathā aratir[7] [Tib. 154[b]] vijṛṃbhikā cetaso līnatvaṃ tandrī[8] bhakṣe[9] 'samatā nānātva-saṃjñā amanasikāraḥ kāya-dauṣṭhulyaṃ śṛṃgī bhittirīkā anārjavatā anārdavatā asvabhāvânuvartitā kāma-vitarko vyāpāda-vitarko vihiṃsā-vitarko jñāti-vitarko janapada-vitarko 'mara-vitarko 'vamanyanā[10]-pratisaṃyukto vitarkaḥ kulôdayatā-pratisaṃyukto vitarkaḥ śokaḥ duḥkhaṃ[11] daurma-

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[1] kārikā V, 40[ab]. [2] °rvaṃ N. [3] apadyāṃ MSS. [4]....[4] °bhūmi-sāmarthyāṃ MSS. ñam-su myoṅ-baḥi mthus. [5]....[5] om. N. [6] 法蘊足論九 (秋四 36[a], 38[a]). [7] °ti MSS. [8] taddrī MSS. But cf. p. 132,[14] [9] cf. pp. 132,[15], 497,[13] [10] 'caranyanā N. [11] kha N, °khe C.

nasyam[1] upāyāsa[2] iti. [tandrī 'ti jaḍatā.][3]

(47–49[ab]) *tatr'āhrīkyânapatrāpye vyākhyāte* iti.

ahrīr agurutā 'vadye bhayâdarśitvam atrapêti.[4]

*dharm'āmiṣê*ti viśtaraḥ. *dharmasy' āmiṣasya kauśalasya ca pradāne virodhī cittasy' āgraho mātsaryaṃ.* mā mattaḥ saratv ity ākāro matsaraḥ. matsara eva mātsaryaṃ. matsariṇo vā bhāvo mātsaryaṃ. *kaukṛtyaṃ styānaṃ ca vyākhyāte* iti. ku-kṛta-bhāvaḥ kaukṛtyaṃ. iha tu tad-ālaṃbano dharmaḥ kaukṛtyaṃ.[5] kāya-cittâkarmaṇyatā styānam[6] iti. *cittâbhisaṃkṣepo middham* ity etāvaty ucyamāne samāpattāv api prasaṃga ity ato viśeṣyate. *kāya-saṃdhāraṇâsamartha* iti. *tat tu kliṣṭam eva paryavasthānaṃ. kaukṛtyaṃ cê*ti. yat kliṣṭaṃ middhaṃ. tat paryavasthānaṃ. yat tu kuśalam avyākṛtaṃ vā na tat [Tib. 155[a]] paryavasthānaṃ. trividhaṃ hi middham iṣyate. kaukṛtyaṃ ca. yat kliṣṭaṃ. tat paryavasthānaṃ. na kuśalaṃ. kuśalâkusalaṃ hi tad iṣyate. *vyāpāda-vihiṃsā-varjitaḥ sattvâsattvayor āghātaḥ krodha* iti. sattva-viṣaye āghāta-viśeṣo vyāpādaḥ. amī bhavaṃtaḥ sattvā hanyaṃtāṃ[7] vā badhyaṃtāṃ[8] vā śīryaṃtāṃ vā anayena vyasanam āpadyaṃtām ity ākāra-pravṛtto vyāpādaḥ. sattv'ākarṣaṇa-saṃtrāsana-tarjan'ādi-karma-pravṛttā vihiṃsā. tābhyām anyaḥ *sattvâsattvayor āghātaḥ krodhaḥ.* tad-yathā śikṣā-kāmasya bhikṣoś citta-prakopaḥ. kaṃṭak'ādiṣu[9] ca prakopa iti. *yathākramaṃ jñātâjñātānām* iti. rāj'ādibhir *jñātānāṃ* mrakṣavatāṃ pudgalānāṃ *mrakṣas tṛṣṇā-niṣyandaḥ.* [10]mā me[10] lābha-satkāro na bhaviṣyatîti. *ajñātānām* avidyā-niṣyandaḥ karmasvakatām[11] aśraddadhānaḥ tad avadyaṃ pracchādayati. na parasyâṃtike viśuddhy-arthaṃ deśayatîty evam ubhaya[12]-niṣyando mrakṣa ity eke. katham anapatrāpyam avidyā-niṣyandaḥ. yasmād

avadye[13] bhayâdarśitvam atrapêti.[14]

[Tib. 155[b]] *kaukṛtyaṃ vicikitsā-jam*[15]

iti. yat kliṣṭaṃ. tad eva paryavasthānâdhikārāt.

(49[cd], 50) *kleśa-malā*

iti. yathā śarīrān malā jāyaṃte evam ime māy'ādayo malā iva kleśebhya utpadyaṃte. [16]*kṣipati* prerati.[16] *madaḥ pūrvôktaḥ*

madaḥ sva-dharme raktasya paryādānaṃ tu cetasa

iti.[17]

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[1] °sya MSS. [2] °sā MSS. [3] om. Tib. This is apparently a gloss of the term tandrī. [4] Kārikā II, 33[ab]. [5] 論四 8[a1]. [6] l. c. 5[b1]. [7] harṣaṃtāṃ MSS. bsad. [8] vadhy° MSS. bciṅs. [9] °ṇṭhak° C. [10]....[10] mā ne MSS bdag-la....mi ruṅ-ño. [11] karmatyakatām MSS. las bdag-gir bya-ba ñid-du. [12] °yo MSS. [13] °dyeṣu MSS. [14] Kārikā II, 33[ab]. [15] ta MSS. [16] ...[16] sic N, kṣipati prati C. gtam rluṅ bskur-ba ni gṣan-du bskur-baḥo. [17] Kārikā II, 34[cd].

(51) *yaś ca yad-darśana-heya-saṃprayukta* iti. yasya satyasya darśanaṃ yad-darśanaṃ. yad-darśanena heyo yad-darśana-heyaḥ. tena saṃprayukto *yad-darśana-heya-saṃprayuktaḥ*. *sa tad-darśana-heyaḥ*. sa tasya satyasya[1] darśanena heyaḥ. kaḥ. āhrīky'ādiḥ. tad-anye bhāvanā-heyā eva.

tebhyo 'nya

iti. āhrīky'ādibhyo 'nye *īrṣy'ādayo bhāvanā-heyā eva*. na darśana-heyāḥ.

svataṃtrāś câite.

na rāg'ādi-parataṃtrā ity arthaḥ.

(52[ab]) *styān'auddhatya-middhāny akuśalâvyākṛtānî* ti. paryavasthānâdhikārān middhaṃ kuśalam apîti nôcyate.

pareṇâvyākṛtās tata

iti. *yathāsaṃbhavam* iti. kāma-dhātoḥ pareṇa yāvaṃtaḥ saṃbhavaṃti. te punar māyā-śāṭhy'ādayaḥ.

(52[cd]) *vitath'ātma-saṃdarśanatayê* ti. *vitathasy' ātmanaḥ saṃdarśanatayā Mahābrahmā āyuṣmaṃtam Aśvajitaṃ vaṃcayituṃ pravṛttaḥ*. kutrêmāni Brahman mahābhūtāny apariśeṣaṃ nirudhyaṃta iti pṛṣṭo [Tib. 156[a]] 'prajānan kṣepam akārṣīt.[2] aham asmi Brahmā Mahābrahmā īśvaraḥ kartā nirmātā sraṣṭā sṛjaḥ[3] pitṛ-bhūto bhāvānām iti[4] māyayā vaṃcayitum ārabdhaḥ. atha sa Mahābrahmā āyuṣmaṃtam Aśvajitaṃ kare gṛhītvā ekâṃte asthād ekâṃta-sthitaś cêdam uktavān. vidyamāne Tathāgate māṃ praṣṭavyaṃ manyasâītîdam asya śāṭhyaṃ[5] dṛśyate. sva-pariṣal-lajjayā hy ātmīyâjñānatāṃ[6] nigūhamānaḥ sa tathā kṛtavān iti. *uktam api śāṭhyam*[7] iti tathā hi

kaukṛtya-middhâkuśalāny ādye dhyāne na saṃty ata

iti.[8] *atrôktam api prasaṃgenê* ti

pareṇâvyākṛtāś tata

iti[9] *prasaṃgenê* ti. *paṃcâpanīyê* ti māyā-śāṭhya[10]-styān'auddhatya-madān.

(53) *tebhi sakale mano-bhūmike* iti. māna-middhe.

upakleśāḥ svataṃtrāś cê ti

īrṣyā-mātsary'ādayaḥ. *ye ca kleśa-mahābhūmikeṣûktā* ity āśraddhya-kausīdya-pramādā eva. nânye styān'auddhatyayor ihâiva pūrvaṃ gṛhītatvāt. mohasya kleśa-grahaṇena grahaṇāt.

(54, 55) *sukhābhyām*

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[1] satya MSS. [2] °ta C. [3] sṛja C, tyajaḥ N. [4] cf. p. 135[ult.] 論四 10[a]. [5] śādhyaṃ C, sādhyam N. [6] ex conj. ātmīyāmatāṃ MSS. bdag-ñid-kyis mi-śes-pa. [7] śādhyam C, sādhy° N. [8] Kārikā II, 32[ab]. [9] Kārikā V, 52[b]. [10] śādhya C, sādhya N.

iti. sukha-vedanā-svabhāvābhyām indriyābhyām ity arthaḥ. *harṣa-dainy'ākāra-vartitvād* iti. *harṣ'ākāra-vartī* rāgo *dainy'ākāra-vartī* dveṣa iti yathāsaṃkhyena. [Tib. 156[b]] *ṣaḍ-vijñāna-bhūmikatvāc cê*ti. paṃca-vijñāna-bhūmikatvād rāgaḥ sukhêndriyeṇa saṃprayuktaḥ. dveṣaś ca duḥkhêndriyeṇa. mano-vijñāna-bhūmikatvāt tu rāgaḥ saumanasyêndriyeṇa. dveṣaś ca daurmanasyêndriyeṇa saṃprayuktaḥ. *puṇya-karmaṇāṃ pāpa-karmaṇāṃ ca yathākramam* iti. *puṇya-karmaṇāṃ* mithyā-dṛṣṭir daurmanasyena saṃprayuktā. puṇya-kriyāyā nairarthakya-darśanāt. *pāpa-karmaṇāṃ* mithyā-dṛṣṭiḥ saumanasyena saṃprayuktā. sva-kṛta-pāpa[1]-vaiphalya[2]-darśanāt. *catasro dṛṣṭaya* iti. satkāya-dṛṣṭir aṃtagrāha-dṛṣṭir dṛṣṭi-parāmarśaḥ śīlavrata-parāmarsaś ca. katham uccheda-dṛṣṭiḥ saumanasyena saṃprayuktā. tasyâbhinatatvāt. *upekṣā saṃtiṣṭhata* iti vināśâvasthāyāṃ mandatvāt. *yasyāṃ bhūmau yāvantîndriyāṇî*ti.

saumanasya-sukhôpekṣāḥ upekṣā-sumanaska-je.
sukhôpekṣe upekṣā ca vido dhyānôpapattiṣu

iti avagaṃtavyaṃ. tatrâpy ūrdhva-bhūmiṣu. catur-vijñāna-kāyikāḥ prathama eva dhyāne. cakṣuḥ-śrotra-kāya-mano-vijñāna-bhūmikāḥ. prathame hi dhyāne tri-vijñāna-kāyikaṃ sukhêndriyam asti. [Tib. 157[a]] mano-vijñāno-kāyikaṃ saumanasyêndriyaṃ. cāturvijñānakāyikaṃ upekṣêndriyaṃ. tata ūrdhvaṃ mano-bhūmikam eva. dvitīye dhyāne saumanasyôpekṣêndriye. tṛtīye sukhôpekṣêndriye. caturthe dhyāne ārūpyeṣu côpekṣêndriyam eva. tatra sarve 'py anuśayā yathāyathaṃ[3] vedanêndriyeṇa saṃprayuktāḥ. tatra śamatha-snigdha-saṃtānatvāt harṣa-dainy'ākāra-vyavasthā nâsti. dainy'ākāra-vartitvād eṣāṃ kaukṛty'ādīnāṃ na saumanasyena saṃprayogaḥ. mano-bhūmikatvān na duḥkhêndriyeṇa.

(56, 57) *lobhâṇvayatvenê*ti. *lobha*-hetukatvena. *lobha*-samutthenêty arthaḥ.

madaḥ sukhābhyām

iti. sukha-saumanasyābhyāṃ. *tṛtīye dhyāne sukhenê*ti. madasya māna-sattvāt. *yathā avidyāyā* iti. *yathā avidyāyāḥ* na kvacit kleśe upakleśe vā saṃprayoga-pratiṣedho 'sti. evam upekṣāyā apîti. *akuśala-mahābhūmikatvāt* āhrīkyânapatrāpyayoḥ.

akuśale tv āhrīkyam anapatrapêti[4]

vacanāt. *kleśa-mahābhūmikatvāc ca* styān'auddhatyayoḥ. ṣaḍ vijñāna-kāyā akuśalāḥ kliṣṭāḥ saṃbhavaṃtîty ataḥ *paṃcabhir apîndriyaiḥ saṃprayoga eṣāṃ* [Tib. 157[b]] *saṃbhavatî*ti.

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[1] pāpaṃ N. [2] vaiphalpa N, vai· lpa C. [3] yathāpatham MSS. ḥos-ḥos-su. [4] Kārikā II, 27[cd].

(58) *kiṃ traidhātukya-styān'auddhatya-vicikitsā gṛhyaṃta* iti. āsāṃ traidhātukatvāt tā eva niṣkṛṣya pṛcchyaṃte. *kevalo 'yam* iti vistaraḥ *akuśalā rāśir* iti bhikṣavo yad uta paṃca nivaraṇānîti te samyag vadamānā vadeyuḥ. tat kasya hetoḥ. kevalo 'yaṃ bhikṣavaḥ paripūrṇâkuśala-rāśir yad uta paṃca nivaraṇānîti vistareṇâ*kâṃtâkuśalatva-vacanāt. kāme nivaraṇāni nânyatrê*ti. vṛtti-sūtra-padayor ekavākyatā.[1] *nivaraṇānî*ti dhyāna-samāpatty-ādīnām āvaraṇānîty arthaḥ.

eka-vipakṣ'āhāra-kṛtyata

iti. *eka-vipakṣ'āhāra-kṛtyatvād* ity arthaḥ. aṃtareṇâpi hi bhāva-pratyayaṃ bhāva-pradhāne nirdeśo bhavet. atha vā ekaṃ vipakṣ'āhāra-kṛtyaṃ eka-vipakṣ'āhāra-kṛtyaṃ. tata iti. vipakṣaḥ pratipakṣa iti. śloka-bandh'ānuguṇyena pratipakṣa iha vipakṣo 'bhipretaḥ. kleśa-viruddhaḥ pakṣo vipakṣa iti kṛtvā. abhidharme tu kṛṣṇaḥ pakṣo vipakṣaḥ śukla-viruddhaḥ pakṣo vipakṣaḥ. śukla-pakṣaḥ pratipakṣa iti pratītaṃ.

*bhakte asamatê*ti. [2]ati-bahu-bhuktv[2] āhārasya yaḥ kāyôparodhaḥ.[3] *anāhāra* iti pratipakṣaḥ.

styāna-middhena prajñā-skandhasya. kiṃ. vighāta iti prakṛtaṃ. [Tib. 158[a]]

etasyāṃ tu kalpanāyām iti vistaraḥ. śīla-skaṃdhaḥ samādhi-skaṃdhaḥ prajñā-skandha iti. yay' ānupūrvyā skandhā vyavasthitāḥ. tayâiv' ānupūrvyā tad-vipakṣa-bhūtāni nivaraṇāni paṭhyeran. kāma-cchando vyāpādaḥ auddhatya-kaukṛtyaṃ styāna-middhaṃ vicikitsā cêti. *auddhatya-kaukṛtya-nivaraṇasya* pūrvaṃ grahaṇaṃ prāpnoti. samādhi-skaṃdhasya prajñā-skaṃdhāt pūrvam uktatvāt. na câivam ato nâitat kāraṇam ity abhiprāyaḥ. kiṃ punar atra kāraṇam[4] ity āha. *ato yathāsaṃkhyam* etābhyāṃ styāna-middhena auddhatya-kaukṛtyena ca nivaraṇābhyāṃ *samādhi-prajñā-skaṃdhayor upaghāta* iti. katham ity āha. *samādhi-prayuktasya hi styāna-middhād bhayaṃ* samāna-rūpa-kalpatvāt. evaṃ *dharma-pravicaya-prayuktasy' auddhatya-kaukṛtyād bhayam* iti.

*anye tv anyathā varṇayaṃtî*ti Pūrv'ācāryaḥ. [Tib. 158[b]] *cāra-gatasyê*ti piṇḍapātârthaṃ paribhramataḥ. *nimitta-grāhāt.* strī-rūpam iti strī-śabda iti vā grahaṇāt. *vihāra-gatasya* pratisaṃlīnasya sthitasya vā niṣaṇṇasya vā caṃkramyamāṇasya vā. *tat-pūrvakau* priyâpriya-viṣaya-nimitta-grāha-pūrvakau priyâpriya-viṣaya-pūrvakau vā. *yathākramaṃ śamatha-vipaśyanayor aṃtarāyaṃ kuruta* iti. *śamathasya styāna-middham* aṃtarāyaṃ karoti. pratyāsanna-rūpatayā styāna-middhôpasthānāt. *vipaśyanāyā auddhatya-kaukṛtya-vicikitse* aṃtarāyaṃ

[1] °tāḥ MSS. [2]....[2] atibhukty N. ma-ḥoṅs-par meṅ-du gos-pa. [3] ex conj. kāyâparodhaḥ C, kāyâparādhaḥ N. lus-śig-śig-por ḥgyur-ba. [4] °ram C, om. N.

kurutaḥ. auddhatya-kaukṛtyasya kṛta-dvaṃdvâlkavadbhāvasya vicikitsayā saha punar dvaṃdvaḥ. auddhatya-kaukṛtyaṃ ca vicikitsā ca auddhatya-kaukṛtya=vicikitse iti.[1] *vicikitsā tu punar vyutthitasyâpi tasya dharma-nidhyāna-kāle 'ṃtarāyaṃ karoti.*

apare punar evaṃ pāṭhaṃ paṭhaṃti. styāna-middham auddhatya-kaukṛtyaṃ vicikitsācêti. evaṃ ca vyācakṣate. styāna-middhaṃ śamathasyâṃtarāyaṃ karoti. auddhatya-kaukṛtyaṃ vipaśyanāyāḥ. vicikitsā ca vyutthitasya dharma-nidhyāna-kāle 'ṃtarāyaṃ karotîti.

(59) *visabhāga-dhātu-sarvatragāṇām* iti vistaraḥ. *visabhāga-dhātu-sarvatragā=ṇāṃ* duḥkha-samudaya-darśana-heyatvena dvi-bhedānāṃ mithyā-dṛṣṭy-ādīnāṃ. *yad ālaṃbanaṃ parijñāyate* duḥkha-samudayânvaya-jñāna-pakṣeṇa[2] mārgeṇa rūp'ārūpya-dhātv-ālaṃbanâvasthāyāṃ. *na te tadā prahīyaṃte.* duḥkha-dharma-jñānena samudaya-dharma-jñānena ca yathāyogaṃ pūrvam eva prahīṇatvāt. dharma-jñāna-vadhyā hi te kāmâvacaratvāt. *nirodha-mārga-darśana-prahātavyā=nāṃ ca s'āsrav*[Tib. 159ⁿ]*ālaṃbanānāṃ* dṛṣṭi-parāmarś'ādīnāṃ *yad' ālaṃbanaṃ* nirodha-mārga-dṛg-gheyaṃ mithyā-dṛṣṭy-ādikaṃ duḥkha-samudaya-satya-svabhā=vaṃ duḥkha-samudaya-dharma-jñāna-pakṣeṇânvaya-jñāna-pakṣeṇa vā yathā-dhātu *parijñāyate. na tetadā prahīyaṃte.* nirodha-mārga-darśana-praheyatvād[3] iti. *na* [4]ca tathā[4] *teṣām ālaṃbanaṃ parjñāyate* pūrvam eva jñātatvāt. *katham eṣāṃ prahāṇam* ālaṃbana-parijñānāt tat-prahāṇaṃ na yujyata ity abhiprāyaḥ. *tatr' ālaṃbana-parijñānāt* kāmâvacarāḥ *sva-dhātv-alaṃbanā* rūp'ārūpyâvacarāś ca *duḥ=kha-samudaya-dṛg-gheyāḥ prahīyaṃte.* tatra visabhāga-dhātv-ālaṃbanānām ālaṃ=banaṃ parijñayā paśyataḥ prahāṇaṃ duḥkha-samudayânvaya-jñāna-kṣāṃtyor yugapad dvi-dhātv-ālaṃbanatvāt. sva-bhūmy-ālaṃbanānām iti viśeṣaṇaṃ. visa-bhāga-dhātu-sarvatraga-nirāsârthaṃ. *tad-ālaṃbana-saṃkṣayād* iti[5]. *visabhāga-dhātu-sarvatragā* ālaṃbanam eṣāṃ satkāya-dṛṣṭy-ādīnām iti. *tad-ālaṃbanāḥ sa=bhāga-dhātu-sarvatragāḥ. teṣāṃ kṣayāt* prahāṇāt. *te* visabhāga-dhātu-sarvatragāḥ *prahīyaṃte.* [tad-dhetutvenôpastaṃbha-prahāṇād visabhāga-dhātu-sarvatragānāṃ prahāṇam ālaṃbana-prahāṇa][6]. *ālaṃbana-prahāṇād* iti. dṛṣṭi-parāmarś'ādy-ālaṃ=banānāṃ *nirodha-mārga-darśana-heyānāṃ* mithyā-dṛṣṭy-ādīnāṃ *prahāṇāt.* te 'pi dṛṣṭi-parāmarś'ādayaḥ *s'āsrav'ālaṃbanāḥ* prahīyaṃte.

pratipakṣôdayāt kṣaya

iti. bhāvanā-heyānāṃ *pratipakṣôdayād eva kṣayaḥ* n' ālaṃbana-parijñān'ādibhya

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[1] °tseti MSS. [2] °kṣyeṇa MSS. [3] °hetv° MSS. [4]....[4] cadā C. [5] iti ve C, ice N. [6] om. N & Tib.

iti darśayati. *paścāt pravedayiṣyāma* iti.

nava-prakārā doṣā hi bhūmau-bhūmau tathā guṇā

ity[1] atra vakṣyati.

(60^{ab}) *prahāṇa-pratipakṣa ānaṃtarya-mārga* iti. [Tib. 159^{b}] vipakṣa-prati-dvaṃdvī pakṣaḥ *pratipakṣaḥ*. prahāṇāya pratipakṣaḥ *prahāṇa-pratipakṣaḥ*. vimukti-mārgo 'pi hi pratipakṣo na tu prahāṇāyêty ata itthaṃ viśeṣaṇaṃ. prahīyate vā 'nenêti *prahāṇaṃ*. prahāṇaś câsau pratipakṣaś ca *prahāṇa-pratipakṣaḥ*. tad-yathā duḥkha-dharma-jñāna-kṣāṃtiḥ. *ādhāra-pratipakṣas tasmāt pareṇê*ti. *tasmād* ānaṃtarya-mārgāt *pareṇa*. yo mārgo vimukti-mārgaḥ. sa hy ādhāraḥ prahāṇasya tat-prāpty-ādhāraṇāt. ādhāryate 'nenêty *ādhāraḥ*. sa eva pratipakṣaḥ *ādhāra-pratipakṣaḥ*. tad-yathā duḥkha-dharma-jñāna-kṣāṃteḥ paraṃ duḥkha-dharma-jñānam iti tenôcyate. *yena tat-prāpitam* iti vistaraḥ. *yena* mārgeṇa *tat-prāpitam* ānaṃtarya-mārga-prāpitaṃ *prahāṇam ādhāryate*. tat-prāpty-anucched'ātma ādhāra-pratipakṣa iṭi. *dūrī-bhāva-pratipakṣa* iti vistaraḥ. kleśa-prāptir dūrī-bhavati yena sa *dūrī-bhāvaḥ*. sa eva pratipakṣo *dūrī-bhāva-pratipakṣaḥ*. dūrī-bhavanaṃ vā *dūrī-bhāvaḥ*. tasmai pratipakṣo *dūrī-bhāva-pratipakṣaḥ*. *vimukti-mārgāt pareṇa yo mārga* iti. *yo* 'sau vimukti-mārgo duḥkhe dharma-jñānaṃ. tasmāt *pareṇa yo mārgo* duḥkhe 'nvaya-jñāna[2]-kṣāṃty-ādi. sa dūrī-bhāva-pratipakṣa iti darśayati.

vimukti-mārgo 'pîty apara iti. [Tib. 160^{a}] sa câpy ādyo vimukti-mārgo dūrī-bhāva-pratipakṣa ity ucyate. *so 'pi hi tāṃ kleśa-prāptiṃ dūrī-karoti*. evaṃ ca sati vimukti-mārga ādhāra-pratipakṣo dūrī-bhāva-pratipakṣa iti vaca[3] nāma-dvayaṃ labhata ity uktaṃ bhavati. *taṃ dhātuṃ doṣato darśanād vidūṣayatî*ti. anity'ādibhir ākārair yena *taṃ dhātuṃ vidūṣayatî*ty arthaḥ. tad evaṃ sati yo 'pi duḥkha-samuday'ālaṃbanaḥ prahāṇa-pratipakṣ'ādiḥ. sa câpi vidūṣaṇā[4]-pratipakṣa iti darśitaṃ bhavatîti. *api tv iyam ānupūrvī sādhvī bhaved* ity Ācāryaḥ. sopāna-nyāya-samāśrayāt lakṣaṇâsāṃkaryāc cêyam ānupūrvī sādhvī 'ti darśayati. *duḥkha-samuday'ālaṃbanaḥ prayoga-mārga* iti. *prayoga-mārga* evôṣmagat'ādi gṛhyate. n' ānaṃtarya-mārg'ādi. prahāṇa-pratipakṣ'āditvena tad-vyavasthāpanāt. *sarv'ānaṃtarya-mārga* iti. paścāt-kālīno 'pi yo 'nyaḥ. *vimukti-mārgaḥ* sarva ity eva câdhikriyate. *viśeṣa-mārgas* tu ya etat-traya-vyatiriktaḥ. sa iha gṛhyate.

(60^{cd}) *na hi saṃprayogāt kleśo vivecayituṃ śakyata* iti. sva-kalāpāt[5] vivecanâśakyatvāt. [Tib. 160^{b}] *anāgatas tāvac chakyet' ālaṃbanād vivecayituṃ*. viveci-

[1] Kārikā. VI, 35^{ab}. [2] °nayomārgo N. [3] sic MSS. no Tibetan equivalent. [4] °ṇāḥ N.
[5] °pāta N, °lpapāta C.

tasya tasya na punas tad vastv ālaṃbyôtpattir ity ataḥ kāraṇāt. *atītas tu katthaṃ* yad vastv-ālaṃbyôtpannaḥ. na hy ālaṃbitaṃ vastv anālaṃbinī[1]-kartuṃ śakyate. *eṣo 'pi nâikâṃta* iti. caturbhiḥ prakāraiḥ kleśānāṃ kṣaya iṣyate.

ālaṃbana-parijñānāt tad-ālaṃbana-saṃkṣayāt
ālaṃbana-prahāṇāc ca pratipakṣôdayāt kṣaya

iti.[2] tasmād ālaṃbana-parijñānād iti *nâyam ekâṃtaḥ. tasmād vaktavyam etad* iti parihartavyam *etad* ity arthaḥ. atr' ācārya-Saṃghabhadraḥ[3] pariharati. ālaṃbanāt kleśāḥ prahātavyāḥ. ālaṃbana-parijñāna-balena hi kleśāḥ prahīyaṃte. dvividhaṃ cânuśay'ālaṃbanaṃ. saṃyoga-vastu asaṃyoga-vastu ca. tatra saṃyoga-vastu-viṣayāṇām anuśayānāṃ tad-anuśaya-balôtpāditānām a[4]-tad-viṣayāṇām api pudgalasya saṃtāne[5] prāptir akliṣṭa-cittasyâpy avicchedena pravartate. anāgatâtīta-kleśa-hetu-phala-bhūtā. evam asaṃyoga-vastu-viṣayāṇām a-tad-viṣayāṇām api ca tad-viṣaya-kleśa-pṛṣṭha-samudācariṇāṃ kleśānāṃ prāptir veditavyā.[6] sā hy anāgatānām utpattau pratyaya-gamanād dhetu-bhūtā bhavati. atītānāṃ ca niṣyanda-[Tib. 161ª]bhāvāt phala-bhūtā. sā ca tat-prahāṇa-pratipakṣa-niṣyanda-prāpti-samavadhāna-viruddhā. tad-ādhāritatvāt kleśānām. ato yen' ālaṃbanenôtpannāḥ kleśā any'ālaṃbanān api kleśān[7] pravartayaṃti. tad-ālaṃbana-prahāṇa-pratipakṣa-niṣyandôtpattau tat-prāpti-vigame te kleśās tad-ālaṃbanā api saṃto hetu-phalâpakrāṃtāḥ prahīṇā ity ucyaṃte. tad yasmād aparijñāte kasmiṃścit kleśa-viṣaye a-tad-viṣayāṇām api kleśānāṃ tad-viṣaya-kleśa-balenaprāptir anāgatâtîta-kleśa-hetu-phala-bhūtā saṃtatau pravartate yathā vastu. tasmād ālaṃbanāt kleśāḥ prahātavyā ity abhimataṃ iti.

nanu ca tad-ālaṃbana-prahāṇ'ādibhir api kleśāḥ prahīyaṃta ity abhipretaṃ. kim idam uktam ālaṃbana-parijñāna-balena kleśāḥ prahīyaṃta iti. te 'pi duḥkha-saty'ādi-parijñāna-balenâiva prahīyaṃte. tad-bhāvâbhāva-yoge tad-bhāvâbhāva-yogāt. yeṣām api hi pratipakṣôdayāt prahāṇam ucyate. te 'pi bhāvanā-heyāḥ. kleśā ālaṃbana-duḥkha-saty'ādi-parijñāna-balenâiva prahīyaṃta ity avagaṃtavyaṃ. vyavasthā-mātraṃ tu tad yad uktaṃ. tad-ālaṃbana-[Tib. 161ᵇ] prahāṇ'ādibhir api kleśāḥ prahīyanta ity abhiprāyo lakṣyate.

svāsāṃtānikaḥ prāpti-cchedād iti vistaraḥ. sva-saṃtāna-kleśaḥ prāpti-vigamāt prahīṇo vaktavyaḥ. para-saṃtāna-kleśas tu na prāpti-cchedāt. sva-saṃtāne tat-prāpty-abhāvāt. kiṃ tarhi *tad-ālaṃbana-svāsāṃtānika-kleśa-prahāṇāt.* pārasāṃtānika-kleś'ālaṃbana-svāsāṃtānika-kleśa-prāpti-cchedād ity arthaḥ. *sarvaṃ*

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[1] °banī C. [2] Kārikā V, 59. [3] From here up to below line 20 see 順正理論五五 (冬五 68ª⁹). [4] e N. [5] satānye C, satīne N. [6] °ptitvāditavyā N, °ptirtvaditavya C. [7] °śā C.

rūpaṃ kuśalâkuśalâvyākṛtaṃ. *akliṣṭaś ca dharma* ity arūpī kuśala-ś'āsravaṃ anivṛtâvyākṛtaś ca. tathâiva tad-ālaṃbana-svāsāṃtānika-kleśa-prahāṇāt prahīṇo vaktavya iti.

(61) *bhūta-śīla-pradeśâdhva-dvayānām iva dūratê* ti.

iva-śabdo 'trôdāharaṇaṃ. tad-yathā'rthe draṣṭavyaḥ. *vailakṣaṇyāt*[1] *lakṣaṇa-dūratā. tad-yathā bhūtānāṃ.* bhinna-lakṣaṇo hi pṛthivī-dhātor ab-dhātus tasmāt pṛthivī-dhātor ab-dhātur dūre bhavati. *vipakṣatvād vipakṣa-dūratā. tad-yathā śīlasya dauḥśīlyaṃ. deśa-vicchedāt deśa-dūratā. tad-yathā pradeśasya paścima-samudrasya pūrva-samudrāt. kālataḥ kāla-dūratā. tad-yathā 'dhva-dvayasyâtītâ-nāgata-lakṣaṇasya.* [Tib. 162ª] tad dhy atītânāgataṃ dūram ucyate. kvôcyate. Abhidharme.[2] evaṃ hy āha. dūre dharmāḥ katame. atītânāgatā dharmāḥ. aṃtike dharmāḥ katame. pratyutpannā dharmāḥ. asaṃskṛtaṃ cêti. *tad dūram* iti. *tad* atītânāgatam.

utpadyamānaṃ cê ti. utpādâbhimukham anāgataṃ cêty arthaḥ. *na cira-bhūta-bhāvitvenê* ti. *na cira-bhūta*tvenâtītaṃ nâpi *cira-bhāvitvenâ*nāgataṃ dūram ity arthaḥ. *vartamānam apy evaṃ dūraṃ prāpnotî* ti. adhva-nānātvena pratyutpanno 'dhvatayā vartamānam api dūraṃ prāpnoti. yathā 'tītânāgatam atītânāgatâdhvatayā. *akāritrāt tarhi tad dūram* iti. uparata-kāritram atītam aprāpta-kāritram anāgatam iti. *tad* atītânāgataṃ *dūram* ucyate. *asaṃskṛtasya katham aṃtikatvam* iti. tasya kāritrâbhāvād aṃtikatvaṃ na syāt. tac cêṣyate aṃtike dharmāḥ katame. pratyutpannā dharmāḥ. asaṃskṛtaṃ cêti śāstra-pāṭhāt. *sarvatra tat-prāpter* iti. *sarvatra* deśe *tasyâ*saṃskṛtasya pratisaṃkhyā'pratisaṃkhyā-nirodhasya prāpty-utpādāt. *atītânāgate 'pi* [Tib. 162ᵇ] *prasaṃga* iti kuśal'āder atītânāgatasya sarvatra deśe prāptiḥ saṃbhavatîty atītânāgate 'py aṃtikatva-prasaṃgaḥ. *ākāśaṃ ca katham* iti. *ākāśaṃ ca katham* aṃtikaṃ. na hi tasya prāptir astîti. *atītânāgatam anyonyam* iti. atītād anāgataṃ dūram anāgatāc cātītam ity arthaḥ. *asaṃskṛtaṃ cāvyavahitatvād* iti. na kenacid vyavahitaṃ. yathā vartamānenâtītânāgatam iti. evaṃ tasyâṃtikatvaṃ. *evam apî* ti. asyām api kalpanāyāṃ. yad anaṃtaram atītânāgataṃ. tad *vartamānasyâṃtikatvād ubhayaṃ prāpnoti.* dūram āsannaṃ cêti. tad dhy atītaṃ vartamānâṃtaritatvād anāgatād dūraṃ. vartamānāc cāvyavahitatvād aṃtikam iti prāpnoti. ity evam anāgatam api neyaṃ.

evaṃ tu yuktaṃ syād iti. sva-matam Ācāryasya. *dharma-sva-lakṣaṇād anāgataṃ dūraṃ.* kasmāt. *asaṃprāptatvāt.* yasmād anāgatena sva-lakṣaṇaṃ na saṃ-

[1] vailakṣyāl MSS. [2] 品類足論六 (冬十 33ᵇ⁴).

prāptam iti. atha vā yasmāt tat-sva-lakṣaṇam asaṃprāptam[1] anupasthitam iti. *atītaṃ ca.* kiṃ dharma-sva-lakṣaṇād dūraṃ. *tat-pracyutatvāt.* yasmāt tad dharma-sva-lakṣaṇaṃ. tasmād atītāt pracyutaṃ. tad dhy atītaṃ yad dharma-sva-lakṣaṇāt pracyutam iti.

(62) pratipakṣôdayāt kṣaya

ity[2] uktam. ataḥ pṛcchati. *kiṃ mārga-viśeṣa-gamanād* iti vistaraḥ. *prahāṇa-viśeṣa* [Tib. 163ª] iti. viśiṣyate prahāṇam ity arthaḥ. *pratipakṣo vimukti-mārga etasminn abhipreta* iti. tasya visaṃyoga-prāpti-sahôtpādād ānaṃtarya-mārge hi na tāvad visaṃyoga-prāptir asti. utpādâbhimukhatvāt. vimukti-mārgo 'pi hi pratipakṣa iti śakyate vyavasthāpayituṃ. mukhya-pratipakṣeṇ' ānaṃtarya-mārgeṇa sahâikakāryatvāt. tathā hy uktam ubhābhyāṃ hi tasya prāptiḥ visaṃyoga-prāpter āvāhaka-saṃniśrayatvād iti. *phalāni catvārî* ti. *catur*-grahaṇam ekānnanavati-phala-pratipatti-nirāsârthaṃ. puruṣakār'ādi-paṃca-phala-pratipatti-nirāsârthaṃ vā. phala-prāptir api vimukti-mārgâvasthāyām eva gṛhyate. visaṃyoga-lābhâstitva-yogād *indriya-vivṛddhir indriya-saṃcāra* iti. indriy'ādhikya-pratipatti-nirāsârtham etad artha-pradarśanaṃ *indriya-vivṛddhir* ity ucyate. phala-prāpti-vacanenâiva siddher ity ācārya-Saṃghabhadraḥ.[3] atra brūmaḥ. satyaṃ phala-prāptir evêndriya-vivṛddhiḥ. phala-prāpti-viśeṣas tu pradarśayitavyo yatra punar visaṃyoga-phala[4]-lābho bhavati. anyathā hi phala-prāpti-vacanam api na kartavyaṃ syāt. pratipakṣôdaya-vacanenâiva tat-siddheḥ. [Tib. 163ᵇ] [5]ity alam anayā[6] 'ti-khalinikayā.[5]. *keṣāṃcid yāvad dvayor* iti. *keṣāṃcit* kleśānāṃ *ṣaṭsu kāleṣu visaṃyoga-lābhaḥ. yāvac*-chabdena keṣāṃcit paṃcasu. keṣāṃcic caturṣu. keṣāṃcit triṣu. keṣāṃcid dvayor iti. keṣāṃcid ekasmin kāla iti nôktaṃ. punaḥ-prāptasya visaṃyogasyâdhikṛtatvāt. saṃbhavati hi bhāvāgrikasya navamasya prakārasyâikasminn eva kāle tīkṣṇêndriyasya visaṃyoga-lābhaḥ. ṣa tu na punar-lābha iti nôcyate. tatra tāvan mṛdv-indriyasya ṣaṭsu kāleṣu visaṃyoga-lābhaḥ. duḥkha-samudaya-mirodha-darśana-heyānāṃ kāmâvacarāṇāṃ mārga-darśana-heyānāṃ pratipakṣôdaya-kāle. srotaāpatti-phala-kāle sakṛdāgāmi-phala-kāle 'nāgāmi-phala-kāle 'rhattva-phala-kāle indriya-saṃcāra-kāle cêti ṣaṭsu kāleṣu visaṃyoga-lābhaḥ. saṃbhavaṃ ca praty evam ucyate. na hi mṛdv-indriyo 'vaśyam indriyāṇi saṃcarati. tasyâiva mṛdv-indriyasya rūp'ārūpyâvacarāṇāṃ mārga-darśana-heyānāṃ mārgânvaya-jñāna-kāle pratipakṣôdaya-kāla iti vā phala-prāpti-kāla iti vā gṛhīte prathamato[7] visaṃyoga-lābhaḥ. punaḥ sakṛdāgāmi-phala-prā-

[1] °ṇasasaṃpr° C, °ṇasamaṃpr° N. [2] Kārikā V, 59ᵈ. [3] 順正理論五六 (冬五 69ª¹¹). [4] om. MSS. supplied from Tib. ḥbras-bu. [5]....[5] zug-zug-tu brgal mi dgos-so. [6] °yo N. [7] °te N.

pti-kāle yāvad indriya-saṃcāra-kāla iti paṃcasu kāleṣu. bhāvanā-heyānām api tasyâlva kāmâvacarāṇāṃ paṃca-prakārāṇāṃ adhimātrâdhimātrasya yāvan madhya-madhyasya. [Tib. 164ª] teṣv eva srotaāpatti-phala-kāla-varjyeṣu paṃcasu kāleṣu visaṃyoga-lābhaḥ. madhya-mṛdos tu ṣaṣṭhasya prakārasya [1]tasyâlva caturṣu kāleṣu.[1] pratipakṣôdaya-phala-prāpti-kālayor ekatvāt. tasminn anyatarasmin. anāgāmi-phala-kāle. arhattva-phala-prāpti-kāle. indriya-saṃcāra-kāle cêti. tasyâlva mṛdv-adhimātrasya mṛdu-madhyasya ca saptamâṣṭamayoḥ prakārayoḥ pratipakṣôdaya-kāle 'nāgāmi-phala-kāle[2] yāvad indriya-saṃcāra-kāle vêti caturṣv eva kāleṣu visaṃyoga-lābhaḥ. tasyâlva mṛdu-mṛdor aṃtyasya prakārasya pratipakṣôdaya-kāla iti vā phala-prāpti-kāla iti vâikatarasmin. arhattva-phala-kāle. indriya-saṃcāra-kāle cêti triṣu kāleṣu visaṃyoga-lābhaḥ. tasyâlvârhattva-phalaṃ prāpnuvato ye nava[3]-prakārā rūp'ārūpyâvacarāḥ kleśā bhāvanā-prahātavyāḥ prahīṇāḥ adhimātrâdhimātro yāvan mṛdu-mṛdur iti. teṣāṃ bhāvāgrikaṃ mṛdu-mṛdu-prakāram aṃtyaṃ hitvā sarveṣāṃ triṣv eva kāleṣu visaṃyoga-lābhaḥ. pratipakṣôdaya-kāle 'rhattva-phala-kāle indriya-saṃcāra-kāle cêti. yas tv asyâlv' ārūpyâvacaro mṛdu-mṛdur aṃtyaḥ kleśa-prakāraḥ. tasya pratipakṣôdayârhattva-phala-prāpti-kālâikatvāt. pratipakṣôdaya-kāla iti vā 'rhattva-phala-kāla iti vā anyatarasminn indriya-saṃcāra-kāle cêti. [Tib. 164ᵇ] dvayoḥ kālayor visaṃyoga-lābha iti. evaṃ tāvan mṛdv-indriyasyôktaṃ. tīkṣṇêndriyasya punaḥ keṣāṃcit kleśānāṃ paṃcasu kāleṣu. keṣāṃcid yāvad dvayor iti vaktavyaṃ. indriya-saṃcāra-kālam ekam apāsya. tasya hi sarvatrêndriya-saṃcāro nâsti. tasyâikasminn eva kāle kleśānāṃ visaṃyoga-lābho 'sti. bhāvāgrikasya[4] bhāvanā-heyasya mṛdu-mṛdoḥ prakārasya. sa tu punar-lābho na bhavatîti na vaktavya iti paśyāmaḥ.

(63, 64ᵃᵇ) *phale hetûpacārād* iti. prahāṇaṃ phalaṃ parijñā jñāna-svabhāvo hetuḥ. [5]tasmin prahāṇe.[5] *phale hetûpacāraḥ*. prahāṇaṃ parijñêti. tad-yathā ṣaḍ imāni sparś'āyatanāni pūrvam abhisaṃskṛtāny abhisaṃcetitāni paurāṇaṃ karma veditavyaṃ iti. kaḥ[6] punaḥ prahāṇaṃ parijñā-śabdenâpadiśate.[7] sūtre evaṃ hi paṭhyate. parijñeyāṃś ca vo bhikṣavo dharmān deśayiṣyāmi. parijñāṃ ca parijñāvantaṃ ca pudgalaṃ. parijñeyā dharmāḥ katame. paṃcôpādāna-skandhāḥ. parijñā katamā. yad atra cchanda-rāga-prahāṇaṃ. chanda-rāga-samatikramaḥ. iyam ucyate parijñêti vistaraḥ.

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[1]....[1] ca saptâṣṭamayoḥ prakārasya C. [2] om. MSS. supplied from Tib. dus. [3] na MSS. dgu.
[4] bhav° MSS. [5]....[5] tasmi hāṇe C, tasmin hetu-prahāṃe N. spaṅs-pa de-la. [6] ka C.
[7] °diśyate MSS.

kām'ādya-prakāra-dvaya-saṃkṣaya

ekêti.

anāsrava-viyog'āpter bhavâgra-vikalī-kṛteḥ

hetu-dvaya-samudghātāt [Tib. 165ª] parijñā dhātv-atikramāt

ityı atra parijñā-vyavasthāpane kāraṇaṃ vakṣyate. *avara-bhāgīya-prahāṇam* iti. kāma-dhātv-āsrava-prahāṇam ity arthaḥ. iyam eva câsyāḥ saṃjñā. *rūp'āsrava-prahāṇam* iti. rūpa-dhātv-āsrava-prahāṇam ity arthaḥ. *rūpa-rāga-kṣaya-parijñêty* asyā nāma. yady apy anyeṣāṃ kleśôpakleśānāṃ[2] mān'ādīnāṃ rūpâvacarāṇāṃ prahāṇam iyaṃ parijñā vyavasthāpyate. rāgasya tu tatra prādhānyād ūrdhva-bhāgīyasya saṃyojanasya prahāṇaṃ rūpa-rāga-kṣaya-parijñêty uktaṃ. *sarva-saṃyojana-paryādāna* [kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḥi] [3]*yoṅs-su śes-paḥo.* ṣes bya-ba ḥdi ni zag-pa thams-cad spaṅs-paḥi miṅ yin-no. *yoṅs-su śes-pa ni tha-dad-par bstan-la.* ṣes bya-ba ni bsgroms-pas spaṅ-bar bya-ba gzugs-na spyod-pa-rnams spaṅs-pa ni gzugs-kyi ḥdod-chags zad-paḥi yoṅs-su śes-pa yin-no. gzugs med-pa-rnams-kyi ni kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḥi yoṅs-su śes-pa yin-no. ṣes ḥbyuṅ-baḥi phyir-ro. *mthoṅ-baḥi spaṅ-bar bya-ba-rnams-kyi ni ma yin-te.* ṣes bya-ba ni ciḥi phyir gzugś daṅ gzugs-med-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba-rnams-kyi yoṇs-su śes-pa so-sor mi bstan-te. de bṣin-du gzugs daṅ gzugs-med-pa-na spyod-pa mthoṇ-bas spaṅ-bar bya-ba-rnams spaṅs-pa yaṅ yoṅs-su śes-pa gsum yin-te. ṣes ḥbyuṅ-baḥi phyir-ro. *bsgom-pas spaṅ-bar bya-ba-rnams-kyi gñen-po mi-ḥdra-baḥi phyir-ro* ṣes bya-ba ni ḥdi ltar sa daṅ sa-na gzugs-na spyod-[Tib. 165ᵇ]paḥi bsgom-pas spaṅ-bar bya-ba rnam-pa dguḥi gñen-po bar-chad-med-pa daṅ rnam-par grol-baḥi lam zag-pa-med-pa milcogs-pa-med-pa-la sogs-paḥi sa daṅ zag-pa daṅ bcas-pa bsam-gtan gñis-paḥi ñerba stogs-kyis bsdus-pa-nas nam-mkhaḥ mthaḥ-yas skye-mched-kyi ñer bsdogs-kyis bsdus-paḥi bar rnam-pa dgu yod-la gzugs-med-pa-na spyod-pa-rnams-kyi gñen-po bar-chad-med-pahi lam daṅ. rnam-par grol-baḥi lam ni ci-rigs-par zug-pa-med-paḥi sa ḥog-ma-pa ḥam. ci-rigs-par zag-pa daṅ bcas-pa goṅ-maḥi ñer bsdogs-kyis bsdus-pa-dag yod-de. ǵṣan kho-na yin-pas gñen-po mi-ḥdra-baḥi phyir ḥdi-dag-gis yoṅs-su'ścs-pa tha-dad-par stan-to. mthoṅ-bas spaṅ-bar bya-ba-rnams-kyi gñen-po ni ḥdra-ste. rjes-su śes-paḥi bzod-pa-la sogs-pa gzugs-na spyod-pa-rnams-kyi gñen-po de-dag ñid gzugs-med-pa-rnams-kyi yaṅ yin-pas yoṅs-su śes-pa tha-dad-du rnam-par mi bṣag-go.

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[1] Kārikā V, 67. [2] Kleśānāṃ C. [3] MSS. lack many long passages, I supply them from Tib. of Peking-edition.

(64^{cd}–66) *tha-maḍi cha daṅ mthun-pa spaṅs-pa-la sogs-pa yoṅs-su śes-pa-ste.* ṣes bya-ba ni tha-maḍi cha daṅ ṃthun-pa spaṅs-paḍi yoṅs-su śes-pa daṅ. gzugs-kyiḍod-chags zad-paḍi yoṅs-su śes-pa daṅ. kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḍi yoṅs-su śes-paḍo. ḍi-dag ni bsgom-paḍi lam-gyi ḍbras-bu yin-paḍi phyir śes-paḍi ḍbras-bu yin-te. bsgom-paḍi lam-la bzod-pa-dag ni med-do.

ji ltar yoṅs-su śes-pa bzod-paḍi ḍbras-bu yin ṣes bya-ba ni yoṅs-su śes-pa daṅ śes-pa ṣes bya-ba ni don gcig-ste. śes-pa daṅ yoṅs-su śes-pa ni zag-pa-med-paḍi ye-śes yin-no ṣes ḍbyuṅ-baḍi phyir-ro. bam-po bṣi bcu rtsa bṣi-pa.

dri-med bzod-rnams śes-pa-med.

ṣes[1] ḍbyuṅ-bas bzod-pa ni śes-paḍi ṅo-bo [Tib. 166^{a}] ñid yin-par yaṅ mi-ruṅ-na. de ji ltar yoṅs-su śes-pa bzod-paḍi ḍbras-bu yin-te. ḍbras-bu-la rgyu btags byas-na yaṅ mi-ruṅ-ṅo sñam-du bsam-pa yin-no. *ḍdir bzod-pa-rnams ni śes-paḍi ḍkhor-can yin-paḍi phyir* ṣes bya-ba smos-te. ḍi-dag-la ḍkhor śes-pa yod-pas-na śes-paḍi ḍkhor-can-te. bzod-pa-rnams-so. deḍi phyir śes-paḍi ḍbras-bu yaṅ bzod-pa-rnams-kyi ḍbras-bu ṣes byaḍo. *rgyal-baḍi ḍkhor-la rgyal-po ñe-bar btags-pa bṣin-te* dper-na rgyal-poḍi ḍkhor-la rgyal-po ñe-bar btags-pahi phyir ḍkhor-gyis byas-pa-la yaṅ rgyal-pos byas-pa ṣes bya-ba daṅ ḍdraḍo. *śes-pa daṅ ḍbras-bu gcig-paḍi phyir-ro* ṣes bya-ba ni bzod-pa-dag ni śes-pa daṅ lhan-cig ḍbras-bu gcig-pa yin-te. bzod-pa-dag-gi ḍbras-bu gaṅ yin-pa de ñid śes-pa-rnams-kyi yin-pas bzod-paḍi ḍbras-bu yaṅ yoṅs-su śes-par ruṅ-ṅo.

mi-lcogs-med ḍbras thams-cad-do

ṣes bya-ba ni ḍdi ltar mi-lcogs-paḍi sa-paḍi lam-gyis khams gsum-paḍi mthoṅ-ba daṅ bsgom-pas spaṅ-bar bya-baḍi zag-pa-rnams spaṅ-ba srid-de.

zag-med mi-lcogs-med-pa-yis. thams-cad-las ni ḍdod-chags bral.

ṣes[2] ḍbyuṅ-baḍi phyir-ro. *gzugs daṅ gzugs-med-pa-na ñon-moṅs-pa spaṅs-paḍi raṅ-bṣin gaṅ-dag yin paḍo.* ṣes bya-ba ni bye-brag-tu smra-ba-rnams na-ro gzugs daṅ gzugs-med-pa-na spyod-paḍi mthoṅ-bas spaṅ-bar bya-ba-rnams spaṅs-pa ji-skad bśad-paḍi yoṅs-su śes-pa gsum daṅ. bsgom-pas spaṅ-bar bya-ba gzugs-na spyod-pa-rnams spaṅs-pa gzugs-kyi ḍdod-chags zad-paḍi yoṅs-su śes-pa daṅ. gzugs-med-pa-na spyod-pa-rnams spaṅs-pa kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḍi [Tib. 166^{b}] yoṅs-su śes-pa ṣes bya-ba lṅa-ste. bsam-gtan-gyi dṅos-gṣi-la brten-nas gzugs daṅ gzugs-med-pa-na spyod-paḍi ñon-moṅs-pa spoṅ-ba srid-paḍi phyir-ro. ḍdod-pa-na spyod-paḍi ñon-moṅs-pa spaṅs-pa ni bsam-gtan-gi dṅos gṣiḍi ḍbras-bu ma-yin-te. bsam-gtan-gyi dṅos-gṣi-rnams ni ḍdod-paḍi

[1] Kārikā VII, 1^{a}. [2] Kārikā VI, 48^{ab}.

khams-kyi gñen-po ma-yin-paḥi phyir-ro. de lta-bas-na ḥdod-chags daṅ bral-ba-rnams-la bral-baḥi thob-pa zag-pa-med-pa yod-du zin kyaṅ tha-maḥi cha daṅ mthun-pa spaṅs-paḥi yoṅs-su śes-pa bṣin-du ḥdod-pa-na spyod-pa mthoṅ-bas spaṅ-bar bya-ba spaṅs-pa ni bsam-gtan-gyi dṅos gṣiḥi ḥbras-bu ma-yin-no ṣes zer-ro. *btsun-pa dbyaṅs-sgrogs-kyi lugs-kyis ni brgyad-de.* ṣes bya-ba ni btsun-pa dbyaṅs-sgrogs de ni ḥdod-paḥi *ḥdod-chags daṅ bral-baḥi gaṅ-zag*-gi yaṅ *ḥdod-pa-na spyod-pa mthoṅ-bas spaṅ-bar bya-ba-rnams spaṅs-pa* yoṅs-su śes-pa gsum-gyi ṅo-bo ñid ḥphag-paḥi *lam-gyi ḥbras-bu yin-par* ḥdod-do. ciḥi phyir ṣe-na. *bral-baḥi thob-pa zag-pa-med-pa rñed-paḥi phyir-te.* bsam-gtan-gyi dṅos-gṣi-la rten-nas ṅes-pa ḥjug-pa-na yaṅ mthoṅ-bas spaṅ-bar bya-baḥi zag-pa sṅon ḥjig-rten-paḥi lam-gyis spaṅs-pa-rnams-kyis bral-baḥi thob-pa zag-pa-med-pa yaṅ ḥthob-la de-la-na mthoṅ-baḥi lam-gyis nus-pa yod-pas gzugs daṅ gzugs-med-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba spaṅs-pa bṣin-du. ḥdod-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba sṅon spans-paḥi yoṅs-su śes-pa yaṅ dṅos-gṣi bsam-gtan-gyi ḥbras-buḥo ṣes bya-bar rnam-pa bṣag-go. de lta-bas-na ḥdod-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba spaṅs-paḥi yoṅs-su śes-pa gsum-po ḥdi-dag daṅ sṅar bśad-pa gzugs daṅ gzugs-med-paḥi yoṅs-su śes-pa daṅ bcas-pa yoṅs-su śes-pa brgyad bsam-gtan-gyi ḥbras bu yin-[Tib. 167ᵃ]no. ṣes bya-ba ni btsun-pa dbyaṅs-sgrogs-kyi gṣuṅ-lugs yin-no. *tha-maḥi cha daṅ mthun-pa spaṅs paḥi yoṅs-su śes-pa ni mi-lcogs-pa med-paḥi ḥbras-bu kho-na yin-no.* ṣes bya-ba ni ḥdod-pa-las ḥdod-chags ma-bral-ba ni mi-lcogs-pa-med-pa kho-nas tha-maḥi cha daṅ mthun-pa spoṅ-bar byed-kyi dṅos-gṣis ni ma-yin-te. de-na ma-thob-paḥi phyir-ro. ḥdod-chags daṅ bral-ba ston-du ḥgro-ba yaṅ gaṅ-gi tshe bsam-gtan-la brten-nas ñes-pa-la ḥjug-pa des kyaṅ so-soḥi skye-boḥi gnas-skabs-na ḥjig-rten-paḥi lam-gyis ḥdod-pa-na spyad-paḥi ñon-moṅs-pa thams-cad spaṅs-pas de bsam-gtan-gyi dṅos-gṣiḥi ḥbras-bu ma-yin-no. sems-kyi skad-cig-ma bcu drug-la deḥi tha-maḥi cha daṅ mthun-pa spaṅs-pa yoṅs-su śes-pa bsam-gtan-gyi dṅos-gṣi-la brten-par yaṅ rnam-par bṣag mod-kyi deḥi ḥbras-bu ṣes bya-bar rnam-par bṣag-pa ni ma-yin-no. ḥo-na ci ṣe-na. gnas-skabs de-na tha-maḥi cha daṅ mthun-pa spaṅs-pa ḥjig-rten-paḥi lam-gyis thob-paḥi bral-baḥi thob-pa zag-pa-med-pa yaṅ ḥthob-pas de spaṅs-paḥi yoṅs-su śes-par rnam-par bṣag-ste. deḥi tshe ni mthoṅ-bas spaṅ-bar bya-ba sṅa-ma spaṅs-pas sṅar mthoṅ-baḥi lam-gyis spaṅ-bar bya-ba spaṅs-pa gaṅ yin-pa daṅ. sṅar spaṅs-pa tha-maḥi cha daṅ mthun-pa spaṅs-pa bsdoms-nas tha-maḥi cha daṅ mthun-pa spaṅs-paḥi yoṅs-su śes-pa gcig-tu rnam-par bṣag-ste

khams-las ḥdod-chags bral-ba daṅ ḥbras-bu thob-phyir de-dag bsdoms ṣes[1] thams-cad bsdoms-paḥi gtan-tshigs yod-paḥi phyir-ro. de lta-bas-na thamaḥi cha daṅ mthun-pa spaṅs-paḥi yoṅs-su śes-pa de ni mi-lcogs-pa-med-paḥi ḥbras-bu kho-nar rnam-pa bṣag-gi. dṅos-gṣiḥi ḥbras-bu ni ma-[Tib. 167ᵇ]yiṅ-te. ḥdi-la ni bye-brag-tu smra-ba daṅ. btsun-pa dbyaṅs-sgrogs-kyi gṣuṅ-lugs mthun-no.

bsam-gtan khyad-par-can yaṅ bsams bṣin-du blta-bar byaḥo ṣes bya-ba ni bsam-gtan khyad-par-can-gyi zag-pa-med-pas kyaṅ ñon-moṅs-pa spoṅ-bar ḥgyur-te. de lta-bas-na mi-lcogs-pa-med-pa daṅ. dṅos-gṣiḥi bsam-gtan-rnams kho-naḥi ḥbras-bu kho-na bśad-kyi. bsam-gtan khyad-par-can-gyi ni ma-yin-no. deḥi phyir bsam-gtan khyad-par-can yaṅ bsam-gtan bṣin-du blta-bar byaḥo ṣes bya-ba smos-te. bsam-gtan khyad-par-can ni bsam-gtan daṅ-po kho-na rtog-pa daṅ bral-bas khyad-par-du ḥphags-paḥi phyir-ro. [nam-mkhaḥ mthaḥ-yas skye-mched-kyi ñer bsdogs-kyi ṣes ba-ba ni.] dhyānâṃtaraṃ bhavatîti.[2] *ākāś'ānaṃty'āyatana-sāmaṃtakasyê*ti. laukikasyâpi tasya parijñā phalaṃ vyavasthāpyate. āryasyâlvânāsrava-visaṃyoga-prāpti-saṃbhavāt.

*maul'ārūpya-trayasya cê*ty

anāsravasya.

laukikasya mārgasya dve

iti. āryasya laukikena mārgeṇa kāma-rūpa-dhātu-vairāgye.

anvaya-jñānasyâpi dve

iti. bhāvanā-mārga-saṃgṛhītasya. *paścime* rūpa-rāga-kṣaya-sarva-saṃyojana-paryādāna-parijñe.

dharma-jñānasya tisra

iti. bhāvanā-mārga-saṃgṛhītasya.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-pathe
tri-dhātu-pratipakṣas tad

iti.[3] *tasya paścimās tisraḥ phalam* avara-bhāgīya-prahāṇa-rūpa-rāga-kṣaya-sarva-saṃyojana-paryādāna-parijñāḥ. kasmād ity āha. [Tib. 168ᵃ] *traidhātuka-bhāvanā-heya-pratipakṣatvād* iti.

[4]*ṣaṭ tat-pakṣasya*[4] *paṃca vê*ti.

tayor dharma-jñānânvaya-jñānayoḥ pakṣasya. ṣaṭ paṃca ca yathāyogaṃ pakṣa-grahaṇena kṣāṃti-jñānayor grahaṇaṃ. *yā eva dharma-jñāna-kṣāṃti-jñānānām*

[1] Kārikā VII, 69ᵃᵇ. [2] sic MSS. Qu. bhavati? [3] Kārikā VII, 9ᵃᵇᶜ. [4]....[4] ṣaḍatat pakṣ° N, ṣaḍata pakṣ° C. de phyogs mthun-gyi drug.

iti. dharma-jñāna-kṣāṃtīnāṃ dharma-jñānānāṃ cêti[1] samāsaḥ. dharma-jñāna-kṣāṃtīnāṃ kāmâvacara-darśana-heya-prahāṇa-svabhāvā yathôktas tisraḥ parijñāḥ[2] phalaṃ. dharma-j'ñānānām iti bhāvanā-mārge. duḥkha-samudaya-jñāna-saṃgṛhītānām ekā 'vara-bhāgīya-prahāṇa-parijñā. nirodha-mārga-saṃgṛhītānāṃ tu tisro 'py avara-bhāgīya-prahāṇa-rūpa-rāga-kṣaya-sarva-saṃyojana-paryādāna-parijñāḥ. *yā evânvaya-kṣāṃti-jñānānām* iti. anvaya-jñāna-kṣāṃtīnāṃ anvaya-jñānānāṃ ca. tāś ca rūp'ārūpyâvacara-darśana-heya-prahāṇa-svabhāvā yathôktās tisraḥ parijñāḥ dve ca paścime iti.

(67) *kasmān nâikâikaṃ prahāṇam* iti. duḥkha-darśana-heya-prahāṇa-samudaya-darśana-heya-prahāṇaṃ vistareṇa yāvad bhāvāgrikasya mṛdu-mṛdoḥ prakārasya prahāṇam iti *kasmān na* gṛhyate.

anāsrava-[Tib. 168^{b}]*viyog'āpter*

iti. *anāsrava*-visaṃyoga-*prāpter* ity arthaḥ.

bhavâgra-vikalī-kṛter

iti. *bhavâgra*-pradeśa-prahāṇād ity arthaḥ.

hetu-dvaya-samudghātād

iti. duḥkha-samudaya-darśana-heya-sarvatraga-hetu-dvaya-prahāṇād ity arthaḥ. *tat-prahāṇaṃ*

*parijñê*ti.

ebhiḥ kāraṇaiḥ prakṛṣṭaṃ *tat-prahāṇam* ity atra *parijñê*ti vyavasthāpyata ity abhiprāyaḥ. *anyeṣu dharmânvaya-jñāneṣv* iti. samudaya-dharma-jñānam ārabhya yāvat kṣaya-jñānam ity eteṣu *dharma-jñānânvaya-jñāneṣu*. *jñāna-phalaṃ tu prahāṇam* iti. bhāvanā-mārge. tad dhi na kṣāṃti-phalam iti.

dhātv-atikramād

iti. ca-śabdo lupta-nirdiṣṭaḥ. *dhātv-atikramāc* cêti. ata eva vivriyate[3] caturthāc cêti. *yadā dhātuṃ samatikrāmatî*ti. kāma-dhātuṃ rūpa-dhātum ārūpya-dhātuṃ vā *samatikrāmati*. tadā parijñ'ākhyāṃ labhata iti vākya-śeṣaḥ. kasmāt. *kṛtsna-dhātu-vairāgyāt*. kṛtsnasya dhātor vairāgyāt. na vikalī-karaṇa-mātratvāt. tadā hi suṣṭhu prahāṇam ity abhiprāyaḥ.

ubhaya-saṃyoga-visaṃyogam iti. ālamby'ālaṃbaka-kleśa-lakṣaṇaḥ saṃyoga *ubhaya-saṃyogaḥ*. tasmād visaṃyoga *ubhaya-saṃyoga-visaṃyogaḥ*. *tat paṃcamaṃ kāraṇam āhur* Ābhidhārmikāḥ.[4] [Tib. 169^{a}] anena ca kāraṇena prahāṇaṃ parijñêty ucyata iti. *yaḥ prakāraḥ prahīṇa* iti duḥkha-darśana-prahātavyo yāvaṃ mārga-darśana-prahātavyo bhāvanā-prahatavyaś ca. *yadi tatra* prahīṇe

[1] vêti MSS. [2] °jñā MSS. [3] vidhriy° MSS. ḥgrel-par gyur-ro. [4] °dhar° MSS.

prakāre *anyena tad-ālaṃbanena kleśena* darśana-prahātavyena bhāvanā-prahātavyena *visaṃyukto bhavati. evam idam* api paṃcamaṃ kāraṇaṃ prahāṇasya parijñā-vidhāne āhur apare. *sa tu nânyad* iti vistaraḥ. *sa tûbhaya-saṃyoga ubhaya-hetu-samudghātāt* duḥkha-darśana-prahātavyasya samudaya-darśana-prahātavyasya ca sarvatraga-hetoḥ samudghātād *dhātu-samatikramāc ca nânyaḥ.* tathā hi duḥkha-darśana-prahātavyeṣu prahīṇeṣv api na tāvad asti hetu-dvaya-samudghāto yāvat tad-ālaṃbanaḥ samudaya-darśana-prahātavyaḥ sarvatraga-hetur aprahīṇo bhavati. bhāvanā-prahātavyeṣu ca prahīṇeṣv api yāvad aṣṭāsu prakāreṣu na tāvad dhātv-atikramo 'sti yāvan na[1] navamasyâpi prakārasya prahāṇam ity *ato na punar brūmaḥ.*

(68) *nâikayê* ti

vistaraḥ. *pṛthagjanas tāvan nâiva samanvāgataḥ.* anâsrava-visaṃyoga-prāpty-abhāvāt. *āryo 'pi darśana-mārga-stho yāvat samudaya-dharma-jñāna-kṣāṃtau. yāvac*-chabdena duḥkha-dharmânvaya-jñāna-kṣāṃti-jñāneṣu samudaya-dharma-jñāna-kṣāṃtau ca *nâiva samanvāgataḥ.* hetu-dvayasyâprahīṇatvāt. *samudaya-dharma-jñāna ekayā samanvāgataḥ* samudayânvaya-jñāna-kṣāṃtāv apy ekayâiva samanvāgata ity avagaṃtavyaṃ. *samudayânvaya-jñāne dvābhyāṃ* pūrvôktayā ekayā kāmâvacara-duḥkha-samudaya-darśana-heya-prahāṇa-parijñāyā rūp'ārūpyâvacara-duḥkha-samudaya-darśana-prahāṇa-parijñāyā ca. nirodha-dharma-jñāna-kṣāṃtāv api dvābhyām eva. *nirodha-dharma-jñāne tisṛbhir* iti neyaṃ. yāvat *paṃcabhir* darśana-sthaḥ samanvāgato na ṣaḍbhiḥ ṣoḍaśasya kṣaṇasya bhāvanā-mārga-saṃgṛhītatvāt. *mārgânvaya-jñāne ṣaḍbhir* iti. pūrvôktābhiś ca rūp'ārūpyâvacara-mārga-darśana-prahāṇa-parijñāyā ca. nanu ca paścād vakṣyati.

catuḥ-phala-vyavasthā tu paṃca kāraṇa-saṃbhavāt
pūrva-tyāgo 'nya-mārg'āptiḥ kṣaya-saṃkalanaṃ phale
jñānâṣṭakasya lābho 'tha ṣoḍaś'ākāra-bhāvanêti.[2]

bhavati prahāṇa-saṃkalanaṃ. na tu parijñā-saṃkalanam ity avirodhaḥ. *yāvat kāma-vairāgyaṃ na prāpta* iti. *yāvac*-chabdena bhāvanā-heya-kleśa-prathama-prakāra-prahāṇe [Tib. 170ᵃ] yāvad aṣṭama-prakāra-prahāṇe 'pi ṣaḍbhir eva *samanvāgataḥ. parihīṇo 'pi tata* iti. kāma-vairāgya-pariḥāṇyā hi tat-saṃkalana-vigataḥ. *kāma-vairāgyaṃ prāptaḥ pūrvaṃ paścād vê* ti. abhisamayāt pūrvaṃ paścād vā. kathaṃ. laukikena mārgeṇa kāma-vītarāgo bhūtvā niyāmam avakrāṃto mārge'nvaya-jñāne *ekayā 'vara-bhāgīya-prahāṇa-parijñāyā samanvāgataḥ.* yasmād asāv āryaḥ ṣoḍaśa-kṣaṇaṃ prāpto 'nāgāmy eva bhavati. na srotaāpannaḥ sa-

[1] om. MSS. [2] Kārikā VI, 53.

kṛdāgāmī vā. paṃcâvara-bhāgīya-prahāṇāc cânāgāmī ¹iti paṭhyate.¹ tasmād darśana-heya-prahāṇānāṃ paṃcâvara-bhāgīya-prahāṇasya ca saṃkalanād ekayâîvâvara-bhāgīya-prahāṇa-parijñāyā samanvāgataḥ. paścād vā 'bhisamayād ānupūrvikaḥ kāma-vairāgya-prāpta ekayâîvâvara-bhāgīya-prahāṇa-parijñayā samanvāgataḥ. *arhattva-prāpta ekayâîvê*ti. tadā parijñā-saṃkalanāt. *parihīṇo 'pi rūpâvacareṇê*ti viśeṣaṇaṃ kāmâvacareṇa parihāṇau ṣaṭ-parijñā-samanvāgama-parihārârtham ārūpyâvacareṇa ca parihāṇau[2] dvi-parijñā-samanvāgama-parihārârtham iti. *rūpa-vairāgyaṃ* [Tib. 170ᵇ] *prāpto dvābhyām* iti. anāgāmī rūpavītarāga ity arthaḥ. dhātu-vairāgyeṇa kasmān na saṃkalanaṃ bhavati. phala-prāpty-abhāvāt. dhātu-vairāgya-phala-prāptibhyāṃ samastābhyāṃ kāraṇābhyāṃ parijñā-saṃkalanam iṣyate. na kevalena parihīṇo 'pi. *ārūpyâvacareṇê*ty arhattva-prāpti-saṃkalitayor avara-bhāgīya-prahāṇa-rūpa-rāga-kṣaya-parijñayor *ārūpyâvacareṇa* kleśenârhattvāt parihāṇau punar-lābhāt. rūpâvacareṇa tu parihāṇāv ekayā samanvāgataḥ syāt. kāmâvacareṇa ca ṣaḍbhiḥ samanvāgataḥ syād ity *ārūpyâvacara-paryavasthāna*-grahaṇaṃ.

(69ᵃᵇ) *anāgāmy-arhator* iti. kāma-vītarāgânāgāmī 'ha vivakṣitaḥ. rūpa-vītarāgânāgāminaḥ parijñā-dvaya-samanvāgama-vacanāt. *na bhūyasya* iti. na bahutarāḥ. ānupūrvika-srotaāpannavad ity abhiprāyaḥ. *dvābhyāṃ kāraṇābhyām* iti vyākhyātaṃ. *saṃkalanam* iti ko 'rthaḥ. *ekatvena vyavasthāpanam* iti yo 'rthaḥ. *tayoś câvasthayor* iti. kāma-vītarāgânāgāmy-arhattvâvasthayor etad ubhayaṃ. dhātu-vairāgyaṃ phala-prāptiś cêti. *eka-parijñôcyata* iti. rūpâ[Tib. 171ᵃ]vītarāgasyânāgāmina ekā 'vara-bhāgīya-prahāṇa-parijñā arhato 'py ekā sarva-saṃyojana-paryādāna-parijñêti.

(69ᶜᵈ) *ekāṃ dve*
iti vistaraḥ.

ekāṃ
*kaścij jahātî*ti
tyajatîty arthaḥ.
kaścid
dve
kaścit
paṃca
kaścit
ṣat

¹...¹ ses ḥbyuṅ-ste. ² °ṇo N, °ṇā C.

jahāti. āpnoti vā[1]

kaścid ekāṃ kaścid dve kaścit ṣaṭ. kaścit paṃc' āpnotîty etan nâsti. ata āha.

*paṃca nê*ti.

paṃca nâiva kaścid āpnoti. iti sūtrârtha-nayaḥ. [2]vṛttis tu vivriyate.[2] *arhattvāt parihīyamāṇo* yena kenacit cittena sarva-saṃyojana-paryādāna-parijñām ekāṃ tyajati. saṃkalane tasyā ekâikasyā[3] arhattvâvasthāyām astitvāt. evaṃ *kāma-vairāgyāt parihīyamāṇo* rūpa-vītarāgo 'nāgāmī ekām evâvara-bhāgīya-prahāṇa-parijñāṃ. *dve parijñe tyajatî*ti.[4] avara-bhāgīya-prahāṇa-parijñāṃ. rūpa-rāga-kṣaya-parijñāṃ ca. ko 'sāv ity āha. *anāgāmī rūpa-vītarāgaḥ kāma-vairāgyāt parihīyamāṇa* iti. *paṃca tyajati vītarāga-pūrvī mārgânvaya-jñāna* [Tib. 171[b]] iti. abhisamaya-citte ṣoḍaśe. *sa hy avara-bhāgīya-prahāṇa-parijñā-lābhe.* laukika-mārga-prāptasya tasyânāsrava-visaṃyoga-prāptyā pūrvikāḥ paṃca parijñāḥ paṃcadaśa-kṣaṇa-labdhās[5] tyajati. ṣaṣṭhīṃ[6] tu rūp'ārūpyâvacara-mārga-darśana-heya-prahāṇa-parijñāṃ na tyajati. kiṃ tu dhātu-vairāgya-phala-lābhato 'trâvara-bhāgīya-prahāṇa-parijñāyāṃ saṃkalitêti[7] naṣṭa-rūpêva[8] sā nôpanyasyate. *ānupūrviko yo* na vītarāga-pūrvī *kāma-vairāgyāt* kāraṇāt *ṣaṭ tyajati.* yās traidhātukānāṃ darśana-prahātavyānāṃ prahāṇa-parijñāḥ.

lābho 'py evam iti. *kaścid ekāṃ labhate.* paṃcêti muktvā. yāvat ṣaṭ labhate. *yaḥ kaścid apūrvaṃ labhata* iti. darśana-mārga-stho bhāvanā-mārga-stho vā navānāṃ parijñānāṃ yo pratilabdha-pūrvāṃ pratilabhate prathamataḥ. sa tām ekāṃ labhate. bhāvanā-mārge[9] 'pi hi vītarāga-pūrvī darśana-mārgâṃte avara-bhāgīya-prahāṇa-parijñām ekāṃ labhate. ānupūrviko 'pi kāma-vairāgye navame vimukti-mārge tām eva labhate. arhann apy anyām ekāṃ labhata iti. *kevalād ārūpya-vairāgyāt parihīyata* iti. nânya-vairāgyād iti darśayati. sa hy avara-bhāgīya-[Tib. 172[a]]prahāṇa-parijñāṃ rūpa-rāga-kṣaya-parijñāṃ ca labhate. *kaścit ṣaḍ yo 'nāgāmi-phalāt parihīyata* iti. ānupūrviko 'nāgāmī. na hi vītarāga-pūrviṇaḥ parihāṇir asti. tad-vairāgyasya[10] dvi-mārga-prāpaṇāt. ata eva ca *nâiva kaścit paṃca labhate.* vītarāga-pūrviṇo hi yadi parihāṇir abhaviṣyat. sa eva yugapat paṃca parijñā alapsyatêti.

ācārya-Yaśomitra-kṛtāyām Abhidharmakośa-vyākyāyām anuśaya-nirdeśo nāma paṃcamaṃ kośa-sthānaṃ samāptaṃ.

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[1] cā MSS [2]....[2] vṛttis tu vidhr° MSS. ḥgrel-pa bśad-par bya-ste. [3] °sya MSS.
[4] °jahatîti MSS. [5] bdhās MSS. skad-cig-ma bco-lñas thob-pa. [6] °ṣṭhī MSS. [7] yaṃk° C, paṃkarit° N. bsdoms-paḥi phyir. [8] °pe ca MSS. med-paḥi ño-bo ñid daṅ ḥdra-bas. [9] °rgo MSS. [10] °rāgasya MSS.

VI

(pudgala-mārga-nirdéso nāma ṣaṣṭhaṃ kośa-sthānam)

(1) paṃcamasya ṣaṣṭhasya ca kośa-sthānayoḥ saṃbaṃdham upadarśayann idam upanyasyati. *uktaṃ yathā-prahāṇam* ity-adi. *yathā-prahāṇaṃ parijñā labhata* iti. *phale hetûpacārād* iti[1] vacanāt. tad api ca

kleśa-prahāṇam ākhyātam

uktaṃ. katham ity āha.

satya-darśana-bhāvanād

iti. dvaṃdvâikavad-bhāva-nirdeśaḥ. satyānāṃ darśanād bhāvanāc ca bhāvanāyā iti vā. satya-darśana-bhāvanāt kāraṇād *darśana-heyā bhāvanā-heyāś ca kleśā iti vistareṇôktaṃ*

daśâita sapta saptâṣṭau tri-dvi-dṛṣṭi-vivarjitāḥ
yathākramaṃ prahīyaṃte kāme duḥkh'ādi-darśanaiḥ.
catvāro bhāvanā-heyā

ity[2] ādinā. [Tib. 172[b]] satya-darśanaṃ ca darśana-mārgeṇa satya-bhāvanaṃ ca bhāvanā-mārgeṇêty ata idam ucyate. *tāv idānīṃ* darśana-bhāvanā-mārgau *kiṃ anāsravau s'āsravāv* iti. mārga-nirdeśôpanyāsa iti saṃbandhaḥ. *traidhātuka-pratipakṣatvād* iti darśana-mārgasya. laukikatve sati bhavâgra-pratipakṣo na syād iti. *kiṃ ca nava-prakārāṇāṃ darśana-heyānāṃ sakṛt-prahāṇāc ca.* na bhāvanā-mārgavat. *na hi laukikasyâiṣā*[3] *śaktir asti.* traidhātuka-prahāṇe ca prakāra-prahāṇe ca. yadi lokôttarasya nava-prakāra-sakṛt-prahāṇe śaktiḥ. bhāvanā-heyānām api lokôttareṇa sakṛt-prahāṇa-prasaṃgaḥ. lokôttareṇâiva sakṛt-prahāṇam ity avadhāryate. na tu sakṛt-prahāṇam eva lokôttareṇêti ato na tat-prasaṃgaḥ. bhāvanā-heyā hi kleśā dṛḍhāḥ savastukatvāt. ato lokôttareṇâpy eṣāṃ na sakṛt-prahāṇaṃ.

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[1] 論二十一 14[a9]. [2] kārikā V, 4[c1], 5[ab]. [3] °syâiva C.

(2) *itarathā hî*ti. yadi yathā'bhisamayaṃ nirdeśo nâbhiprīyeta. *pūrvaṃ hetu-nirdeśaḥ* samudaya-satya-nirdeśaḥ. hetūnāṃ loke pūrvaṃ dṛṣṭatvāt. *yathā smṛtyupasthāna-dhyān'ādīnām* iti. tad-*yathā smṛtyupasthān'*ādīnām *upapatty-anukūlā deśanā.* kāya-smṛtyupasthānaṃ hi pūrvam utpadyate. yathaudārik'ālaṃbanataḥ [Tib. 173ᵃ] sūkṣmâûdārika-pracārato vā pūrvôttara-hetu-phala-bhāvato vā. tato vedanā-smṛtyupasthānaṃ. tataś citta-smṛtyupasthānam ity eṣām *upapatty*[1]*-anukūlā deśanā* evaṃ dhyānānām. *ādi*-śabdena vimokṣâbhibhv'āyatana-kṛtsn'āyatan'ādīnām apy upapatty[2]-anukūlā deśanā. *keṣāṃcit prarūpaṇânukūlê*ti. pradarśanânukūlā avabodhânukūlêty arthaḥ. *yathā samyakprahāṇānām* iti. kṛṣṇa-śukla-pakṣayoḥ pratyekam utpannânutpanna-bhedataḥ. utpannaṃ hi sukhâvabadhaṃ nânutpannaṃ. kṛṣṇa-pakṣo vā vineya-janena sukham avabudhyate. katham utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati vyāyacchate. vīryam ārabhate cittaṃ pragṛhṇāti praṇidadhāti. anutpannānām anutpādāya chandaṃ janayatîti pūrvavat. anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya chandaṃ janayatîti pūrvavat. utpannānāṃ sthitaye asaṃmoṣatāyai chandaṃ janayatîti pūrvavat. *na hy eṣa niyamo yat pūrvam utpannānāṃ prahāṇāya chandaṃ janayati. paścād anutpannānām anutpādāyê*ti. kiṃ tarhi. pūrvaṃ cânutpannānām anutpādāya chandaṃ janayati. [Tib. 173ᵇ] paścāc côtpannānāṃ prahāṇāyêty etad udāharaṇaṃ. evaṃ śukla-pakṣo 'pi yojyaḥ. *satyānāṃ tv abhisamayânukūlê*ti hetu-phalayoḥ pūrva-paścād-bhāvena duḥkha-samudaya-satyayoḥ paścāt-pūrva-nirdeśa-prasaṃga iti darśayati. *yatra hi sakta* iti. duḥkha-satye. yena bādhyata iti tenâlvaṃ. *yataś ca mokṣam* iti. tata eva duḥkha-satyāt. tad ev' *ādau* prayogâvasthāyāṃ. kasmād ity āha. *vyavacāraṇā'vasthāyāṃ* parīkṣā'vasthāyāṃ nirvedhabhāgīyâvasthāyām ity arthaḥ. *vyādhiṃ dṛṣṭvê*ti. vyādhir duḥkha-satyasyôpamānaṃ. *tan-nidānaṃ* samudaya-satyasya. *tat-kṣayo* nirodha-satyasya. *tad-bheṣajaṃ* mārga-satyasyôpamānaṃ. *sūtre 'py eṣa satyānāṃ dṛṣṭâṃta* iti. *Vyādhyādi-sūtre.* katham. *caturbhir aṃgaiḥ samanvāgato bhiṣak śalyâpahartā*[3] rājârhaś ca bhavati rāja-yogyaś ca rājâṃgatve ca saṃkhyāṃ gacchati. *katamaiś caturbhiḥ. ābādha-kuśalo bhavati. ābādha-samutthāna-kuśalaḥ. ābādha-prahāṇa-kuśalaḥ.* prahīṇasya c' ābādhasy' āyatyām anutpāda-kuśalaḥ. evam eva caturbhir aṃgaiḥ samanvāgatas Tathāgato 'rhan samyak-saṃbuddho 'nuttaro bhiṣak śalyâpahartêty[4] ucyate. katamaiś caturbhiḥ. iha bhikṣavas [Tib. 174ᵃ] Tathāgato 'rhan samyak-saṃbuddha idaṃ duḥkham ārya-satyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥ-

[1] upety N. [2] utpatty MSS. [3] kalpâpaḥ° MSS. zug-rdu ḥbyin-pa. [4] kalpâpaḥ° MSS.

kha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti yathābhūtaṃ prajānātîti. *pūrv'āvedhād* iti. pūrv'ākṣepāt. *dṛṣṭa-bhūmi-niḥsaṃgâśva-prasaraṇavad* iti. yathā bhūmau dṛṣṭāyāṃ niḥsaṃgam aśvasya prasaraṇaṃ. tadvat. aśva-dhāvanavad iti kecit paṭhaṃti. dhāvi prakṛty-aṃtaraṃ vyācakṣate. *iṇo*[1] *bodhanârthatvād* iti. sarvo gaty-artho bodhanârtho 'pi bhavatîti. *dravyato 'pî*ty *api*-śabdān nāmato 'pîti darśitaṃ. *aviparītatvād* iti. yasmāt tad āryāṇāṃ anyeṣāṃ câviparītaṃ. duḥkham eva nânyathā. *āryais tu yathâitāni satyāni. tathā dṛṣṭāni.* duḥkha-satyaṃ duḥkhata anityataḥ śūnyato 'nātmataś ca. evaṃ yāvan mārgo mārgataḥ nyāyataḥ pratipattito nairyāṇikataś ca. *nânyair* anāryaiḥ *evaṃ dṛṣṭāni. ata āryāṇām etāni satyāny ucyaṃte. na tv anāryāṇāṃ* satyāny ucyaṃte. kasmāt. *viparīta-darśanāt.* te hi duḥkham aduḥkhata [Tib. 174ᵇ] ity evam-ādibhir ākārair duḥkha-satyaṃ paśyaṃti. samudayam asamudayata ity evam-ādibhiḥ. nirodham anirodhata ity evam-ādibhiḥ. mārgam amārgata ity evam-ādibhir iti.

tat pare duḥkhato vidur

iti. tad-yathā nirodha-satyaṃ vyathaṃte[2] 'punar-bhavāt prapātād iva bāliśā iti.

[3]āryās tu *duḥkhato vidur*[3]

ity upādāna-skaṃdha-paṃcakaḥ.

dve āryāṇāṃ satye iti. duḥkha-samudaya-satye[4] aviparīta-darśanāt. dve ārye. kuśalatayā 'nāsravatayā ca. āryāṇāṃ ca satye. aviparīta-darśanāt. [5]evam ekaśeṣa[5]-nirdeśāc c' ārya-satye iti bhavati.

(3) *yadā vedanâika-deśo duḥkha-svabhāva* iti. *vedanā*-skandhâika-deśo *duḥkha*-daurmanasya-*svabhāvaḥ*.

yathāyogam aśeṣata

iti. *manaāpā*[6] *api vipariṇāma-duḥkhatayā* saṃskāra-duḥkhatayā ca *duḥkhā. amanaāpā*[7] *duḥkha-duḥkhatayā* saṃskāra-duḥkhatayā ca. *tad-anye* duḥkhāḥ *saṃskāra-duḥkhatayâivê*ti *yathā-yogârthaḥ*. mana āpnuvaṃtîti manaāpāḥ. punaḥ saṃdhi-karaṇaṃ câtrê ti vyākhyātaṃ. *tebhyo 'nya* iti manaāpâmanaāpebhyo [8]*'nya* iti.[8]

tisro vedanā yathākramam iti. sukhā vedanā [Tib. 175ᵃ] manaāpā duḥkhā amanaāpā aduḥkhâsukhā nâiva manaāpā nâmanaāpêty arthaḥ. *tad-vaśenê*ti. vedanā-*vaśena. a*-vedanā-svabhāvā api rūpa-śabd'ādayas tad-anukūlatvān *manaā'pādi-saṃjñāṃ labhaṃte. vipariṇāmena duḥkhatê*ti. anityatā-viparināmenêty

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[1] Iṇo N. [2] °thate MSS. [3]....[3] ex conject. simply duḥkhato vidur MSS. ḥphags-pas sdug-bsñal rig. [4] °tyeṣu N. [5]....[5] evâik° MSS. [6] °nāpā N. [7] °nāpā N. [8]....[8] 'nyêti MSS.

arthaḥ yathôktaṃ.

hā caitraratha hā vāpi[1] hā maṃdākini[2] hā priye
ity ārttā[3] vilapaṃto 'pi gāṃ pataṃti divokasa[4]

iti. *duḥkha-svabhāvenâive*ti. upaghāta-svabhāvenêty arthaḥ. *duḥkhā vedanā utpāda-duḥkhā sthiti-duḥkhê*ti. nanv eṣā arth'āpattito vipariṇāma-sukhā prāpnoti. tathā ca sati lakṣaṇa-saṃkaraḥ syāt. nêdam asyā lakṣaṇaṃ. kiṃ tarhi vidūṣaṇârtham ayam upadeśa iti. atha vā [5]bhavatv eva sāttra.[5] yena rūpeṇa vidūṣyate. tad evâpekṣate iti. duḥkhâiva bhavati. yathā sukhā vedanā utpāda-sthiti-sukhatvāt sukhā 'pi satī vipariṇāma-duḥkhatayā duḥkhêty eva vidūṣyate vidūṣaṇīyatvenâbhiprīyamāṇatvād iti. *saṃskāreṇâiva duḥkhatê*ti. saṃskaraṇenâiva jananenâivêty arthaḥ. yad anityaṃ. tad duḥkhaṃ. yan na niyata-sthitaṃ. tad duḥkhaṃ. yaj jāyate vinaśyati ca. tad duḥkham [Tib. 175^{b}] ity arthaḥ. tenôktaṃ. *pratyayâbhisaṃskaraṇād* iti. pratyayair abhisaṃskriyate yasmāt. tasmāt tad *duḥkham* iti. *vedanāvat tad-vedanīyā api saṃskārā veditavyā* iti. sukha-vedanīyānāṃ saṃskārāṇāṃ vipariṇāmena duḥkhatā. sukha-vedanīyāḥ saṃskārā utpāda-sukhāḥ sthiti-sukhā vipariṇāma-duḥkhā iti. duḥkha-vedanīyānāṃ saṃskārāṇāṃ duḥkha-vedanīya-svabhāvenâiva duḥkhatā. duḥkha-vedanīyāḥ saṃskārā utpāda-duḥkhā sthiti-duḥkhā iti. aduḥkhâsukha-vedanīyānāṃ saṃskārāṇāṃ saṃskāreṇâiva duḥkhatā. pratyayâbhisaṃskaraṇāt. yad anityaṃ. tad duḥkham iti.

duḥkham eva duḥkhatā duḥkha-duḥkhatā. yāvad iti vacanāt vipariṇāma eva duḥkhatā vipariṇāma-duḥkhatā saṃskāra eva duḥkhatā *saṃskāra-duḥkhatê*ti vācyam. ayaṃ paryāyo vigraheṇâiva viśiṣṭo nârthena. sa eva hy atrârtho grahītavyaḥ. *asādhāraṇatvād* iti vistaraḥ. *manaāpāḥ* saṃskārāḥ asādhāraṇā duḥkha-duḥkhatāyāḥ. atas teṣām *asādhāraṇatvād* vipariṇāma-duḥkhatôktā. *amanaāpāś* câsādhāraṇā vipariṇāma-duḥkhatāyāḥ. atas teṣām *asādhāraṇatvād* duḥkha-duḥkhatôktêti. [Tib. 176^{a}] *sarve tu* manaāp'ādayaḥ *saṃskāra-duḥkhatayā duḥkhāḥ* tasyā vyāpinītvāt. yadi sarve 'pi tathā duḥkhāḥ kasmāt sarve (vipariṇāma-duḥkhatayā)[6] na paśyaṃtîti ata āha. *tāṃ tv āryā eva paśyaṃti* nânye. katham itîdam upanyasyate *āha câtrê*ti sarvam.

*evaṃ tarhî*ti yadi saṃskāra-duḥkhatayā sarve 'pi saṃskārā duḥkhāḥ *märge 'pi saṃskāra-duḥkhatā-prasaṃgaḥ. saṃskṛtatvtā* pratyaya-janitatvād[7] ity arthaḥ.

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[1] °pī MSS. [2] °nī MSS. [3] ārhā N. [4] °vauk° N. [5]....[5] sic MSS. de lta yin-du zad-de. bhavatv evaṃ-mātrani ? [6] om. Tib. Our text incorrect. [7] °nitvād MSS. bskyed-pa yin-paḥi phyir.

pratikūlaṃ hi duḥkham iti lakṣaṇān[1] *mārgo na duḥkham* iti. kim idam anyad evôcyate. pūrvam[2] uktaṃ pratyayâbhisaṃskaraṇāt sarva-saṃskārā anityāḥ. yac cânityaṃ. tad duḥkham iti. mārgaś ca pratyayâbhisaṃskṛtatvād anityaḥ. tasmād duḥkham iti prasajyet. yadi hi pratikūlatâiva duḥkha-lakṣaṇam iṣyet. tat pūrvôktam alakṣaṇaṃ syāt. tac ced[4] duḥkhatā-lakṣaṇam. idam alakṣaṇam iti. nâiṣa doṣaḥ. katham. yad anityam āryāṇāṃ pratikūlaṃ. tad duḥkham ity ayam atrâbhipreto 'rthaḥ. kiṃ cânityam āryāṇāṃ pratikūlaṃ yat s'āsravaṃ vastu. *kasmāt* punar anāsravo mārgas tathâivânityo 'pi na c' āryāṇāṃ pratikūla [Tib. 176[b]] ity ata āha. *na hi tasyôtpāda āryāṇāṃ pratikūlaḥ sarva-duḥkha-kṣay'āvāhanād* iti. aviśeṣâbhidhāne 'pi hi loke viśeṣa-pratipattir dṛṣṭā. tad-yathā gamanād gauḥ na ca gamanān mahiṣo 'pi gaur bhavati. evam hy arthe niyate gauḥ [kāsmiṃcid[5] bhavati.][6] kasmād bhavati. yasmāt gacchatîti.[7] evam ihâpi yat s'āsravaṃ vastu. tat pratikūlam āryāṇāṃ. kasmāt. anityatvād iti. *yad eva duḥkhato dṛṣṭam* iti. s'āsravaṃ vastu. *tasyâiva nirodhaṃ śāṃtataḥ paśyaṃti*. na mārgasyêty avagaṃtavyaṃ. *mudg'ādi-bhāve 'pi māṣa-rāśy-apadeśavad* iti. *māṣa-rāśau* mudga-masūra-kalāy'ādi-sadbhāve 'py alpatvān mudg'ādīnāṃ māṣa-rāśir iti loke vyapadeśo dṛśyate. tadvat. *pariṣeka-sukhâṃukenê*ti.[8] sukhaṃ ca tad aṃukaṃ ca *sukhâṃukaṃ*. pariṣekeṇa sukhâṃukaṃ *pariṣeka-sukhâṃukaṃ*. *ten' āha khalv apî*ti. bhadanta-Kumāralātaḥ duḥkha-saṃtatyāṃ.

duḥkhasya ca hetutvād

iti. sukhaṃ duḥkhasya hetur duḥkha-vedanīyena karmaṇā saṃprayuktatvād iti.

duḥkhaiś cânalpakaiḥ samuditatvāt.

yasmāc câtibahubhir duḥkhaiḥ para-sevā-kṛty'ādi-kṛtaiḥ samuditaṃ sukham [Tib. 177[a]] utpadyate.

duḥkhe ca sati tad-iṣṭeḥ.

yasmāc ca kṣut-pipās'ādi-kṛte duḥkhe sati. bhojana-pān'ādi-kṛtaṃ sukhaṃ iṣṭaṃ. nânyathā. ata ebhyaḥ kāraṇebhyo

*duḥkham iti sukhaṃ vyavasyaṃtî*ti.

*sahâiva tu sukhenê*ti. *tu*-śabdaḥ pūrva-pakṣa-vyāvartanârthaḥ. *saṃskāra-duḥkhatâika-rasatvād* iti. *saṃskāra-duḥkhatâika*-prakāratvāt. *katham idānīṃ sukha-svabhāvām* iti. katham aduḥkha-svabhāvāṃ *vedanāṃ duḥkhataḥ paśyaṃti. anityatayā pratikūlatvād* iti. anityatvāt pratikūlaṃ *pratikūlatvād* duḥkhataḥ paśya-

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[1] kṣ° MSS. mtshan-ñid. [2] 論二十二 3[b10]. [3] °sahyet MSS. [4] ce N. [5] sic C, kasm° N. [6] om. Tib. [7] °cchati MSS. supplied from Tib. ses bya-ba. [8] °khâṃḍak° C, °khâṃḍak° N. bde-ba chun-bas. Here and in the sequel.

ṃtîty arthaḥ. *yathā rūpa-saṃjñ'ādīny apî*ti. *yathā rūpa-saṃjñā*-saṃskāra-vijñā-nāny api *duḥkhataḥ paśyaṃti*. *na ca tāny evaṃ duḥkhāni*. *yathā duḥkhā vedanā*. tasyā upaghātaka-svabhāvatvāt. teṣāṃ vā tal-lakṣaṇatvāt. *yas tu manyata* iti bhadanta-Kumāralātaḥ.[1] tasya bhadantasyâ*sau samuday'ākāraḥ syān na duḥkhā'kāraḥ*. duḥkha-hetuto darśanāt. *kiṃ c' āryāṇāṃ cânāgāmināṃ rūp'ārūpyôpapattau kathaṃ duḥkha-saṃjñā pravartate*. nâiva pravartate ity arthaḥ. *na hi teṣām* anāgāmināṃ *duḥkha-vedanā-hetuḥ* duḥkhāyā vedanāyā hetuḥ. [Tib. 177ᵇ] ke. *skaṃdhā* rūp'ārūpyâvacarāḥ. kasmān na hetuḥ. punar duḥkha-sthānânāgamanāt.[2] *saṃskāra-duḥkhata ca sūtre kim artham uktā bhaved* iti. yadi duḥkha-hetutvāt sukham api duhkhataḥ paśyaṃti. yêyaṃ saṃskāra-duḥkhatôktā yad anityaṃ. tad duḥkham iti. sā kiṃ-prayojanā duḥkha-hetutvenâiva tat-prayojana-siddheḥ. duḥkha-hetu-vādy āha. *yadi tarhî*ti. *yadi* yad anityaṃ. tad duḥkham ity *anityatvād duḥkhataḥ paśyaṃti* na duḥkha-hetutvād *anitya-duḥkh'ākārayoḥ kaḥ prativiśeṣaḥ*.

atr' Ācārya āha. *udaya-vyaya-dharmitvād* iti viśtaraḥ. yathā pratikūlatvād duḥkhaṃ. tathā tat pratipādayann āha. *anityaṃ tu dṛśyamānaṃ pratikūlaṃ bhavatîty anity'ākāro duḥkh'ākāram ākarṣatîti*. tad uktaṃ bhavati. yad idam uktaṃ yad anityaṃ. tad duḥkham iti. n' ākārâikatvād evam uktaṃ. api tv anityaṃ tat sukhaṃ paśyatāṃ pratikūlaṃ bhavati. pratikūlatvād duḥkhataḥ paśyaṃtîti.

ekīyā iti bhadaṃta-Śrīlāt'ādayaḥ.[3] *idam atra duḥkhasyê*ti. *idam atra duḥkhasya* lakṣaṇam ity arthaḥ. *sukhā vedanā duḥkhato draṣṭavyê*ti. aparaṃ sūtra-padaṃ. *śītôṣṇ'ādaya* [Tib. 178ᵃ] iti. *ādi*-śabdenâmla[4]-madhur'ādayo gṛhyaṃte. *atyupayuktā* atiparibhuktāḥ. *akālôpayuktāś cê*ti. tad-yathā śītā hemaṃte uṣṇā grīṣme. *samena vê*ti. sukha-hetunā. *evam īryāpatha-vikalpe 'pi vaktavyam* iti. ya eva hi śayan'ādaya iṣyaṃte sukha-hetavaḥ. ta evêti sarvaṃ yāvad vyaktim āpadayaṃta iti vaktavyaṃ. *duḥkha-pratīkāre ca sukha-buddheḥ*. kiṃ. nâsti sukhā vedanêti prakṛtaṃ. *duḥkha-vikalpe ca*. kiṃ. *sukha-buddheḥ*. tathâiva nâsti sukhā vedanêti. duḥkha-pratīkāre sukha-buddhiṃ pratipādayann āha. *na hi tāvat sukham* iti vistaraḥ. duḥkha-vikalpenêti pratipādayann āha. *duḥkha-vikalpe ca bālā* iti vistaraḥ. *aṃsād aṃsaṃ bhāraṃ saṃcārayaṃto bhāravāhakā* duḥkha evâvasthite bhārâtikrāmaṇe sukham iti buddhim utpādayaṃti.

eṣa eva ca nyāya ity Ācāryaḥ. *anabhiprītaṃ*[5] *bhavaty āryāṇām* iti kāma-

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[1] °lābhaḥ MSS. [2] °sthānāṃnāg° N. [3] °lābhād° N. [4] mū MSS. skyur-ba. [5] °pret° MSS. mi-bṣed-pa.

sukhaṃ. *anyathā 'nabhipretatvād*[1] iti. pramāda-padatv'ādin' ākārâṃtareṇa. tadarthaṃ darśayann āha. *yā hi vedanê* ti vistaraḥ. *pramāda-padam* iti. kuśalapracyuti-kāraṇam ity arthaḥ. *mahā'bhiṣaṃskāra-sādhyāṃ*[2] *ca vipariṇāminīṃ ca.* [Tib. 178[b]] samanaṃtara-duḥkhôtpādinīm aduḥkhâsukhôtpādinīṃ cêty arthaḥ. nyūna-rūpatvam āpannām iti vā. *anityāṃ ca* vināśinīṃ cêty arthaḥ. *na tu khalu sva-lakṣaṇ'ākāreṇê* ti. anugrāhaka-sva-lakṣaṇ'ākāreṇa āryāṇām api hi sukhavedanā'nugrāhakebhya visaṃvādaḥ. *yadi câsau* sukhā *vedanā sven*[3] *ātmanā* 'nugrāhak'ātmanā *'nabhipretā bhavet nâiva tasyāṃ* sukhāyāṃ vedanāyāṃ *kasyacid rāgo bhavet.* duḥkha-vedanāvad ity abhiprāyaḥ. *yato vairāgyârtham* iti. *yataḥ* kāraṇāt *vairāgyârtham ākārâṃtareṇâpi doṣavatīṃ paśyeyuḥ.* anyathā 'nāyāsenâiva rāgâbhāva-siddheḥ vairāgyârthaṃ prayatno 'narthakaḥ syāt. *uktaṃ cêdaṃ Bhagavatê* ti sthavir'Ānanda-vacanam evâtat sūtra-padaṃ. *evaṃ hi so 'prakṣyad* iti. yatkiṃcid veditam. idam atra duḥkhasyêti etad ayukta-rūpaṃ vacanam iti paśyaṃ sthavir'Ānandas tad eva pṛṣṭavān. yatkiṃcid veditam idam atra duḥkhasyêti viruddham evêti[4] kṛtvā. yadi tu *tisro vedanā* ity etad ayukta-rūpam [5]adrakṣyat. tad evâprakṣyat[5] kiṃ nu saṃdhāya Bhagavatā bhāṣitaṃ tisro vedanā ity etad viruddham evêti kṛtvā. *Bhagavān* [Tib. 179[a]] *api câivaṃ vyākariṣyad idaṃ mayā saṃdhāya bhāṣitaṃ tisro vedanā iti.* na tv evaṃ vyākariṣyat. saṃskārânityatām Ānanda saṃdhāya mayā bhāṣitaṃ. saṃskāra-vipariṇāmatāṃ. yatkiṃcid veditam idam atra duḥkhasyêti. *na tv evam āha.* punaś ca tisṛṇāṃ[6] vedanānāṃ vacanāt *tasmāt saṃty eva svabhāvatas tisro vedanāḥ.* idaṃ tu saṃdhāya mayā bhāṣitaṃ yatkiṃcid veditam idam atra duḥkhasyêti vacanād *ābhiprāyikam etad vākyaṃ darśayati* Bhagavān. yatkiṃcid veditam atra duḥkhasyêti saṃskāra-vipariṇāmatā'bhiprāyāt. *vipariṇāmânitya-dharmitvād* iti. viparinâma-dharmitvād anitya-dharmitvāc ca. vipariṇāmaḥ punar anyathātvaṃ. *kāma-guṇā* iti. iṣṭānāṃ rūpa-[7]śabda-gandha-rasa-spraṣṭavyānām[7] iyaṃ saṃjñā. *upapatter*[8] *apîṣṭasya* janmanaḥ saṃjñā. evam upapattiṃ alpa-sukhāṃ bahuduḥkhām ekâṃta-sukhāṃ paśyato viparyāsaḥ.

lokânuvṛttyêti cet. atha mataṃ *lokasya* vedanāṃ vyavasyato *'nuvṛttyā* tisro vedanā iti vacanaṃ. *tan na bhavati. sarva-vedita-duḥkhatvasya saṃdhāya bhāṣitam* iti Bhagavato vacanāt. saṃskārânityatām Ānanda mayā saṃdhāya bhāṣitaṃ saṃskāra-vipariṇāmatāṃ. yatkiṃcid veditam idam atra duḥkhasyêty [Tib. 179[b]] ato na lokânuvṛttyā tisro vedanā iti vacanaṃ. kiṃ tarhi. sva-lakṣaṇato

[1] mi-ḥdod-pa. [2] °dhyaṃ MSS. [3] tsvan MSS. [4] ivêti MSS. [5]....[5] °kṣyatudev° MSS. [6] tas° MSS. [7]....[7] śabda-rādharasupr° C, śabdabāndharaspaṣṭ° N. [8] °ttir MSS.

nidhāryêty abhiprāyaḥ. *yathābhūta-vacanāc ca.* na lokânuvṛttyā tisro vedanā iti vacanaṃ. katham ity āha. *yac ca sukhêndriyaṃ yac ca saumanasyêndriyaṃ. sukhâiṣā vedanā draṣṭavyêti. vistareṇôktvêti.* yac ca duḥkhêndriyaṃ yac ca daurmanasyêndriyaṃ. duḥkhâiṣā vedanā. yad upekṣêndriyam. aduḥkhâsukhâiṣā vedanā ity evaṃ-ādinā vistareṇôktvā *yenêmāni paṃcêndriyāṇy evaṃ yathābhūtaṃ samyak-prajñayā dṛṣṭānīti.* idam atra vedanā-traya-sadbhāve jñāpakaṃ. *yathābhūtam* ity adhyāropâpavādâbhāvāt. *loko 'pi ca kathaṃ duḥkhāṃ vedanāṃ trividhāṃ* sukhāṃ duḥkhām aduḥkhâsukhāṃ *vyavasyed* duḥkha-svābhāvyena duḥkha-vyavasāyasyâiva prāpteḥ. *mṛdv-adhimātra-madhyāsv* iti vistaraḥ. atha mataṃ mṛduni duḥkhe *sukha-buddhir* adhimātre duḥkha-buddhiḥ madhya aduḥkhâsukha-buddhir iti. atra brūmaḥ. *sukhasyâpi trividhatvād* iti vistaraḥ. [Tib. 180ª] mṛdu-madhyâdhimātra-bhedena *mṛdv-ādiṣu duḥkheṣu* mṛdu-madhyâdhimātreṣu. *adhimātr'ādi-sukha-buddhiḥ syād* adhimātra-madhya-mṛduḥ sukha-buddhiḥ syād ity arthaḥ. kathaṃ. mṛduni duḥkhe adhimātra-sukha-buddhiḥ. madhye madhya-sukha-buddhiḥ. adhimātre mṛdu-sukha-buddhir iti. na câdhimātre duḥkhe mṛdu-sukha-buddhir yuktā. kiṃ kāraṇaṃ. adhimātram eva tad duḥkhaṃ na syād yadi tatra mṛdu-sukha-buddhiḥ syāt. mṛduni ca duḥkhe yady adhimātra-sukha-buddhiḥ kathaṃ tasya duḥkhasya mṛdutvaṃ. na hi tathā vyaktasyânubhavasya mṛdutvaṃ yujyata iti. [1]aduḥkhâsukhânaṃtaraṃ sukhânubhavaṃ[1] paśyann āha. *yadā gaṃdha-rasa-spraṣṭavya-viśeṣa-jam* iti. madhyaṃ hi duḥkham aduḥkhâsukhaṃ bhavatāṃ. na mṛdu-prakāram. ato vaktavyaṃ. *tadā katamad duḥkhāṃ*[2] mṛdu-bhūtaṃ *yatrâsya sukha-buddhir bhavatîti.* viṣaya-balād eva hi tat shkham utpadyate. mṛdu-duḥkha-samanaṃtara-pratyaya-balād adhimātra-duḥkha-samanaṃtara-pratyaya-balād vêti. *kiṃ ca* yadi mṛduni duḥkhe sukha-buddhir iti manyase. *anutpanna-vinaṣṭe ca tasmin mṛduni duḥkha* iti. [Tib. 180ᵇ] *anutpanne vinaṣṭe* ca *tasmin mṛduni duḥkhe. sutarāṃ sukha-buddhiḥ syāt aśeṣa-duḥkhâpagamāt.* yasmād *aśeṣaṃ duḥkham apagataṃ.* saśeṣâpagate 'pi hi duḥkhe sukha-buddhim icchasi. kim aṃgâśeṣâpagata ity abhiprāyaḥ. *evaṃ kāma-sukha-saṃmukhī-bhāve 'pi vaktavyam* iti. yathā gandha-rasa-spraṣṭavya-viśeṣa-jaṃ sukham uktam. *evaṃ kāma-sukha-saṃmukhī-bhāve 'pi vaktavyaṃ.* katham. mṛduni rāga-duḥkhe kāma-sukha-buddhir bhavati. anutpanne vinaṣṭe ca tasmin rāga-duḥkhe sutarāṃ kāma-sukhaṃ syāt. na câivaṃ dṛṣṭam iti. *kathaṃ ca nāmêti* vistaraḥ. *kathaṃ ca nāmâitad yokṣyate.*[3] *yan mṛduni*

[1]....[1] aduḥkhânaṃtaraṃ sukhâbhimānaṃ MSS. sdug-bsṅal yaṅ ma-yin bde-ba yaṅ ma-yin-paḥi mjug-thog-su bde-ba ñams-su myoṅ-ba. [2] °kha MSS. [3] yojyate N.

vedite yan mṛduni duḥkha ity arthaḥ. *tīvrânubhavo gṛhyata iti vaktavyaṃ.* sukhaṃ gṛhyate. *madhye punar avyakta* iti. madhya-duḥkhe aduḥkhâsukhā vedanā gṛhyate ity arthaḥ. mṛduni duḥkhe tenâvyaktena bhavitavyam ity abhiprāyaḥ. *triṣu cê* ti vistaraḥ. *triṣu ca dhyāneṣu* pratham-dvitīya-tṛtīyeṣu *sukhavacanāt. sukhā* vedanā tatrêti sūtre *vacanāt. mṛdu-duḥkhaṃ syāt.* kiṃ kāraṇaṃ. mṛduni duḥkhe sukha-buddhir iti tavâbhiprāyāt. *ūrdhvaṃ caturthe dhyāne* ārūpyeṣu câ*duḥkhâsukha*[1]-[Tib. 181ª]*vacanāt* sūtre. *madhyaṃ duḥkhaṃ syāt.* kasmāt. madhye duḥkhe aduḥkhâsukham iti tavâivâbhiprāyāt. *ity ato na yujyate mṛdv-ādiṣv duḥkheṣu sukh'ādi-vedanā-vyavasthānaṃ.* kathaṃ hi nāmâdho-dhyāneṣu [2]mṛdu duḥkham. ūrdhve[2] punar madhyam iti yujyate. *rūpaṃ cen Mahānāmann* iti. *rūpaṃ cen Mahānāmann ekânta-duḥkham abhaviṣyat na sukhaṃ na sukhânugataṃ* na saumanasyaṃ na saumanasyânugataṃ na sukha-veditaṃ hetur api na prajñāyate[3] rūpe[4] saṃrāgāya. yasmāt tarhi asti rūpaṃ sukhaṃ sukhânugataṃ pūrvavad ato rūpe[5] hetuḥ prajñāyate yad uta saṃrāgāyêti.

sukha-hetv-avyavasthānād ity atra brūmaḥ. yadi sukha-hetv-avyavasthānān na sukham asti vaḥ.[6] duḥkham apy asat syāt duḥkha-hetv-avyavasthānāt. api ca vyavasthita eva sukha-hetuḥ. katham ity āha. *āśraya-viśeṣâpekṣo hî* ti vistaraḥ. yadi hi kevala eva viṣayo hetuḥ syāt syād evâvyavasthito hetuḥ. na tu kevalo viṣayo hetuḥ. yasmād āśraya-viśeṣo 'pi hetur iti. *sa evâgnir* iti. tad-yathā *sa evâgniḥ* pākya-bhūta-[Tib. 181ᵇ]viśeṣa [7]īṣat-pakvâvasthe[7] taṇḍula-samūhe *svādu-pāka-hetur bhavati.* abhimatâûdana-pāka-hetutvāt. *sa evâsvādu-pāka-hetuḥ.* tad-dāha-hetutvād ity arthaḥ. *na tu yā pākya-bhūtâvasthāṃ prāpya svādu-pāka-hetur āsīt. tāṃ punaḥ prāpya* paścān *na hetuḥ svādu-pākasya* tādṛśasyêty arthaḥ. eṣa dṛṣṭâṃtaḥ tasya pūrvôktasya dārṣṭāṃtikasyârthasya. *dhyāneṣu ca kathaṃ na vyavasthitaḥ sukha-hetur* iti. na hi tad eva dhyānaṃ prathamaṃ yāvat tṛtīyaṃ cira-kālam api samāpannānāṃ duḥkha-hetur bhavatîti. dhyāna-je ca sukhe kasya pratīkāra iti. na hi dhyāneṣu duḥkham astîti. ādi-śabdenêdam api vaktavyaṃ. *yadi duḥkha-pratīkāreṣu sukha-buddhiḥ syāt.* rūpaṃ cen Mahānāmann ekânta-duḥkham abhaviṣyat na sukhaṃ na sukhânugatam ity evam-ādi nôktaṃ syād iti. *sukham evôtpadyata* iti. sukhâîva sā vedanôtpadyate. na sā duḥkhā vedanā sukhatvena kalpitêti. *yāvad asau tādṛśī kāyâvasthê* ti. sukhôtpatty-anukūlā. *anyathā hi* yady avasthā'ṃtara-jaṃ sukham eva nôtpadyate yāvad asau

[1] vād° C. [2]....[2] mṛdu duḥkhapūrvaṃ MSS. sdug-bsñal chun-du yod-la. goñ-na. [3] °jñāsyate MSS. [4] °paṃ C. [5] pūrve N. [6] sic MSS. no Tib. equivalent. [7]....[7] Iṣad-ucchedâv° C, Iṣaduḥchedâv° N. śas-kyi tshos-pa-la.

tādṛśī kāyâvasthā nâṃtarīyate. *anyathā paścād bhūyasī sukha-buddhiḥ syāt. aṃte kuta* iti vistaraḥ. atha mataṃ pāna-bhojan'ādy-*aṃte kuto duḥkha-buddhiḥ syāt yadi tasy' ādi-tat-prāraṃbho n' āsīd* iti. atra brūmaḥ. *kāya-pariṇāma*-[Tib. 182ᵃ]*viśeṣāt. kāyasya* tādṛśaḥ *pariṇāma-viśeṣaḥ* paścād utpadyate pān'ādy-āsevanāt yat sukhôtpatty-avasthāyāṃ duḥkhaṃ nôtpadyate. aṃte tûtpadyata iti. kim evêty āha. *mady'ādīnām aṃte mādhurya-śuktatāvad* iti. yathā *madya*-kṣīr'ādīnāṃ tādṛśaḥ paścāt-pariṇāma-viśeṣo bhavati. yat pūrvaṃ madhuratā'vasthāyāṃ *mādhuryasyâvidyamānā śuktatā* amlatā *aṃte* utpadyate. atha vā yathā *mady'ādīnāṃ* pariṇāma-viśeṣān *mādhuryam* eṣām ādau bhavati. āmlaṃ vā. tac cikitsâûṣadha-kṛtāt pariṇāma-viśeṣān *mādhuryaṃ* bhavati. pariṇāma-viśeṣād eva ca paścāc *chuktatā. mādhuryam* iha sukhasyôdāharaṇaṃ. *śuktatā* duḥkhasyêti.

yat tu samudaya-satyaṃ. tad evôcyata iti. hetu-bhūtāḥ samudaya-satyam iti[1] vacanāt. prathame vā kośa-sthāne

duḥkhaṃ-samudayo loka

iti[2] vacanāt. *sūtre hi tṛṣṇâivôkte*ti. samudaya-satyaṃ katamat. yā 'sau tṛṣṇā nandī-rāga-sahagatā tatra-tarâbhinandinī[3] 'ti. Vaibhāṣika āha. *prādhānyād* iti. *anyatrânyasyâpi vacanāt.* [Tib. 182ᵇ] *anyatra* sūtre *anyasyâpi* karmâvidy'āder *vacanād* anye 'pi samudaya iti.

abhisaṃparāye

āyatyāṃ para-loka ity arthaḥ. *punaś côktam anyatra sūtre.* yataś ca bhikṣavaḥ paṃca bīja-jātāny akhaṇḍāni acchidrāṇi apūtīni a-vāt'ātapa-hatāni navāni[4] sārāṇi [5]sukha-śayitāni.[5] pṛthivī-dhātuś ca bhavaty abdhātuś ca. evaṃ tāni bījāni vṛddhiṃ virūḍhiṃ[6] vipulatām āpadyaṃte. iti hi bhikṣava upamêyaṃ kṛtā yāvad evâsyârthasya vijñaptaya itîmaṃ dṛṣṭâṃtam upanyasyêdam uktaṃ. *paṃca bīja-jātānî*ti bhikṣavaḥ *sôpādānasya vijñānasyâitad adhivacanaṃ pṛthivī-dhātur iti catasṛṇāṃ vijñāna-sthitīnām etad adhivacanam* iti. bījaṃ punar hetuḥ. yaś ca hetuḥ. sa samudayaḥ. vijñāna-sthitayo 'pi pratiṣṭhā-hetuḥ. *tasmād* iti. yataḥ karm'ādīnām api hetutva-vacanāt samudaya-satyatvaṃ siddhaṃ. *tasmād ābhiprāyikaḥ.* abhiprāye bhavaḥ abhiprāyeṇa vā dīvyatîty *ābhiprāyikaḥ sūtre nirdeśaḥ* tṛṣṇā'dhikṛtaṃ pudgalam adhikṛtya kṛta ity abhiprāyaḥ. *lākṣaṇikas tv abhidharme* lakṣaṇe bhavo *lākṣaṇiko* nirdeśo 'bhidharme. sarvaṃ s'āsravaṃ vastu samudaya iti s'āsravasya skaṃdha-paṃcakasya samudaya-satyatva[7]-lakṣaṇa-yogāt. sa eva Vaibhāṣikas tṛṣṇ'ādīnām ābhiprāyikaṃ samudaya-satyatvaṃ vivakṣur [Tib.

[1] 論二十二 2ᵇ¹⁰. [2] Kārikā I, 8ᶜ. [3] °danī N. [4], [5]....[5] om. Tib. [6] °ḍhīṃ MSS. [8] °tya N.

183[a]] āha. *api tv* iti vistareṇa. *abhinirvṛtti-hetuṃ bruvatā samudaya*-satyaṃ *tṛṣṇâivôktā sūtre. upapatty-abhinirvṛtti-hetuṃ sahetukaṃ bruvatā* yāvat *karma ca tṛṣṇā câvidyā côktā.* upapatti-hetuḥ karma. abhinirvṛtti-hetus tṛṣṇā bhaveṣu. tayoḥ punas tad-dhetvoḥ karma-tṛṣṇayor avidyā hetur ity āha. katham etad gamyate. gāthāyām upapatti-hetuḥ karmâbhinirvṛtti-hetus tṛṣṇêti. *karma hetur upapattaye tṛṣṇā hetur abhinirvṛttaya iti sūtrāt. sūtrâṃtare vacanād* iti. *sahetu-sapratyaya* iti vistaraḥ. *atra sūtre krameṇa vā.* kāraṇa-paraṃparā-*krameṇa vā.* gāthāyām eṣa nirdeśaḥ. karma-tṛṣṇā'vidyā *saṃkārāṇāṃ* cakṣur-ādīnāṃ hetur abhisaṃparāya iti. tad etad uktaṃ bhavati. karma hetur upapattaya iti. ato vā sūtrāt. Sahetu-sapratyaya-krama-sūtrād vā. ayam īdṛśaḥ gāthā'rtha iti. katham cakṣur bhikṣavaḥ sahetu sapratyayaṃ *sanidānaṃ.* kaś ca bhikṣavaś cakṣuṣo hetuḥ kaḥ. pratyayaḥ. kiṃ nidānaṃ. cakṣuṣo bhikṣavaḥ karma hetuḥ. karma pratyayaḥ karma nidānaṃ. karmâpi bhikṣavaḥ sahetu sapratyayaṃ sanidānaṃ. kaś ca bhikṣavaḥ karmaṇo[1] hetuḥ. kaḥ pratyayaḥ. kiṃ nidānaṃ. [Tib. 183[b]] karmaṇo bhikṣavas tṛṣṇā hetuḥ. tṛṣṇā pratyayaḥ. tṛṣṇā nidānaṃ. tṛṣṇā bhikṣavaḥ sahetukā sapratyayā sanidānā. kaś ca bhikṣavas tṛṣṇāyā hetuḥ. kaḥ pratyayaḥ. kiṃ nidānaṃ. tṛṣṇāyā bhikṣavo 'vidyā hetuḥ. avidyā pratyayḥ. avidyā nidānaṃ. avidyā 'pi bhikṣavaḥ sahetukā sapratyayā sanidānā. kaś ca bhikṣavo 'vidyāyā hetuḥ. kaḥ pratyayaḥ. kiṃ nidānaṃ. avidyāyā bhikṣavaḥ ayoniśo-manaskāro hetuḥ. ayoniśo-manaskāraḥ pratyayaḥ. ayoniśo-manaskāro nidānam iti. *bīja-kṣetra-bhāvaṃ pratipādayatā vijñān'ādayo 'py uktā* vijñānaṃ bījaṃ. tasya kṣetraṃ vedan'ādayaḥ skandhāḥ. te 'py uktāḥ samudaya-satyaṃ. na kevalaṃ tṛṣṇ'ādaya ity ābhiprāyikaḥ sūtre nirdeśa iti sādhitaṃ. sarvasya ca duḥkhasya lākṣaṇikaḥ samudaya-bhāva iti. *yony-ādi-prakāra-bhedenê*ti. *ādi*-śabdena jāti-strī-puruṣ'ādi-*prakāra-bhedenê*ti gṛhyate. *abhedenê*ti. dhātu-gaty-yony-ādīnāṃ. *tayor yathākramam* iti. upapatteḥ *karma* hetur abhinirvṛttes *tṛṣṇê*ti. *tad-yathā bījam* iti vistaraḥ. *śāli*-bījaṃ śāly-aṃkurôpapādanasya hetuḥ *yava*-bījaṃ yavâṃkurôpapādanasyêty-ādi. *āpaḥ punar abhedena.* yathā śāly-aṃkura-prarohasya hetuḥ. evaṃ yavâṃkurasyâpîty-ādi. atas tāḥ *sarvâṃkura-prarohamātrasya*[2] *hetur* iti. *vinā tṛṣṇayā janmâbhāvād* iti. atra sādhanaṃ. hetur janmanas [Tib. 184[a]] tṛṣṇā. tad-bhāvâbhāva-bhāvy-abhāvitvāt. tad-yathā bījam aṃkurasya. *saṃtati-nāmanāc*[3] *cê*ty asyârthaṃ vivṛṇvann āha. *yatra ca satṛṣṇê*ti vistaraḥ. *yatra* viṣaye rūp'ādau *satṛṣṇā.* kā. *citta-saṃtatiḥ. tatrâbhīkṣṇaṃ citta-saṃtatiṃ namaṃtīṃ paśyāmaḥ. tasmāt punar-bhave 'py evam* iti. *punar-bhave 'py evaṃ* satṛṣṇā citta-

[1] °rma MSS. [2] °hasya tasya C. [3] nāmanāmanāc N.

saṃtatiḥ. tasmāt tan namatîti. yatra ca namati. tatra ca pravartata iti vyavasyāmaḥ. sādhanaṃ câtra pravartate. punar-bhave citta-saṃtatiḥ. satṛṣṇā-namanāt. rūp'ādi-viṣayavat. *śuṣka-masūrôpasnāna-lepâṃgavad* iti. masūra upasnānaṃ. tasya lepaḥ śuṣkaḥ. masūrôpasnāna[1]-lepo 'syêti *śuṣka-masūrôpasnāna-lepam aṃgaṃ*. tadvad. yathā śuṣkeṇa masūrôpasnāna-lepen' āgṛhītam aṃgaṃ. *evaṃ tṛṣṇay'ātmabhāva* iti darśitaṃ bhavati. *eṣā yuktir* iti. tṛṣṇā'bhinirvṛtti-hetur iti.

(4) *atrârthe dve api satya* iti satya-prasaṃgenêdam ucyate.

ghaṭâṃbuvad

iti. dṛṣṭâṃta[2]-dvayôpanyāso bheda-dvayôpapradarśanârthaḥ. upakrama-bhedinaś ca ghaṭ'ādayaḥ. buddhi-bhedinaś ca jal'ādaya iti. jal'ādiṣûpakrameṇa[3] ras'ādy-apakarṣaṇânupapatteḥ. atha vā dvividhā saṃvṛtiḥ. [Tib. 184b] saṃvṛty-aṃtara-vyapāśrayā dravyâṃtara-vyapāśrayā ca. tatra yā 'sau saṃvṛty-aṃtara-vyapāśrayā. tasyāṃ bhedo 'pi saṃbhavati anyâpoho 'pi. yā tv asau dravyâṃtara-vyapāśrayā. tasyām anyâpoha eva saṃbhavati na bhedaḥ. na hi paramâṇor aṣṭa-dravyakasyâvayava-viśleṣaḥ śakyate kartum iti. *saṃvṛti-sad* iti. saṃvyavahāreṇa *sat*. *paramârtha-sad* iti. paramârthena *sat*. sva-lakṣaṇena *sad* ity arthaḥ. *evaṃ vedan'ādyo 'pi draṣṭavyā* iti. vedanā-cetanā-saṃjñ'ādayo 'pi dravya-saṃta[4] eva draṣṭavyāḥ. kathaṃ. vedan'ādīn dharmān apohya buddhyā vedanā-svabhāve buddhir bhavatîti. dravya-satī vedanā. evaṃ saṃjñā[5]-cetan'ādayo 'pi yojyāḥ. ghaṭaś câṃbu câstîti[6] bruvaṃtaḥ satyam ev' āhuḥ. *na mṛṣê*ti. saṃvṛti-satyasya vacane prayojanaṃ darśayati. uktaṃ ca.

dve satye samupāśritya buddhānāṃ dharma-deśanā.
loka-saṃvṛti-satyaṃ ca satyaṃ ca paramârthata

iti. *tathā paramârtha-satyam* iti. paramasya jñānasyârthaḥ *paramârthaḥ*. paramârthaś ca satyaṃ ca tat *paramârtha-satyaṃ* yathā *'nyena jñānena* laukikena *gṛhyate*. *tathā saṃvṛti-satyaṃ*. saṃvṛtyā saṃvyavahāreṇa jñānena vā kliṣṭenâkliṣṭena vā gṛhyata iti saṃvṛti-satyaṃ. trividhaṃ hi Yog'ācārāṇāṃ sat. [Tib. 185a] paramârtha-saṃvṛti-sat dravya-sac ca. dravyataḥ sva-lakṣaṇataḥ sad dravya-sad iti.

(5) *vṛtta-stha*

iti vistaraḥ. *vṛttaṃ* śīaṃ. tad avyāsaṃga-kāraṇam avikṣepa-kāraṇam ācāra-kāraṇaṃ ca. *satya-darśanasyânulomam* iti. yac chrutaṃ satya-darśan'ādhikā-

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[1] °raup° MSS. [2] tṛṣṇāṃtar N. [3] °ṣu prakr° N. [4] satata N. [5] om. MSS. supplied from Tib. ḥdu-śes. [6] râst° MSS. yod-do ses.

rikaṃ. tac *chrutam udgṛhṇāti* paṭhati. *arthaṃ vā śṛṇoti* tad-arthaṃ śrotra-dvāreṇa vijānāti. katham. ubhay'ālaṃbanā cintāmayī 'ti darśayann āha. *kadācid vyaṃjanenârtham ākarṣati.* vyaṃjana-nirvṛttena[1] nāmnā 'rtham ākarṣaty ayam asya nāmno 'rtha iti. *kadācid arthena vyaṃjanam ākarṣati.* idam asyâbhidheyasyârthasya vyaṃjanaṃ nāmêty arthaḥ. ayaṃ hi vyaṃjana-śabdo nāmni prayuktaḥ.[2] sūtre 'pi côktaṃ. svarthaṃ suvyaṃjanam iti. *asyāṃ tu kalpanāyām* iti vistareṇ' Ācāryaḥ. *cintāmayī prajñā na sidhyatîti.* śruta-bhāvanāmayī-lakṣaṇa-saṃkīrṇaṃ lakṣaṇam ucyate. nâsaṃkīrṇam iti na sidhyati. *yukti-nidhyāna-ja* iti. *yuktyā*[3] *nidhyānaṃ* nitīraṇaṃ. tato jāta iti. *hetau mayaḍ*[4]*-vidhānād* iti. āpta-vacanaṃ śrutaṃ sahetu[5] śrutamayyāḥ[6] prajñāyāḥ. atra mayaḍ-vidhānaṃ. *śruta-hetukā prajñā śrutamayī* 'ti. evaṃ *yukti-nidhyānaṃ cintā* sahetuś[7] *cintāmayyāḥ.* atra mayaḍ-vidhānāt. *samādhir bhāvanā* sahetur *bhāvanāmayyāḥ.* atra mayaḍ-vidhānaṃ. tat-prakṛti-vacane mayaḍ[8] iti lakṣaṇāt. tasya vikāra iti vā lakṣaṇāt. aupacārikas tu vikāraḥ. śruta-vikāra iva śrutamayī 'ti lakṣaṇâṃtaraṃ côpasaṃkhyātavyaṃ. *annamayāḥ prāṇās tṛṇamayyo gāva iti loke* prayoga-darśanāt.

(6–8) *saṃsargâkuśala-vitarka-dūrī-karaṇād* iti. *saṃsarga-dūrī-karaṇaṃ* yad advitīya-vihāritvaṃ. tasmāt kāyena [Tib. 185[b]] vyapakṛṣṭo bhavati. *akuśala-vitarka-dūrī-karaṇaṃ* yat kliṣṭa-vitarka-vivarjanaṃ. tasmāc cittena vyapakṛṣṭo bhavati. *labdhenâpraṇītenâprabhūtena paritāsa* iti. *paritāso* daurmanasyaṃ. tena hi paritasyati. upakṣīyata ity arthaḥ. apraṇītatvād aprabhūtatvād vā. tene labdhena paritāso *'saṃtuṣṭiḥ. alabdhe tu praṇīte 'pi vā prabhūte 'pi vā icchā'bhilāṣā mahêcchatê*ty Ācārya-mataṃ. *kāmâvacaryāv evê*ti. lobhâkuśala-svabhāvatvāt.

prahāṇa-bhāvan'ārāmatā nirodha-mārg'ārāmatā. sā na saṃtuṣṭi-svabhāvêti. *kathaṃ caturtho 'py ayam* ārya-vaṃśo *bhavaty alobha-svabhāva* ity ata āha. *bhava-kāma-rāga-vaimukhyād* iti. bhava-rāga-vaimukhyāt. kāma-rāga-vaimukhyāc ca. vaimukhyaṃ câlobha iti. *parityakta-sva-vṛtti-karmâṃtebhya* iti. parityakta-sva-vṛttibhyaḥ parityakta-sva-karmâṃtebhyaś ca. tatra vṛtti-jīvikā yayā jīvyate anna-pān'ādinā. karmâṃtaḥ kṛṣi-śilp'ādiḥ. *iti bhava-vibhava-hetor* iti. *iti*-śabdo bhava-vibhava-prakārâbhidyotakaḥ. tatra bhava-prakāre tṛṣṇā aho batâhaṃ Indraḥ syāṃ cakravartī syām iti evam-ādi. [Tib. 186[a]] vibhava-tṛṣṇā 'pi viṇāśa-tṛṣṇā. aho batôcchidyeyaṃ na bhaveyaṃ paraṃ maraṇād ity-ādi.

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[1] nivṛtt° N. [2] °ktaṃ MSS. [3] °ktvā MSS. rigs-pas. [4] mayaḍ denstes a Taddhita suffix -maya. [5] °tuḥ MSS. [6] °yyaḥ MSS. [7] °tu MSS. [8] ex conj. °yed MSS.

(9) [1]*smṛtir eva smṛtam* iti. bhāve kta[2]-vidhānam iti darśayati.[1] *avatāras* tīrthaṃ yenâvatarati. *pratyāsannam*[3] *atyarthaṃ rāga-carita* iti. yasyâlpena rāgaḥ śīghram upatiṣṭhate. sa pratyāsannaṃ[4] rāga-caritaḥ. yasyâdhimātro rāgaḥ. so 'tyarthaṃ rāga-caritaḥ.

avicitr'ālaṃbanatvād iti. vāyau varṇa-saṃsthāna-vaicitryânupalabdheḥ.

a-bahir-mukhatvād aṃtar-mukhatvāt. eṣā vitarkôpacchedāya saṃvartata iti prakṛtaṃ. *tad-viṣayôpanidhyānād* iti. cakṣur-viṣaya-nirūpaṇād ity arthaḥ.

(10, 11) *vinīlak'ādy-ākār'ālambanām* ity *ādi*-grahaṇena vipūyak'ādi-grahaṇaṃ. *vipaṭumakam* iti yad utpanna-krimikaṃ. *caturvidhaṃ rāga-vastu nâstî*ti. varṇa-saṃsthāna-sparśopacār'ātmakam. *adhimukti-prādeśika-manasikāratvād* iti. adhimukti-manasikāratvāt prādeśika-manasikāratvāc cêty arthaḥ. adhimukti-pradhāno 'yaṃ manasikāraḥ. prādeśikaś[5] cāyam avyāpī 'ty arthaḥ. na hy aśubhā paṃca-skandh'ālaṃbanā. sakala-bhūmy-ālaṃbanā vā. kiṃ tarhi. rūpa-skandhâika-deś'ālaṃbanā. [Tib. 186[b]] tad-bhāvāt. *nâśubhayā kleśa-prahāṇaṃ viṣkaṃbhaṇā-mātraṃ tu bhavatî*ty arthaḥ. *svâṃgâvayave cittam upanibadhnātî*ti vacanāt na tāvat stry-aṃgâvayave prayoga-kāla eva saṃrāga-hetu-parihārāt. *asthi viśodhayann* iti. asthino[6] māṃsam apanayan *sakalām asthi-śaṃkalāṃ paśyati*. yathôktaṃ.

yo bhaven navako bhikṣuḥ śaikṣo 'saṃprāpta[7]-mānasaḥ
gacched asau [8]śivi-pathikāṃ[8] haṃtuṃ rāgaṃ yadîcchati.
tato vinīlakaṃ paśyet tataḥ paśyed vipūyakaṃ.
tato vyādhmātakaṃ paśyed asthi-śaṃkalikām apîti.

atra samāsato 'śubhāyāṃ vartamāno yog'ācāras trividhaḥ. ādikarmikaḥ kṛta-parijayaḥ atikrāṃta-manasikāraś ca. tatra saṃkṣepa-citta ādikarmiko yog'ācāra ekasmin pādâṃguṣṭhe mana upanibadhya pādâṃguṣṭhaṃ klidyamānaṃ paśyaty etan māṃsam evaṃ yāvat sarvaṃ śarīram asthi-saṃkalām adhimucyate. kṛta-parijayas tu tathâiva yāvat kapālârdhaṃ. atikrāṃta-manasikāras tathâiva yāvad bhruvor madhye cittaṃ dhārayati. vistara-cittas tu ā-samudrâsthi-vistāraḥ[9] saṃkṣepād ādikarmika ity evam-ādi-trividha iti. evaṃ ca kṛtvā *catuṣkoṭikaḥ praśno bhavatî*ti. *jitâjita-manaskārayor* iti vistaraḥ. [Tib. 187[a]] prathamā koṭir jita-manaskārasya *sva-kāy'ālaṃbanā* aśubhā ālaṃbana-parīttatayā parīttā kāyasyâlpa-

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[1]....[1] om. Tib. according to both Chinese versions of Abhidharmakośa this passage must come after avatāras tīrthaṃ yenâvatarati. [2] kta denotes a participial suffix -ta. [3] °nnas MSS. [4] °nna MSS. [5] °kāś MSS. [6] arathno N, asthyā C. [7] vās° MSS. ma-byun-ba. [8]....[8] dur-khrod. [9] °ra MSS.

tvāt. na vaśitā-parīttatayā *jita-manaskāratvād* atikrāṃta-manasikāratvād ity arthaḥ. dvitīyā koṭir ajita-manaskārasya samudra-paryaṃt'ālaṃbanā aśubhā. vaśitā-parīttatayā parīttā ajita-manaskāratvāt. n' ālaṃbana-parīttatayā samudra-paryaṃt'ālaṃbanatvāt. tṛtīyā koṭir ajita-manaskārasya sva-kāy'ālaṃbanā aśubhā. ālaṃbana-parīttatayā 'pi parittā kāyasyâlpatvāt. vaśitā-parīttatayā 'pi ajita-manaskāratvāt. caturthī koṭir jita-manaskārasya samudra-paryaṃt'ālaṃbanā aśubhā. nâpy ālaṃbana-parīttatayā parīttā samudra-paryaṃt'ālaṃbanatvāt. nâpi vaśitā-parīttatayā jita-manaskāratvāt.

(12) *sa-sāmaṃtaka-dhyānâṃtareṣv* iti. sāmaṃtakeṣu dhyānâṃtare *catuḥṣu*[1] *dhyāneṣu kāma-dhātau cê* ti *daśa bhūmikā.* dhyāna-sāmaṃtakānāṃ catuṣṭvāt. *ata evârth'ālaṃbanê* ti. varṇa-saṃsthān'ālaṃbanatvād arth'ālaṃbanā. na tu nām'ālaṃbanêty abhiprāyaḥ. *nāmnâiva siddham aśubh'ākārê* ty ākārârthaṃ na sūtrayitavyam ity abhiprāyaḥ. *yad-adhvikā tad-adhvik'ālaṃbanê* ti. cakṣur-vijñānavad atītāyā atītam ālaṃbanam evaṃ yāvat pratyutpannāyāḥ pratyutpannam iti. sv'ālaṃbana-niyatatvāt. *adhimukti-manasikāratvān* na sūtritaṃ. *ucitânucitatvād* iti. anādim ati-saṃsāre ucitatvād *vairāgya-lābhikā.* anucitatvāt *prāyogikī.*

(13) kāya-smṛtyupasthān'ādīni prajñā-svabhāvāni. [Tib. 187[b]] *tad-bal'ādhāna-vṛttitvāt.* tasyāḥ smṛter balasy' ādhānena vṛttir eṣāṃ iti smṛti-bal'ādhāna-vṛttīni kāya-smṛtyupasthān'ādīni kāya-prajñā-dravy'ādīni smṛtyupathānānîty ucyaṃte. tadvad ānâpāna-prajñā *smṛti-bal'ādhāna-vṛttitvād* ānâpāna-smṛtir ity ucyate. *paṃcasu bhūmiṣv* iti. *triṣu sāmaṃtakeṣu* caturtha-sāmaṃtaka-varjyeṣu. *dhyānâṃtare. kāma-dhātau cê* ti *paṃcasu bhūmiṣu.* kiṃ kāraṇaṃ. *upekṣā-saṃprayogitvāt.*[2] yasmāt prathama-dhyāne sāmaṃtak'ādiṣûpekṣā-vedanā bhavati. caturtha-dhyāne sāmaṃtake tu yady apy upekṣā 'sti. sā tv abhūmir āśvāsa-praśvāsānāṃ. atha kim artham eṣôpekṣā saṃprayogiṇy evâvadhāryata iti. ato bravīti *vitarkânuguṇatvād* iti. *tat-pratipakṣasya* vitarka-pratipakṣasy' ānâpāna-smṛtes[3] *tābhyāṃ sukha-duḥkhābhyām asaṃprayogaḥ. sukha-saumanasyayoś câvadhāna-paripaṃthitvāt.* ābhoga-pratyanīkatvāt. *tasyāś c'* ānâpāna-smṛter *avadhāna-sādhyatvāt tābhyām asaṃprayoga* iti. vitarkânuguṇatvāt.

kilê ti. *kila*-śabdaḥ para-mata-dyotakaḥ. tenêdaṃ pakṣâṃtaram upanyasyate *ye tu mauleṣv* iti vistaraḥ. *pareṇê* ti. caturthād dhyānād ārabhya. [Tib. 188[a]]

kāma-dhātv-āśrayê ti. tatra vitarka-bhūyastvāt. *prāyogikī* anucitatvāt. *vairāgya-lābhikī* ucitatvāt. *idaṃ-dharmāṇām* iti. ayaṃ dharmo Bauddha[4] eṣām

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[1] °tuṣu C, °turthasāmaṃtaka N. [2] °gatv° C. [3] °tis N, °tas C. [4] vo:lvo C, vārddha N.

iti idaṃ-dharmāṇaḥ. teṣām eva Bauddhānām[1] ity arthaḥ. *'upadeśâbhāvād* iti. *bāhyānāṃ* hi prāṇ'āyāmôpadeśo 'sti n' ānâpāna-smṛty-upadeśa iti. *svayaṃ ca sūkṣma-dharmânabhisaṃbodhād* iti. upadeśam aṃtareṇa yasmād bāhyānāṃ nâsti svayaṃ sūkṣma-dharmâbhisaṃbodhaḥ. sūkṣmatvaṃ punar *asyāḥ ṣaṭ-kāraṇa-yuktatvāt. kāyaṃ cittaṃ vā 'dhyupekṣyê*ty[2] anāsajyêty arthaḥ. *vitasti-vyāmâṃtaram* iti. balavad-durbala-prāṇi-yogāt.

yāvad vāyu-maṇḍalam ity adhastād anugacchati. *Vairaṃbhāś ca vāyava* ity uparisṭhāt. *'tattva*[3]*-manasikāratvān na yuktam etat.* yāvad vāyu-maṇḍalaṃ Vairaṃbhāś ca vāyava iti. adhimukti-manaskārasyâiṣā kalpanā yujyeta.

kim anugrāhakā ete yāvad *uṣṇā* iti. sthāpanâivêyaṃ[4] draṣṭavyā. kāya-pradeśa evânugrāhak'ādi-viśeṣa-sthāpanataḥ. *tad-āśritāś citta-caittā* iti. tat-pratibaddha-vṛttaya ity arthaḥ. [Tib. 188[b]] *uttarôttareṣu kuśala-mūleṣv* iti. smṛtyupasthānôṣmagat'ādiṣv iti. *darśana-mārg'ādiṣv* ity *ādi*-śabdena bhāvanā-mārga-grahaṇaṃ.

kṣaya-jñān'ādi-viśuddhir iti. *ādi*-śabdena anutpāda-jñānâśaikṣa[5]-samyag-dṛṣti-grahaṇaṃ.

(14) *ānâpānau yataḥ kāya*

iti. ānâpāna-smṛti-saṃbaṃdhena sarva-bhūmikāv ānâpānau nirdiśyate. *yad-bhūmiko hi kāya* iti. kāmâvacaraḥ yāvat tṛtīya-dhyāna-bhūmikas *tad-bhūmikāv etau.* nânya-bhūmikau. *kāya-citta-viśeṣa-saṃniśritā* iti. kāya-viśeṣa-saṃniśritāḥ citta-viśeṣa-saṃniśritāś c' *āśvāsa*[6]*-praśvāsāḥ.* kasmād ity āha. *ārūpya-kalal'ādi-gatānām abhāvād* iti. kāyâbhāvād ārūpya-gatānāṃ na bhavaṃti. kalal'ādi-gatānāṃ ca. kalalârbuda-peśy-ādi-gatānāṃ ca na bhavaṃti. kāya-viśeṣâbhāvāt suṣira-kāyâbhāvād ity arthaḥ. *acittānāṃ ca na bhavaṃti.* cittâbhāvāt. *caturtha-dhyāna-samāpannānām api na bhavaṃti.* āśvāsa-praśvāsa-bhūmi-citta-viśeṣâbhāvāt. ata ev' āha. *yadi kāyaḥ suṣira* iti vistaraḥ. *indriya-vinirbhāgitvād* iti. indriya-pṛthag-vṛttitvād ity arthaḥ. *kāyôpacayenâpacayān n' aupacayikau.* [Tib. 189[a]] *ucchinnānāṃ c'* āśvāsa[7]-praśvāsānāṃ *punaḥ-pratisaṃdhānān na vipāka-jau. na hy etad vipāka-rūpasyâsti* vipāk'ātmakasya rūpasya cakṣur-āder *etat* punaḥ-pratisaṃdhānaṃ nâsti. arūpasya tu citta-caittasya punaḥ-pratisaṃdhānaṃ na vāryate. *nâdhareṇ' airyāpathika-nairmāṇikenê*ti. airyāpathikaṃ nairmāṇikaṃ ca cittam adhara-bhūmikaṃ saṃmukhī-bhavati yāvac caturtha-dhyānôpapanna-

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[1] vodvānām C, vodhānām N. [2] °kṣepi MSS. [3] °ttve N. [4] °panaṃceya C, °panīvêyaṃ N. ḥdi ni ḥjog-pa kho-na yin-pa. [5] °kṣī MSS. [6] °tāścāsa C, °tāśvāsa N. [7] °kaucchinnānāṃ caśvāsa N, °kaucchinnānā caśvāsa C.

syêty ata āśaṃkyôcyate. *nâdhara-bhūmikābhyāṃ tābhyām upalakṣaṇam* iti.

(15, 16) *vipaśyanāyāḥ saṃpādanârtham* iti. prajñāyāḥ saṃpādanârtham ity arthaḥ. niṣpanna-samādher api hi prajñām aṃtareṇa kleśā na prahīyaṃte. *jñāna-vadhyāḥ kleśā* iti vacānāt. kutaḥ punar etat smṛtyupasthāna-bhāvanayā vipaśyanā[1] saṃpadyata iti. sūtrāt. ekâyano 'yaṃ bhikṣavo mārgo yad uta smṛtyupasthānāni. kevalo 'yaṃ kuśala-rāśiḥ yad uta catvāri smṛtyupasthānānîti vacanāt.

kāya-vid

iti vedanā[2] vit. *svabhāva*[3] *evâiṣāṃ sva-lakṣaṇam* iti. kaḥ svabhāvaḥ. kāyasya bhūta-bhautikatvaṃ. vedanāyā anubhavatvaṃ. cittasyôpalabdhitvam. ebhyas tribhyo 'nyeṣāṃ yathāsvaṃ[4] svabhāvaḥ. *duḥkhatā s'āsravāṇām* iti. [Tib. 189^{b}] ārya-pratikūla-lakṣaṇaṃ duḥkham iti vyākhyātam etat. *dharmās tribhyo 'nya* iti asaṃbhinna-vyavasthām abhisaṃdhāyâîvam ucyate. saṃbhinna-vyavasthāyāṃ tu kāy'ādayo 'pi nigṛhyaṃte. punaḥ sarve saṃskṛtā asaṃskṛtāś ca dharmā draṣṭavyāḥ.

svabhāva-smṛtyupasthānaṃ

prajñê ti.

yasmāt saṃsarg'ālaṃbanam apekṣyêyaṃ[5] prajñôpatiṣṭhate. tasmāt smṛtyupasthānam ity ucyate.

śrut'ādi-mayī

'ti viśeṣaṇaṃ. yasmāt smṛtyupasthānāni prāyogikāṇi nôpapatti-labhyāni. kasmāt prajñā-svabhāvam ity ucyate. kim anyathā 'pi smṛtyupasthānam astîti. ucyate.

anye saṃsarg'ālaṃbanād

iti. *anye* tat-saha-bhuvo vedan'ādayaḥ. saṃsargeṇa smṛtyupasthānaṃ [6]*saṃsarga-smṛtyupasthānam*[6]. *svabhāva-smṛtyupasthāna-saṃsargāt. ṭad-ālaṃbanād* iti. svabhāva-saṃsarga-smṛtyupasthān'ālaṃbanād *ālaṃbana-smṛtyupasthānaṃ*. tad-ālaṃbanā ālaṃbana-smṛtyupasthānam ity apare paṭhaṃti. ālaṃbyaṃta ity ālaṃbanāḥ. ke. kāya-vedanā-citta-dharmāḥ. tad evaṃ sati tad ālaṃbana-smṛtyupasthānaṃ sarva-dharma-svabhāvaṃ bhavati. uktaṃ ca Bhagavatā. [Tib. 190^{a}] sarva-dharmā iti bhikṣavaś caturṇāṃ smṛtyupasthānānām etad adhivacanam iti.

tayā hi prajñayā tadvān *prajñāvān.*[7] *anupaśyaḥ kriyata* iti. anupaśyatîty

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[1] °nāṃ C, °śyamānā N. [2] cetanā N, caitanā C. tshor-ba. [3] svābh° MSS. [4] °thāsasv° N.
[5] apyekṣeyaṃ C, apekṣeyaṃ N. [6]....[6] om. MSS. ḥbrel-paḥi dran-pa ñe-bar gṣag-pa.
[7] °vānn N.

anupaśyaḥ. pā-ghrā-dhmā-dheṭ-dṛśaḥ śa iti[1] śa-pratyayaḥ. anupaśyaṃ pudgalaṃ karotîty anupaśyayati. prajñā-svabhāve tv evaṃ vigrahaḥ. anupaśyasya karaṇam anupaśyanêti. tayā hi prajñayā tadvān prajñāvān anupaśyaḥ kriyate. yathā prajñā-yogāt prājñaḥ pudgala ucyate. evam anupaśyanā-yogād anupaśya ity ato 'nupaśyanā prajñêti siddhaṃ. yataś côktaṃ Bhagavatā. *adhyātmaṃ* pratyātmaṃ *kāye kāyânupaśyī* kāyânudarśī *viharatî*ti. tenâpi jñāyate 'nupaśyanā prajñêti. katham iti sādhayaty anupaśyam asyâsti. kiṃ tad darśanaṃ. darśana-lakṣaṇaṃ hy anupaśyam. ato 'nupaśyī pudgalo daṇḍivat. tataḥ saptamītatpuruṣaḥ. kāye 'nupaśyī *kāyânupaśyī* 'ti. kāyam anupaśayituṃ śīlam asyêti *kāyânupaśyī* 'ti ṇinir[2] api yadi vidhīyeta tathā 'py etad-rūpaṃ sidhyatîti paśyāmaḥ.

smṛty-udrekatvād iti. smṛty-adhikatvād ity arthaḥ. [Tib. 190[b]] *smṛti-bal'ādhāna-vṛttitvād* iti. balasy' ādhānaṃ. smṛter bal'ādhānaṃ *smṛti-bal'ādhānaṃ*. smṛti-bal'ādhānena vṛttir asyā iti *smṛti-bal'ādhāna-vṛttiḥ* prajñā. tad-bhāvaḥ. tasmāt. *dāru-pāṭa-kīla-saṃdhāraṇavad* yathā dāru-pāṭena tīkṣṇa-kīlena dārupāṭasya saṃdhāraṇam. evam asyāḥ prajñāyāḥ smṛti-bal'ādhānen' ālaṃbane vṛttir iti. yadi hi smṛtir ālaṃbanaṃ dhārayaty evaṃ prajñā prajānātîti. tad evaṃ smṛtyôpatiṣṭhata iti smṛtyupasthānaṃ prajñêti Vaibhāṣikīyo 'rthaḥ. kṛtya-lyuṭo bahulam iti[3] kartary api lyuṭ[4] bhavatîti.

evaṃ tu yujyata ity Ācāryaḥ. karaṇa-sādhanam etat. *smṛtir anayôpatiṣṭhata* iti. artha-pradarśana-mātram etat. vigrahas tv evaṃ kartavyaḥ. upatiṣṭhate 'nenêty upasthānaṃ. smṛter upasthānaṃ smṛtyupasthānam iti. kathaṃ smṛtir anayôpatiṣṭhata ity āha. *yathā-dṛṣṭasyâbhilapanād* iti. yasmād yathādṛṣṭo 'rthaḥ prajñayā. tathâîvâbhilapyate. smṛtyôdgṛhyata ity arthaḥ. kva punar upatiṣṭhate. kāye yāvad dharmeṣu. kāye smṛtyupasthānaṃ kāya-smṛtyupasthānaṃ. evaṃ yāvad dharmeṣu smṛtyupasthānaṃ dharma-smṛtyupasthānam iti. yathā ca svabhāva-smṛtyupasthānasya. evaṃ saṃsarga-smṛtyupasthānasyâpi. yathâîva hi prajñayā smṛtir upatiṣṭhate kāy'ādiṣu. evaṃ tat-saṃprayuktair apîti.

idānīṃ sūtrôktānāṃ smṛtyupasthānānāṃ karaṇa-sādhanatvam asaṃbadhyamānaṃ dṛṣṭvā kārakâṃtareṇârthaṃ vivakṣur [Tib. 191[a]] āha. *yatra tûktam* iti vistaraḥ. yathā *kāyasya samudayâstaṃgatāv* uktau: evaṃ vedan'ādīnām api vaktavyau. katham. sparśa-samudayāt vedanāyāḥ samudayo bhavati. sparśa-

[1] pā-ghrā-dhmā-dheddṛśa iti C, pā-ghrā-dhmā-dhedṛśa iti N. see Pāṇini III, 1, 137. [2] ṇini denotes the suffix -in. [3] Pāṇini III, 3, 113. [4] lyuṭ denotes the suffix -ana.

nirodhād vedanāyā astaṃgamaḥ. nāma-rūpa-samudayāc cittasya samudayo bhavati. nāma-rūpa-nirodhāc cittasyâstaṃgamaḥ. manasikāra-samudayād dharmāṇāṃ samudayo bhavati. manasikāra-nirodhād dharmāṇām astaṃgama iti. *atra sūtre ālaṃbanam eva* kāya-vedanā-citta-dharmāḥ *smṛtyupasthānaṃ. smṛtir atra* kāy'ādiṣû*patiṣṭhata iti kṛtvā*. tad evam adhikaraṇa-sādhanaṃ darśitaṃ bhavati. upatiṣṭhate smṛtir asminn ity upasthānaṃ. smṛter upasthānaṃ smṛtyupasthānaṃ. evaṃ yāvad dharmā eva smṛtyupasthānaṃ dharma-smṛtyupasthānam iti vigrahaḥ. yadi câtra sūtre ālaṃbanaṃ smṛtyupasthānaṃ nâbhipretam abhaviṣyat. na Bhagavān evam avakṣyat. kathaṃ ca bhikṣavaś caturṇāṃ smṛtyupasthānānāṃ samudayaś ca bhavaty astaṃgamaś ca. āhāra-samudayāt kāyasya samudayo bhavati. āhāra-nirodhāt kāyasyâstaṃgama iti vistaraḥ. kāy'ādīnāṃ hi smṛtyupasthānatve sati tathā vacanaṃ yujyeta. tasmāt kāy'ādaya ālaṃbana-smṛtyupasthānam iti siddhaṃ.

yath'ālaṃbanaṃ cêṣāṃ nāmêti. eṣāṃ kāya-smṛtyupasthān'ādīnāṃ [Tib. 191^{b}] ālaṃbanâpekṣayā kāya-smṛtyupasthānaṃ yāvad dharma-smṛtyupasthānam iti nāma vyavasthāpyate. *sva-parôbhaya-saṃtaty-ālaṃbanatvāt*. para-saṃtaty-ālaṃbanatvāt. ubhaya-saṃtaty-ālaṃbanatvāc ca *pratyekam* ekâikaśaḥ eṣāṃ kāya-smṛtyupasthān'ādīnāṃ *traividhyaṃ bhavati*. sūtre vacanāt. katham. adhyātmaṃ kāye kāyânupaśyī viharati. ātāpī saṃprajānan smṛtimān vinīya loke 'bhidhyā-daurmanasye. bahirdhā ye kāyânupaśyī viharati ātāpī 'ti pūrvavat. adhyātma-bahirdhā kāye kāyânupaśyī viharatîti pūrvavat. evaṃ tāvat kāya-smṛtyupasthānasya traividhyaṃ. vedanā-smṛtyupasthān'ādīnām apy adhyātmaṃ vedanāyāṃ vedanā'nupaśyī viharatîti vistareṇa traividhyaṃ yojyaṃ. *audārikasya pūrvaṃ darśanād* iti. *kāyas* tribhya *audārikaḥ*. ṣaḍ-vijñāna-vijñeyatvād iti. tasya pūrvaṃ darśanaṃ. dvābhyāṃ vedanā prakār'audārikatayêti tad-anaṃtaraṃ tasyā darśanaṃ. sūkṣma-pracāratvād durvijñātayā dharmāḥ sūkṣmā ity atas tebhyaḥ pūrvaṃ cittasya darśanam. aṃte dharmāṇām iti. sa cêti *kāma-rāgaḥ. sa ca cittasyê*ti sa *vedanā'bhilāṣaḥ. tat-kleśâprahāṇāt. tad-adāṃtatvaṃ. yathākramām* iti. [Tib. 192^{a}] *śuci*-viparyāsasya *pratipakṣeṇa* kāya-smṛtyupasthānaṃ. *sukha*-viparyāsasya *pratipakṣeṇa* vedanā-smṛtyupasthānaṃ. yatkiṃcid veditam idam atra duḥkhasyêti. *nitya*-viparyāsasya *pratipakṣeṇa* citta-smṛtyupasthānāṃ. cittasya laghu-parivartitvāt. *ātma*-viparyāsasya *pratipakṣeṇa* dharma-smṛtyupasthānaṃ. piṇḍa-vibhāgato dharmāṇām anātma-kāritvād dharma-mātraṃ rahitam[1] ātmanêti

[1] nah° MSS. daṅ bral-ba.

dharma-nirvacanataḥ. dharmā ime pṛthag-pṛthag avasthitāḥ. na ca kaścit svatantra ātmêti. tad-darśanād vā. *caturtham ubhayathê*ti. *dharma*-smṛtyupasthānam *asaṃbhinn'ālaṃbanam* amiśr'ālaṃbanaṃ *bhavati.* kāya-vedanā-citta-vyatirikta-dharm'ālaṃbanatva-saṃbhavāt. *saṃbhinn'ālaṃbanam api bhavati. kāy'ādīnāṃ dve trīṇi catvāri vā samastāni paśyatî*ti. yadi kāyaṃ vedanāṃ ca dve paśyati dharma-smṛty-upasthānaṃ. tat saṃbhinn'ālaṃbanaṃ. yadi kāyaṃ yāvad dharmāṃś ca paśyati. tad api tathâîva. yad api kāyaṃ vedanāṃ cittaṃ dharmāṃś ca samastān paśyati. tad api saṃbhinn'ālaṃbanaṃ dharma-smṛtyupasthānam iti.

(17) *samast'ālaṃbane sthita*

iti. kāya-vedana-cittā-dharmān abhisamasya.

(18–20) *uṣmagatam*

ity uṣma-prakāraṃ kuśala-mūlaṃ. *pūrva-rūpatvād* iti. prathama-nimittatvāt. pūrva-svabhāvatvād vā. *prākarṣakatvād* iti. [Tib. 192^{b}] prābaṃdhikatvād ity arthaḥ. *eṣāṃ tu viśeṣaṇaṃ paścād vakṣyāma* iti. saptame kośa-sthāne

dravyataḥ ṣoḍaś' ākārā

ity[1] atra. yadi te 'pi tādṛśāḥ. atha kim artham upadiśyaṃta ity ata āha. *utkṛṣṭataratvāt tu nāmâṃtaram* iti. atha kasmān mūrdhāna ity ucyaṃta ity āha. *cala-kuśala-mūla-mūrdhatvād* iti. *mūrdha*-śabdo 'yaṃ prakarṣa-paryaṃta-vācī. tathā hi loke vaktāro bhavaṃti. mūrdha-gatā khalv asya śrīr iti. dve hi kuśala-mūle cale. uṣmagata-mūrdha-lakṣaṇe parihāṇi-saṃbhavāt. dve acale kṣāṃti-laukikâgradharma-lakṣaṇe viparyayāt. tatra tayor yan mṛdu. tad uṣmagataṃ. yad adhimātraṃ. te mūrdhānaḥ. acalayor api yan mṛdu. sā kṣāṃtiḥ. yad adhimātraṃ. te laukikâgradharmāḥ. *ebhyo hi pāto*[2] *'tikramo vê*ti. mūrdhabhyaḥ *pātaḥ* parihāṇiḥ. *atikramo vā* kṣāṃti-saṃmukhī-bhāvo vā. mūrdhnāṃ[3] calatvāt. vṛkṣ'ādi-mūrdhebhyo hi loke pāto vā bhaved atipāto vā. uparisṭhā'nuprāptir[4] iti mūrdha-sādharmyaṃ.[5] *satyeṣv ākārāṇāṃ prathamato vinyasanam* iti. *satyeṣv* anity'ādy-*ākārāṇām* ādita upanipātanaṃ. tad-ālaṃbanānāṃ pravartanam ity arthaḥ.

*anyair apî*ti.

dharma-smṛtyupasthānād [Tib. 193^{a}] *anyair apî*ty arthaḥ.

vardhanam

abhyāsenôttoptī-karaṇaṃ. *vivardhayata* iti vistaraḥ. *vivardhayato* yogino var-

[1] Kārikā VII, 13^{a}. [2] yāto MSS. [3] °dhāṃ N, °dham C. [4] °risthā'n° MSS. goṅ-du phyin-par ḥgyur-ba. [5] °rmaṃ MSS.

dhanena viśiṣṭānāṃ kuśala-mūlānāṃ saṃmukhī-bhāvaḥ. *pūrva-pratilabdhānām* iti. aviśiṣṭānām asaṃmukhī-bhāvaḥ. kasmāt. *abahumānāt.* nyūnatvenâbahumānād ity arthaḥ. *adhimātra-satya-kṣamaṇād* iti. uṣmagatâvasthāyāṃ mṛdu satyaṃ[1] kṣamate rocate. mūrdhâvasthāyāṃ madhyaṃ. tad-anaṃtaram idānīm adhimātra-satya-kṣamaṇāt kṣāṃtir utpadyate. katham ity ata āha. *aparihāṇita* iti. yasmāt kṣāṃtir na parihīyate. mūrdhabhyas[2] tu parihīyata ity asti saṃbhavaḥ.

dvidhā tadvad

iti. *mṛdu-madhye kṣāṃtī tathâiva. yathā mūrdhāna uktāḥ.* tathâiv' *ākaraṇāt*[3] dharma-smṛtyupasthānena. satyeṣv ākārāṇām ākaraṇād ity arthaḥ. *sarvasyā* iti. mṛdu-madhyâdhimātra-bheda-bhinnāyāḥ *sarvasyāḥ kṣāṃteḥ. dharma-smṛtyupasthāne*nâiva vacanaṃ. *nânyena* kāya-*smṛtyupasthān*'ādinā. kasmāt. *agradharma-śleṣāt.* agradharmā hi darśana-mārga-śleṣāt. dharma-smṛtyupasthān'ātmaka evêti. *agradharma-śleṣād* iti. [Tib. 193b] agradharmāṇāṃ *kāmâvacara-duḥkha*-saty'*ālaṃbanānām* anaṃtaro*tpādāt* kṣāṃteḥ kāmâvacaratva-duḥkha-saty'ālaṃbanam. agradharma-śleṣād dhi tat-sādṛśyam iti. *niyamâvacanād* iti. adhimātra-kṣāṃtivad uṣmagat'ādīnām ālaṃbanaṃ pratiniyamâvacanāt. adhimātra-kṣāṃty-avadhāraṇenâiva hi traidhātuka-duḥkh'ādy-ālaṃbanatvam eṣām uṣmagat'ādīnāṃ sidhyati. katham. kām'āptam eva duḥkhaṃ viṣayo 'syām.[4] sêyaṃ kām'āpta-duḥkha-viṣayā adhimātrā kṣāṃtiḥ.[5] *kṣāṃter* [6]*evê*ty avadhāraṇāt[6] anyāny uṣmagat'ādīni traidhātuka-duḥkh'ādy-ālaṃbanānîti siddhaṃ. *yadā kilê*ti vistaraḥ. *yadā kila rūp'ārūpya-pratipakṣ'ādīnām. ādi*-śabdena rūp'ārūpya-nirodha-samudaya-duḥkhānāṃ kāmâvacara-pratipakṣ'ādīnāṃ ca grahaṇaṃ. *ekâika-saty'ākār'ālaṃbanâpahrāsenâ*ikâikasya saty'ākārasya ekâikasya saty'ālaṃbanasya[7] câpahrāsena[8] *yāvat kāmâvacaram eva duḥkhaṃ dvābhyāṃ kṣaṇābhyāṃ manasikaroti. eṣā sarvâiva* rūp'ārūpya-pratipakṣ'ākāra-hrāsāt prabhṛti *madhyā kṣāṃtiḥ.* katham. anvaya-jñāna-pakṣaṃ tāvan mārgaṃ mārgato nyāyataḥ pratipattito nairyāṇikataś cêti [Tib. 194a] taiś caturbhir ākārair ākārayati. tatas tribhir ekaṃ hitvā. tato dvābhyāṃ dvau hitvā. tata ekena. tato mārga-satyaṃ hitvā. rūp'ārūpya-nirodhaṃ caturbhiḥ svair ākārair ākārayati. tatas tribhiḥ dvābhyām ekenâiva c' ākārya nirodha-satyaṃ câpāsya. samudaya-satyaṃ caturbhiḥ svair ākārâiḥ. tribhiḥ dvābhyām ekena c' ākārya. tathâiva tad apāsya. duḥkha-satyaṃ svâir ākārâir yāvad eken' ākārya. tad api satyam apāsya. kāmâvacara-pratipakṣaṃ svaiś caturbhir ākāraiḥ tribhiḥ dvābhyām ekena c'[9] ākārayati. tad apāsya.

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[1] sasaṃ MSS. bden-pa. [2] °rdhebhyas MSS. [3] °vakaraṇāt N. [4] 'syāḥ C, syā N. ḥdi-la. [5] °ti MS. [6]....[6] evabhāvadh° N. [7] saty'ākār'ālaṃb° N. [8] vā 'p° MSS. daṅ. [9] v' MSS.

kāmâvacara-nirodha-samudaya-satye tathâiva sv'ākāra-hrāsa-krameṇ' ākāryâpāsya ca. kāmâvacaraṃ duḥkha-satyaṃ caturbhir ākārair ākārayati. tatas tribhiḥ tato dvābhyām ākārayatîti. [1]evaṃ hi[1] hrās'āraṃbhāt prabhṛti sarva ete kṣaṇā madhyā kṣāṃtir ity uktaṃ bhavati. tṛtîye *kṣaṇe tad-ālaṃbanâvâdhimātrā kṣāṃtiḥ*. caturthe agradharmās tad-ālaṃbanā eva. mṛdvī tu kṣāṃtir yā purastād adhimātrebhyo mūrdhabhyo[2] 'naṃtaraṃ kāmâvacaraṃ duḥkha-satyaṃ yāvan mārga-satyaṃ. rūp'ārūpyâvacaraṃ ca. svaiḥ-svaiḥ sarvair ākārair anapahrāsaṃ[3] manasikurvata ity avagaṃtavyaṃ.

[Tib. 194[b]] evaṃ tāvad eke vyācakṣate. ākārâpahrāsa-pūrvaka ālaṃbanâpahrāsa iti.

apare punar vyācakṣate. ekâika-saty'ākār'ālaṃbanâpahrāsenêti. nâivaṃ grahītavyaṃ ekâika-saty'ākārâpahrāsenâikâik'ālaṃbanâpahrāsene cêti. kiṃ tarhi. rūp'ārūpya-pratipakṣ'ādīnām ekâikeṣāṃ satyānāṃ ye ākārāḥ. teṣām ālaṃbana-hrāsenêti vyākhyātavyam iti.

ekānnaviṃśati-kṣaṇa-śataṃ madhyā kṣāṃtir iti varṇayaṃti. ākārâpahrāsa-pūrvake hy ālaṃbanâpahrāse sati ati-bahavaś citta-kṣaṇā visarpaṃti. na câitan nyāyyaṃ. na hi satyeṣu vidyamāneṣu ākāra-tyāgo yujyate. yadā tu satyāni tyaktāni bhavaṃti. tad' ākāra-tyāga iti yuktaṃ. evaṃ ca sati pūrvaṃ saty'ālaṃbana-hrāsaṃ karoti paścād ākāra-hrāsaṃ. na hi maule viṣaye 'napākṛte tad-ālaṃbanâpākaraṇaṃ nyāyyaṃ. samāhitâsamāhita-duḥkha-samudaya-nirodha-mārgā aṣṭau vyavasthāpyaṃte. eṣām ākārā dvātriṃśad bhavaṃtîty etad adhunā nyāyâṃtaram upadiśyate. kathaṃ kṛtvā. yadā kāmâvacaraṃ duḥkhaṃ caturbhir ākārair manasikaroti. evaṃ yāvad rūp'ārūpyâvacarāṇāṃ pratipakṣaṃ caturbhir ākārair manasikarotîyaṃ mṛdvī kṣāṃtiḥ. yadā punaḥ kāmâvacara-duḥkhaṃ caturbhir ākārair manasikarotîty evaṃ yāvat kāmâvacarāṇāṃ [Tib. 195[a]] saṃskārāṇāṃ pratipakṣaṃ manasikaroti caturbhir ākāraiḥ. rūp'ārūpyâvacarāṇāṃ saṃskārāṇāṃ pratipakṣaṃ parityajataḥ prabhṛti madhyā kṣāṃtir ārabdhā.[4] tatra ca rūp'ārūpyâvacara-pratipakṣa-parityāge 'ṣṭāviṃśatiś citta-kṣaṇā bhavaṃti. kāmâvacara-saṃskāra-pratipakṣa-parityāge caturviṃśatiḥ. rūp'ārūpyâvacara-saṃskāra-nirodha-parityāge viṃśatiḥ. kāmâvacara-nirodha-parityāge ṣoḍaśa rūp'ārūpyâvacara-samudaya-parityāge dvādaśa. kāmâvacara-samudaya-parityāge 'ṣṭau. rūp'ārūpyâvacara-duḥkha-parityāge catvāraḥ. kāmâvacaraṃ duḥkhaṃ caturbhir ākārair manasikaroti. tasya bhavaṃty ākārāś catvāraḥ. sa ca yog'ācāro dvi-

[1]....[1] ex conj. esā MSS. de ltar-na. [2] °rdhebhyo MSS. [3] ap° MSS. mi-ḥbri-ba.
[4] ālabdhā MSS.

vidhaḥ. dṛṣṭi-caritaḥ. tṛṣṇā-caritaś ca. dṛṣṭi-carito 'pi dvividhaḥ. ātma-dṛṣṭi-caritaḥ. ātmīya-dṛṣṭi-caritaś ca. yo hy ātma-dṛṣṭi-carito bhavati. so 'nātm'ākāreṇa niyāmam avakrāmati. yas tv ātmīya-dṛṣṭi-caritaḥ. sa śūny'ākāreṇa. tṛṣṇā-carito 'pi dvividhaḥ. asmi-mānôpahataḥ. kausīdyâdhikaś ca. tatra yo 'smi-mānôpahataḥ. so 'nity'ākāreṇa niyāmam avakrāmati. yaḥ kausīdyâdhikaḥ. sa duḥkh'ākāreṇa. tatr' ātma-dṛṣṭi-carito yog'ācāraḥ punas tat kāmâvacaraṃ duḥkhaṃ tribhir ākārair manasikaroti. ekam ākāraṃ hitvā. tato dvābhyām[1] anātma-śūnyat'ākārābhyāṃ. tata ekam anātm'ākāraṃ dviḥ saṃmukhī-karoti. duḥkha-[Tib. 195[b]]dharma-jñāna-kṣāṃti-duḥkha-dharma-jñāna-sadṛśam iti. eṣā madhyā kṣāṃtir ity evam ekānnaviṃśaṃ citta-śataṃ bhavati. evam ātmīyâdhi-muktasya tu śūnyânātm'ākārābhyām ākārayataḥ[2] śūny'ākāraṃ dviḥ saṃmukhī-karoti. esā 'sya madhyā kṣāṃtiḥ evam ekānnaviṃśa-kṣaṇa-śatam. evaṃ tṛṣṇā-carito dvi-prakāraḥ. asmi-mānôpahataḥ. kausīdyâdhikaś ca vaktavyā iti. adhi-mātrā tu kṣāṃtir ekam eva kṣaṇaṃ. sā yathā-pudgala-caritam anity'ākāreṇa vā duḥkh'ākāreṇa vā śūny'ākāreṇa vā anātm'ākāreṇa vā saṃprayuktêti. atha kim artham ekâika-saty'ākār'ālaṃbana-hrāsaḥ kriyate. pūrvaṃ hi tena traidhā-tukaṃ vidūṣayatā samastaḥ pratipakṣa ālaṃbitaḥ. paścāt kāma-dhātoḥ pūrvaṃ praheya-parijñeyatvāt kāmâvacara eva[3] duḥkhe 'vatiṣṭhata iti. *tat-puruṣakāreṇa mārg'ākarṣaṇād*[4] iti. *vinā sabhāga-hetunā*. pūrvasyânāsravasyâbhāvāt. laukikâ-gradharma-puruṣakāreṇa mārga-satyasy' ākarṣaṇāt. *sarva-laukika-śreṣṭhatvam* agradharmāṇāṃ gamyate.

sarve tu paṃca skaṃdhāḥ saparivāra-grahaṇād iti. samāhita-bhūmikatvād uṣmagat'ādīnām avijñapti-lakṣaṇo rūpa-skaṃdho 'stîti [Tib. 196[a]] paṃca skaṃdhā uṣmagat'ādayaḥ saparivāra-grahaṇāt saparivārā[5] gṛhyaṃte iti. *mā bhūd āryasyê*ti. *prāpti-saṃmukhī-bhāvāt* ārya-pudgalasyôṣmagat'ādīnāṃ phala-prāpti-prayoga-bhūtānāṃ *saṃmukhī-bhāvo mā bhūd* iti prāptayo nôṣmagat'ādiṣu gṛhyaṃte. na hi prāpta-prayoga-phalasy' āryasya prayoga-saṃmukhī-karaṇaṃ nyāyyam iti.

tri-saty'ālaṃbanôṣmagat'ākaraṇa iti. duḥkha-samudaya-mārg'ālaṃbanôṣmagat'ākaraṇe.[6] *dharma-smṛtyupasthānaṃ pratyutpannaṃ*. yatna[7]-janyasya kāryasy' ākaraṇe samast'ālaṃbanatvena dharma-smṛtyupasthānasyâiva samarthatvāt. pratiniyat'ālaṃbanatvena hi kāya-smṛtyupasthān'ādīny asamarthānîti. *anāgatāni ca-*

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[1] MSS insert here 'ākārābhyaṃ'; but acc. to Tib. left out. [2] ākāryaḥ tataḥ MSS. rnam-pa bstan-nas. [3] °raḥ evaṃ MSS. ḥdod-pa-na sbyor-baḥi sdug-bsñal kho-na-la. [4] puruṣ'ākāreṇ' ākarṣaṇād C, puruṣ'ākāreṇa karṣaṇād N. rtsal-gyis lam ḥdren-par byed-paḥi phyir. [5] °ra MSS. [6] °ṇa MSS. [7] yatma MSS. ḥbad-pa.

tvāri bhāvyaṃta iti. yasmāt smṛtyupasthānena kāya-vedan'ādayo 'pi duḥkha-saty'ādi-saṃgṛhītā gṛhyaṃte. kāya-smṛtyupasthān'ādīni ca pūrva-pratilabdhāni bhavaṃtîty ataś catvāry api bhāvyaṃte prāpty-utpādād iti. *nirodha-saty'ālaṃbane tad evôbhayathê*ti. nirodha-saty'ālaṃbane uṣmagat'ākaraṇe. dharma-smṛtyupasthānaṃ pratyutpannaṃ. tad eva cânāgataṃ bhāvyate. na kāya-smṛtyupasthān'ādīni. nirodha-satye kāy'ādy-abhāvāt. [Tib. 196^{b}] *sarvatr' ākārāḥ sabhāgā* iti. tri-saty'ālaṃbanasya nirodha-saty'ālaṃbanasya côṣmagatasy' ākaraṇe[1] sadṛśā ev' ākārā bhāvyaṃte. duḥkha-saty'ālaṃbane duḥkha-saty'ākārā eva catvāro bhāvyaṃte. na samudaya-saty'ādy-ākārāḥ. samudaya-saty'ādy-ākār'ālaṃbane samudaya-saty'ādy-ākārā eva catvāro bhāvyaṃte. nânya ity-ādi. *vivardhana* iti. tri-saty'ālaṃbane.[2] kāya-smṛtyupasthān'ādīnām [3]*anyatamat pratyutpannaṃ*[3] *saṃbhavati. nirodha-saty'ālaṃbane 'ntyaṃ* pratyutpannaṃ. ubhayatrânāgatāni *catvāri. ākārāḥ sarve 'pi* ṣoḍaśâpi *bhāvyaṃte.* kiṃ kāraṇaṃ. *labdhatvāt gotrāṇāṃ* saṃbhavastaś catuḥ-saty'ālaṃbana-kāya-smṛtyupasthān'ādi-jātīnāṃ labdhatvād ity arthaḥ. *mūrdh'ākaraṇa* iti vistaraḥ. mūrdh'ākaraṇe sarvatrâpi dharma-smṛtyupasthānam eva pratyutpannaṃ. kāy'ādi-smṛtyupasthānānām ākaraṇe[4] 'sāmarthyāt. *nirodh'ālaṃbana-vivardhane 'pi aṃtyaṃ* dharma-*smṛtyupasthānaṃ* pratyutpannam. itareṣām ayogāt. *tri-saty'ālaṃbana-vivardhane tu caturṇām anyatamat pratyutpannaṃ. anāgatāni sarvatra catvāri. ākārā api sarve.*[5] labdhatvāt gotrāṇām ity avagaṃtavyaṃ. [Tib. 197^{a}] *kṣāṃtīnāṃ sarvatrâṃtyam* iti. ākaraṇe vivardhane câṃtyaṃ dharma-*smṛtyupasthānaṃ* pratyutpannaṃ. tathā hy uktaṃ. sarvasyāḥ kṣāṃtyā dharmeṇa vardhanam iti. *agradharmeṣv aṃtyam* iti. *agradharmeṣu* saṃmukhī-kriyamāṇeṣv *aṃtyaṃ* dharma-*smṛtyupasthānaṃ* pratyutpannam. *anāgatāni catvāri* anutpatti-dharmāny eva prāpyaṃte. *ākāraś catvāri evê*ti. anitya-duḥkha-śūnyâtmīyākārāḥ. *anyâbhāvād* iti. yasmād anya-samuday'ādy-ākārā agradharmā na saṃti duḥkha-mātr'ālaṃbanatvāt. yathā tarhy agradharmâsvabhāva-kāya-smṛtyupasthān'ādy-asaṃmukhī-bhāve 'py agradharma-samudācārâvasthāyām anāgatāni kāya-smṛtyupasthān'ādīni bhāvyaṃte. evam agradharmâsvabhāva-samuday'ādy-ākārā ānāgatā bhāvyaṃta iti kiṃ nêṣyata ity ataḥ punar āha. *darśana-mārga-sādṛśyāc cê*ti. duḥkh'ākārā eva catvāro bhāvyaṃte. kasmāt. darśana-mārga-sādṛśyāt. darśana-mārge hi yasya satyasya darśanaṃ bhavati. tad-ākārā eva bhāvyaṃte. darśana-mārga-sadṛśyā hy agradharmāḥ. kiṃ punar

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[1] °sya c' āk° MSS. [2] sāty° MSS. [3]...[3] °tyupann° C, anyatabhatyutpunnaṃ N.
[4] °sthānānāk° MSS. dran-pa ñe-bar gṣag-pa-la sogs-pas ni rnam-pa gtod-pa. [5] °rva MSS.

eṣāṃ darśana-mārgeṇa sādṛśyaṃ anuśleṣāt.[1] tathâiva prathamataḥ kāmâvacara-duḥkh'ālaṃbanatvaṃ [Tib. 197ᵇ] tulya-bhūmikatvaṃ vā. tathā hi darśana-mārgam adhikṛtya vakṣyati.

[2]so 'gradharmâika[2]-bhūmika

iti.[3] yad vā pṛthagjanatva-ghātāya duḥkha-dharma-jñāna-kṣāṃter ānaṃtarya-mārga-bhūtā agradharmā bhavaṃti. tad eṣāṃ darśana-mārgeṇa sādṛśyaṃ. sadṛśā hy ānaṃtarya-mārgā vimukti-mārgair iti.

(21–23) *vidha vibhāga* iti vistaraḥ. tasya dhātor etad yañi[4] rūpaṃ. *niścita* iti. *niḥ*-śabdasyârthaṃ darśayati. kathaṃ punar niścito vedha ity āha. *tena vicikitsā-prahāṇāt* niścitaḥ. *satyānāṃ ca vibhajanāt. idaṃ duḥkham ayaṃ yāvan mārga* iti. *nirvedha ārya-mārgaḥ. tasya bhāgo darśana-*[5]*mārgâika-deśaḥ. tasy' āvāhakatven'* ākarṣakatvena *hitatvāt* tasmai hitam iti chaḥ.[6] *tena nirvedha-bhāgīyam* iti bhavati.

anāgamyâṃtara-dhyāna-bhūmikam

iti. *anāgamyaṃ câṃtaraṃ ca dhyānāni ca* bhūmayo 'syêty

anāgamyâṃtara-dhyāna-bhūmikaṃ.

nôrdhvam iti. n' ārūpyeṣu nirvedhabhāgīyam asti. *darśana-mārga-parivāratvāt.* darśana-mārga-prayogatvād ity arthaḥ. *tad-abhāvaḥ. kāma-dhātv-ālaṃbanatvād*[7] iti. tasya darśana-mārgasyâbhāvas *tad-abhāvaḥ.* kva. ūrdhvam iti vartate. ārūpyeṣv ity arthaḥ. kasmāt. kāma-[8]dhātv-anālaṃbanāt.[8] yasmād ārūpyāḥ kāma-[Tib. 198ᵃ]dhātuṃ n' ālaṃbaṃte. āha. kiṃ kāma-dhātv-ālaṃbanena darśana-mārgeṇa prayojanam iti. ata ucyate. *tasya pūrvaṃ parijñeya-praheyatvād* iti. *tasya* kāma-dhātor duḥkha-rūpasya *pūrvaṃ* parijñeyatvāt. samudaya-rūpasya ca praheyatvāt. atra ca hetur yasmāt sa yogī kāmâvacareṇa duḥkhena vihanyate. tena sa pūrvaṃ tato mokṣam anveṣaṭa iti. *teṣāṃ rūpa-dhātau paṃca-skaṃdhako vipāka* iti. *teṣāṃ* nirvedhabhāgīyānāṃ rūpâvacaratvāt yadi sa yogī rūpa-dhātāv upapadyeta. tatas tasya tatra paṃca skaṃdhako vipāko 'bhinirvartate. *paripūrikāṇy eva ca tānîṣṭa-vedanīya-jananāt. n' ākṣepakāṇi* nikāya-sabhāgasya. *bhava-dveṣitvāt.* anity'ādibhir ākārair bhavaṃ dviṣaṃtîti.

dve prathame iti uṣmagata-mūrdha-svabhāve.

kām'āśrayāṇîti.

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[1] °ṣā MSS. ñe-baḥi phyir. [2]....[2] °rmâlvā C, sāgradharmevā N. [3] Kārikā VI, 30ᵃᵇ. [4] yañ denotes Taddhita-suffix -ya. [5] mārgad° N. [6] cha denotes Taddhita-suffix -īya. [7] This passage differs from both Chinese translations: But from the sense we must read: kāma-dhātv-anāl° against both present Sanscrit reading and Tib. [8]....[8] dhātvāt C, °tv-āl° N. & Tib. See the preceding line.

yasmād ihâiva satyâbhisamayo nânya-dhātau. nôrdhvaṃ hi dṛk-pathaḥ asaṃvegāt. iha vidhā[1] tatra niṣṭhêti[2] c' Āgamād iti. *triṣu dvīpeṣûttarakuru-varjyeṣv* iti vyākhyāyate. Uttarakauravāṇāṃ mṛdv-indriyatvāt. *deveṣu saṃmukhī-bhāva* iti. kāmâvacareṣu. *caturthaṃ* nirvedhabhāgīyaṃ [Tib. 198[b]] *deveṣv api.* teṣv eva ca nânyatra.

tṛīṇi nirvedhabhāgīyāny anyatra agradharmebhyaḥ. ihâiva janmani strī-puruṣêndriya-parāvṛttau *ubhay'āśrayāṇi* strī-puruṣêndriy'āśrayāṇi *striyaḥ puruṣāś ca labhaṃte.* striyo hy etāny utpādya janmâṃtara-strī-bhāva-prādurbhāve stry'āśrayāṇi[3] saṃmukhī-kurvaṃti. janmâṃtara-puruṣa-bhāva-prādurbhāve tu puruṣ'āśrayāṇi saṃmukhī-kurvaṃti. na hi tal-lābhinīnāṃ strīṇāṃ janmâṃtare strī-bhāvo na saṃbhavati. puruṣā api tathâiva strī-bhāve janmâṃtare sati stry-āśrayāṇi saṃmukhī-kurvaṃti. puruṣa-bhāve puruṣ'āśrayāṇîti. agradharmān praty āha.

*agradharmān dvy-āśrayān labhate 'ṃganê*ti.

stry evôbhay'āśrayān[4] agradharmān labhate. na puruṣaḥ. tathā hi strī tān labdhvā stry-āśrayais tais tadānīṃtanaiḥ samanvāgatā bhavati. janmâṃtara-parāvṛttau ca kāma-dhātau puruṣ'āśraya-prādurbhāve puruṣ'āśrayaiḥ sa[5] puruṣaḥ samanvāgata iti. puruṣas tu puruṣ'āśrayān eva labhate. kasmād ity āha. *strītvasyâpratisaṃkhyā-nirodha-lābhād* iti. tasmiṃ janmani strītvaṃ janmâṃtare 'pi punar nâstîty asyâpratisaṃkhyā-nirodha-lābhaḥ. yo hy agradharmān utpādayati. so 'vaśyam anaṃtaraṃ darśana-mārgam utpādayen [Tib. 199[a]] na ca dṛṣṭa-satyasya punaḥ strītva-prādurbhāva iti siddhâṃtaḥ.

bhūmi-tyāgād

iti vistaraḥ. *yad-bhūmikāni nirvedhabhāgīyāni pratilabdhāni* prathama-dhyāna-bhūmikāni yāvac caturtha-dhyāna-bhūmikāni. *tāṃ bhūmiṃ tyajan* prathamaṃ dhyānaṃ yāvac caturthaṃ tyajann *āryas* tāny api yathāsvaṃ prathama-dhyāna-bhūmikāni yāvac caturtha-dhyāna-bhūmikāni tyajati. *nânyathā* na mṛtyunā parihāṇyā vā. yathā pṛthagjana ity arthaḥ. *bhūmi-tyāgaḥ punar bhūmi-saṃcārād* iti. na vairāgyata iti darśayati. *pṛthagjanas tv* iti vistaraḥ. *pṛthagjanas tu nikāya-sabhāga-tyāgenâiva tyajati* nirvedhabhāgīyāni *saty asati vā bhūmi-saṃcāre.* tathā hi pṛthagjano yad-bhūmika-nirvedhabhāgīya-lābhī bhavati. tata ūrdhvam upapadyamānas tāni bhūmi-saṃcāre 'pi mṛtyunâiva tyajati. avītarāgas tv asati bhūmi-saṃcāre mṛtyunā tyajati. kāma-dhātāv evôpadyate. na tv evaṃ

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[1] °dha N. [2] tiṣṭh° N, niṣṭêti C. [3] stryābhay'āśr° C, stryā côbhay'āśr° N. bud-med-kyi rten-can-dag. [4] av° MSS. kho-nas. [5] om. MSS. supplied from Tib. de.

ārya-pudgalas tat kuśala-mūla-saṃtater darśana-mārgôpabṛṃhitatvāt. pṛthagjana eva tathā tyajatîti kathaṃ gamyate. aṇḍa-kalal'ādi-gataḥ pṛthagjanaḥ kāyena samanvāgataḥ. na kāya-karmaṇêti[1] Śāstre vacanāt.

ācārya-Vasumitras tu vyācaṣṭe. pṛthagjanas tu nikāya-sabhāga-tyāgenâîva tyajati. saty asati vā bhūmi-saṃcāra iti. sakalaṃ dhyānam atra bhūmi-grahaṇena [Tib. 199[b]] gṛhyate. tatra pṛthagjano yadā Brāhmakāyikebhyaś cyutvā Brahmapurohiteṣûpapadyate. tadā nikāya-sabhāga-tyāgena tyajati. yadā tu prathamāt dhyānāc cyutvā dvitīya upapadyate. tadā bhūmi-tyāga-nikāya-sabhāga-tyāgābhyām iti. tad ayuktaṃ. Brahma-lokôpapannānāṃ nirvedhabhāgīyâbhāvāt. kāma-dhātau hi nirvedhabhāgīyāny utpadyaṃte. kāma-dhātu-cyavanād eva ca teṣāṃ nirvedhabhāgīya-tyāga iti. ācārya-Saṃghabhadreṇâpi[2] darśitam etat. nanu ca pṛthagjano 'pi yad-bhūmika-nirvedhabhāgīya-lābhī bhavati. tata ūrdhvam upapadyamāno nirvedhabhāgīyāni vijahyād iti. nâsty etat. nikāya-sabhāga-[3]tyāgād eva[3] tyaktatvāt. maraṇa-bhavâvasthito hi tāni tyajati. aṃtarābhava-sthitena tu tyaktāni. ata ūrdhvam upapadyamānasya tan nâsti yad vijahyād iti. mṛtyunâîvêty ucyata iti. *prātimokṣa-saṃvaravad* iti. yathā prātimokṣa-saṃvaras tyaktaḥ punar ādīyamāno 'pūrva eva labhyate. kasmāt. *anucita-yatna-sādhyatvāt.* anucitatvāt yatna-sādhyatvāc ca. yasmād anādim atisaṃsāre nôcitāni bhavaṃti. ārya-mārga-parivāratvāt. tasmān na vairāgya-labhyāni. yasmād yatna-sādhyāni. tasmān na pūrva-tyaktāni labhyaṃta iti. *sati* [4]*pratisīmā-daiśika* iti.[4] *sīmā* nāma [Tib. 200[a]] maryādā. tasyā[5] *daiśiko* deśayitā praṇidhi-jñāna-lābhī. tasmin sati labdha-vihīnāt pareṇôtpādayati. yad anutpāditaṃ. tad utpādayatîty arthaḥ. *asati* pratisīmā-daiśike *mūlād* evôṣmagatāt prabhṛtîty arthaḥ. *etc punar vihāni-parihāṇī* iti.

bhūmi-tyāgāt tyajaty ārya

ity[6]-ādi-vacanād vihānir uktā.

ādye[7] dve parihāṇyā cêti[8]

vacanāt parihāṇir apy uktā. tenâîte iti nirdiśati.

hānī

iti vihāni-parihāṇyoḥ sāmānya-rūpa-parigrahād ubhayor grahaṇaṃ. *parihāṇis tu doṣa-kṛtā.* kleśa-kṛtêty arthaḥ. *nâvaśyaṃ vihānir* iti. sā hi guṇa-kṛtā 'pi bhavati na kevalaṃ doṣa-kṛtā. guṇa-kṛtā tad-yathā darśana-mārgôtpattau pṛtha-

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[1] 發智論十一 (秋五 50[a2]). [2] 正理論六一 (冬六 4[b3]). [3]....[3] tyād eva MSS. btaṅ-ba kho-nas.
[4]....[4] simply prati MSS. mtshams ston-par byed-pa ṣig yod-na ni ṣes bya-ba-la. [5] tasmā MSS.
[6] Kārikā VI, 22[c]. [7] adye MSS. [8] Kārikā VI, 23[a].

gjanatvasya vihāniḥ. doṣa-kṛtā tu tad-yathā mithyā-dṛṣṭyā kuśala-mūla-vihāniḥ. pratisaṃdhi-cittena vā keṣāṃcid dharmāṇāṃ vihānir iti. tad evaṃ yā parihāṇiḥ. vihānir api sā. yā tu vihāniḥ. nâvaśyam asau parihāṇiḥ. guṇa-viśeṣebhya eva hi parihāṇir iti.[1]

(24) *anutpatti-dharmatāṃ pratilabhata* iti. apratisaṃkhyā-nirodhaṃ teṣāṃ gaty-ādīnāṃ pratilabhata [Tib. 200ᵇ] ity arthaḥ. *tāṃ tu yathāyogam* iti. *tāṃ tv* anutpatti-dharmatāṃ. yathāsaṃbhavaṃ mṛdvyām adhimātrāyāṃ ca kṣāṃtau pratilabhata iti vartate. kathaṃ kṛtvā. mṛdvyāṃ kṣāṃtyām apāya-gatīnām anutpatti-dharmatāṃ pratilabhate. adhimātrāyam[2] aṇḍa-ja-saṃsveda-ja-yonyoḥ. mṛdvyām[3] asaṃjñitvÔttarakuru-Mahābrahmôpapattīnāṃ. adhimātrāyāṃ[4] ṣaṇḍha-paṇḍakôbhayavyaṃjan'āśrayāṇām. adhimātrāyām aṣṭam'ādi-bhavānāṃ. aṣṭam'ādi-navam'ādi-bhavānāṃ. *darśana-heya-kleśānāṃ cânutpatti-dharmatām*[5] *cêti*.

(25) *tasyâiva tu gotrasyêti*. kṣāṃti-paribhāvitasya śrāvaka-gotrasyêty Ācārya-mataṃ. tasya kṣāṃti-paribhāvitatvenâvivartyatvād ity abhiprāyaḥ.

trīṇy apîtara

iti. pratyekabuddhaḥ kṣāṃtim api śrāvaka-gotrād vivartya syāt. na hi te parârtham apāyān avagāhanta[6] ity abhiprāyaḥ. *ānimiṣya-paṭu-samādhitvād* iti. aṣṭâpakṣāla-muktatvād *ānimiṣyaḥ* samādhiḥ. ata eva *paṭur* uttapta-tīkṣṇêndriyatvād vā.

yeṣāṃ tu khaḍgād anyo 'pîti. yeṣām Ābhidhārmikāṇāṃ matena *khaḍgād anyo 'pi pratyekabuddho 'sti*. utpādita-nirvedhabhāgīya-mātro 'pi vargacārī pratyekabuddha ity abhiprāyaḥ. *teṣām* uṣmagata-mūrdhabhyāṃ[7] tad-gotrāṇāṃ *vyāvartanasyâpratiṣedhaḥ* khaḍga-viṣāṇa-kalpasyâlvâ[Tib. 201ᵃ]vadhāraṇāt.

(26) *kṣipraṃ mokṣas tribhir bhavair*

iti. yaḥ *kṣipraṃ* mokṣaṃ prāpnoti. sa *ekasmiṃ janmani mokṣabhāgīyam utpādayet. dvitīye nirvedhabhāgīyāni. tṛtīye ārya-mārga* iti. yas tu pūrvasmin janmani saṃbhṛta-mokṣabhāgīyo bhavati. sa ekasminn api janmani nirvedhabhāgīyāny ārya-mārgaṃ côtpādayatîty avagaṃtavyaṃ. [8]*bījâvaropaṇêty-ādi*[8] *bījâvaropaṇaṃ* mokṣabhāgīyôtpādanaṃ. *sasyâbhivṛddhir* nirvedhabhāgīyôtpattiḥ. *phalôtpattir* ārya-mārgaḥ. *asyāṃ dharmatāyām* iti. pravacana-*dharmatāyām*. *avatāra-paripāka-vimuktayo bhavaṃtîti*. *avatāro* mokṣabhāgīyena. *paripāko* nirvedhabhāgīyaiḥ. *vimuktir* ārya-mārgeṇêti. *tat-praṇidhāna-parigrahaṇād* iti.

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[1] MSS insert here 'pṛthagjanānāṃ', but acc. to Tib. left out. [2] madhyāyām MSS. chen-poḥi tshe. [3] adhimātrāyām MSS. chuṅ-duḥi tshe. [4] mṛdvyāṃ MSS. chen-poḥi tshe. [5] câdhimātrāyām MSS. mi-skye-baḥi chos ñid. [6] °hatu N, °hatuḥ C. [7] ex conj. °rdhnā C, °rdhā N. tshe-mo-rnams. [8]....[8] ex conj. °ṇetv'ādi MSS. sa-bon ḥdebs-pa daṅ ṣes bya-ba-la sogs-pa.

manaḥ-praṇidhāna-parigrahāt. praṇidhānaṃ punaś cetanā-viśeṣaḥ. *eka-bhikṣām api dattvê*ti kāya-karma. *eka-śikṣām api c' ādāyê*ti vāk-karma. tac ca manaskarmôtthānam iti. tri-karma-svabhāvam alpakam apy etat *mokṣâbhilāṣabal'ādhānān mokṣabhāgīyam ākṣipati.* mokṣasya bhāgaḥ prāptir *mokṣa-bhāgaḥ.* [Tib. 201ᵇ] tasmai hitaṃ *mokṣabhāgīyam* iti. *nânyatra prajñā-nirvedayor abhāvād yathāyogam* iti. Kuruṣu tāvad ubhayaṃ nâsti. apāyeṣu nirvedo 'sti prajñā nâsti. deveṣu prajñā 'sti nirvedo nâstîti. ato *manuṣyeṣv eva triṣu dvīpeṣv ākṣipyate.* nânyatra.

(27–29) *abhisamaya-kramas tu vaktum ārabdha* iti

vṛtta-sthaḥ śruta-cintāvān[1] bhāvanāyāṃ prayujyata

ity[2] ārabhya nirvedhabhāgīyânukramaḥ. tat-prasaṃgena mokṣabhāgīyôpanyāsa iti.

*dharma-kṣāntir anāsravê*ti.

nirvedhabhāgīyair api dharma-kṣamaṇam. ato niṣyandena viśeṣaṇaṃ. yasyā dharma-jñānaṃ niṣyaṃdaḥ.[3] sā[4] dharma-jñāna-kṣāntiḥ. dharma-jñānârthaṃ kṣāntir dharma-jñāna-kṣāntiḥ. *puṣpa-phala-vṛkṣavad* yathā puṣpârthaṃ vṛkṣaḥ puṣpa-vṛkṣaḥ. phalârthaṃ vṛkṣaḥ phala-vṛkṣaḥ. kārikāyāṃ tu dharma-kṣāntir iti vacanam eka-deśa-grahaṇato Devadatto Datta iti yathā. *samyaktvaṃ nirvāṇam ity uktam* iti. samyaktavaṃ katamat. yat tat paryādāya rāga-prahāṇam iti vistaraḥ. *tatra niyamo niyāma* iti. tatra samyaktve niyama *ekântī-bhāvo niyāma* iti ghañi[5] rūpaṃ. api tu niyama iti yamaḥ sam-upa-ni-vi-ṣu cêty[6] ap[7]-pratyayasya vibhāṣitatvāt. *tasyâbhigamanam avakramaṇam* iti. [Tib. 202ᵃ] tasyâikântībhāvasyâ*bhigamanaṃ* prāptiḥ. tad eva viparyāsasyâpakramān niyāmâvakrāntir ity ucyate. *tasyāṃ cê*ti dharma-jñāna-kṣāntau. *pradīpa-jātivad* iti. pradīpasyêva jāter iva cêty arthaḥ. yathā pradīpasyânāgatasya tamo-vināśane sāmarthyaṃ. jāteś cânāgatāyā janya-janane. tathā pṛthagjanatva-vyāvartane sāmarthyam anāgatāyā dharma-jñāna-kṣāntyer abhyupagamyate. *nânyad* iti. kleśa-prahāṇāṃ kāritraṃ. *laukikair agradharmair iti apara* iti. *pṛthagjanatvaṃ vyāvartata* iti prakṛtaṃ. *na. tad-dharmatvād* iti. *na* yuktaṃ etal laukikair agradharmais tad-vyāvartana iti. kasmāt. te 'pi hi pṛthagjana-dharmāḥ. [8]katham pṛthagjana-dharmasya pṛthagjana-dharmaṃ[8] vyāvartiṣyaṃta iti. *tad-virodhitvād adoṣaḥ.* agradharmāṇāṃ pṛthagjanantva-virodhitvāt adoṣa eṣaḥ. kiṃ.

[1] cintāvā N, citāvā C. bsam ldan-pa. [2] Kārikā VI, 5ᵇᶜ. [3] °ṣyannaḥ C. [4] om. MSS. supplied from Tib. de. [5] ghañ denotes a kṛt-suffix -a used to form abstract nouns from roots. [6] Pāṇini III, 3, 63. [7] ap denotes a kṛt-suffix -a. [8]...[8] ex conj. simply pṛthagjanatva-dharmāna MSS. so-soḥi skye-boḥi chos-kyi so-soḥi skye-boḥi chos ji ltar.

*yathê*ty āha. *śatru-skandh'ārūḍha-tad-ghātanavad* iti. yathā śatru-skandh'ārūḍha eva kaścic chatruṃ ghātayet. evaṃ kilâgradharmāḥ pṛthagjanatva-śatru-skandh'ārūḍhās tad eva pṛthagjanatvaṃ ghātayeyur iti.

ubhayair iti. laukikair agradharmaiḥ [Tib. 202^{b}] kṣāṃtyā ca pṛthagjanatvaṃ vyāvartyate. katham ity āha. *ānaṃtarya-vimukti-mārga-sādharmyād* iti. laukikānām agradharmāṇām ānaṃtarya-mārgeṇa sādharmyaṃ. kṣāṃter vimukti-mārgeṇa. yathā hy ānaṃtarya-mārgeṇa kleśaḥ prahīyate. vimukti-mārgeṇa prahīṇaḥ evaṃ laukikair agradharmaiḥ pṛthagjanatvaṃ vihīyate. kṣāṃtyā vihīnam iti.

*anāsravâdhikāraḥ sarvatrê*ti. tena tato 'trâlva dharma-jñānam anāsravam iti gamyate. *tad duḥkhe dharma-jñānam ity ucyate* iti. Śāstre tena nāmnā vyavahāra iti darśayati. *samast'ālaṃbanā* rūp'ārūpyâvacara-duḥkh'ālaṃbanatvāt. *prathamato dharma-tattva-jñānād* iti. ādito duḥkh'ādi-dharma-tattva-jñānād ity arthaḥ. *tad-anvayatvād* iti. tad-dhetukatvād ity arthaḥ. *tathâivânugamād* iti. yathâlva dharma-jñānenânugataṃ parijñātaṃ duḥkh'ādi-satyaṃ duḥkh'ādibhir ākāraiḥ. tathâlva rūp'ārūpyâvacara-duḥkh'ādy-anugamād anvaya-jñānam etad iti vistaraḥ. *evaṃ samanaṃtarôtpatti-krameṇa śeṣe samudaye* rūp'ārūpyâvacare *'nvaya-jñāna-kṣāṃtir* [Tib. 203^{a}] iti vistareṇa yojyaṃ.

nikāyâṃtarīyā ārya-Dharmagupta-prabhṛtayaḥ. *abhedena hy abhisamaya ucyata* iti. ṣoḍaśa citto 'yaṃ satyâbhisamaya iti. darśanâbhisamaya ālaṃbanâbhisamayaḥ kāryâbhisamayaś câlvaṃ ṣoḍaśa-cittaka ity abhedaḥ.

darśanâbhisamaya iti. darśanam evâbhisamayaḥ. evam ālaṃbanâbhisamayaḥ kāryâbhisamayaś ca. *darśanâbhisamayo 'nāsravayā prajñayā.*[1] tad dhi bhikṣavo dṛṣṭaṃ. yad [2]anāsravayā prajñayā dṛṣṭam iti[2] vacanāt. prajñâlva[3] darśanam iti vyavasthāpyate. *ālaṃbanaṃ* grahaṇaṃ *tat-saṃprayuktair api* vedan'ādibhir bhavati. *api*-śabdāt prajñayā 'pi. yasmāc citta-caittaiḥ satyāny ālaṃbyaṃte. *kāryaṃ* yasya satyasya yat kartavyaṃ. tad-yathā duḥkhasya parijñānaṃ. samudayasya prahāṇaṃ. nirodhasya sākṣāt-karaṇaṃ. mārgasya bhāvanaṃ. tad *viprayuktair api śīla-jāty-ādibhir* bhavati. *api*-śabdāt prajñā-tat-saṃprayuktair api. prajñā-saṃprayukta-viprayuktair hi tat-kārya-catuṣṭayaṃ [Tib. 203^{b}] kriyate. *jāty-ādibhir* ity *ādi*-śabdāl lakṣaṇâṃtarāṇi prāptayaś ca gṛhyaṃte. *duḥkhe hî*ti vistaraḥ. *duḥkhe hi dṛśyamāne* prajñayā. *tasyâ*bhisamayitur[4] duḥkhasya vā *tri-*

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[1] °jñāyā MSS. [2]....[2] ex conj. simply āryayā prajñayêti MSS. zag-pa-med-paḥi śes-rab-kyis mthoṅ-ba....ṣes. [3] prajñayâlva MSS. śes-rab ñid. [4] °mayatur N, °martuṃ C. mṅon-par tog-pa-po.

vidho 'bhisamayo yathôktaḥ. katham ity āha. *samuday'ādīnāṃ* samudaya-nirodha-mārgāṇām *abhisamayaḥ prahāṇa-sākṣāt-karaṇa-bhāvanād* yathākramaṃ prahāṇaṃ samudayasya kleśa-prāpti-cchedāt. sākṣāt-karaṇaṃ nirodhasya tat-prāpty-utpādāt. bhāvanaṃ mārgasya saṃmukhī-bhāvāt. *ākāra-bhedād* iti. pratyekam eṣāṃ duḥkh'ādīnām ākāra-bhedāt. na ca duḥkh'ākāreṇa samuday'ādīnāṃ darśanaṃ yujyate. tad-ākārârtha-bhedataḥ. *athâpy anātm'ākāreṇa sarveṣāṃ satyānāṃ darśanam iti brūyāt* nikāyâṃtarīyaḥ. [1]śūnyatā'nātmate sarva-satyānāṃ[1] sāmānyaṃ lakṣaṇam iti kṛtvā. *na tarhi satyānāṃ duḥkh'ādito darśanaṃ syāt.* duḥkhataḥ samudayato nirodhato mārgata iti. *tathā ca saty* anātm'ākāreṇa sarveṣāṃ darśanam iti bruvan *sūtra-virodhaḥ.* yasmāt *sūtra evam uktam ārya-śrāvakasyêti* vistaraḥ. atha manyase nâsti sūtra-virodho yasmād abhisamayâvasthāyāḥ pūrvaṃ prayogâ[Tib. 204ª]vasthāyām ārya-śrāvakasya *duḥkhaṃ vā duḥkhato manasi-kurvata* ity evam-ādi. ato 'nātm'ākāreṇa sarveṣāṃ darśanād ekâbhisamaya evêti. tac câyuktam.[2] *anāsraveṇa manasikāreṇa saṃprayukto dharmāṇāṃ vicaya* iti vacanāt. na hi prayogâvasthāyām anāsrava-manasikāraḥ saṃbhavati. *bhāvanā-mārga evam iti ced* ya ārya-śrāvakasya duḥkhaṃ vā duḥkhato manasi-kurvata iti vistareṇa. *na. yathā darśanaṃ bhāvanāt.* nâtad evaṃ. yathâiva hi pūrvaṃ satyānāṃ darśanaṃ. tathâiva teṣāṃ paścād bhāvanaṃ. bhāvanā-mārgo bhavatîty arthaḥ. *śeṣeṣu vaśitva-lābhād* iti. aṃtareṇa prayogaṃ samuday'ādi-darśana-saṃmukhī-bhāva-śakti-lābho vaśitva-lābhaḥ. tasmād iti. *aṃtarā tu vyutthānām asti nâstîti vicāryaṃ syād* iti. śeṣeṣu vaśitva-lābhād aṃtarā vyutthānaṃ prāpnotîti doṣaḥ syād ity abhiprāyaḥ. ubhayathā 'pi ca vicāryamāṇe bahūnāṃ sūtrāṇāṃ virodhaḥ. yathā ca teṣāṃ virodhaḥ. tath' Āgameṣu śrotavyaḥ. *ekasya darśane śeṣāṇāṃ kāryâbhisamaya-vacanād* iti. yasmād asty etat vacanaṃ. duḥkhe hi dṛśyamāne tasya trividho 'bhisamayaḥ. samuday'ādīnāṃ kāryâbhisamayaḥ. prahāṇa-sākṣāt-karaṇa-bhāvanād ity [Tib. 204ᵇ] ato 'smābhir apy evam abhyupagamān nâsti doṣaḥ. āha. yady apy abhyupagamyata ity abhisamayaḥ. *sūtre satyānāṃ krameṇâbhisamayo* virudhyate. ata ucyate. *darśanâbhisamayaṃ tu pratîti* vistaraḥ. *sadṛṣṭâṃtāni trīṇi sūtrāṇîti.* Saṃyukt'āgame paṭhyaṃte. katham. Anāthapiṇḍada[3] āha. kiṃ nu bhadaṃta caturṇām ārya-satyānām anupūrvâbhisamayaḥ. āho[4]-svid ekâbhisamaya iti. caturṇāṃ gṛhapate ārya-satyānām anupūrvâbhisamayo na tv ekâbhisamayaḥ. yo gṛhapate evaṃ vaded ahaṃ

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[1]....[1] sic MSS. chos thams-cad-kyi spyi mtshan-ñid stoṅ-ba ñid=śūnyatā sarva-dharmāṇām ..... [2] ex conj. ca nā MSS. yaṅ ruṅ-ba ma-yin. [3] ṇḍa MSS. mgon-med zas sbyin. [4] aho MSS.

duḥkhaṃ ārya-satyam anabhisametya samudayam ārya-satyam abhisameṣyāmîti vistareṇa yāvad duḥkha-nirodha-gāminīṃ pratipadam ārya-satyam abhisameṣyāmîti. mâivaṃ voca iti syād vacanīyaḥ. tat kasya hetoḥ. asthānam anavakāśo yad duḥkham ārya-satyam anabhisametya samudayam ārya-satyam [1]abhisameṣyati pūrvavat. yāvan[1] nêdaṃ sthānaṃ vidyate. sthānam etad iti pūrvavat. tadyathā gṛhapate ya evaṃ vaded ahaṃ kūṭ'āgārasya vā kūṭ'āgāra-śālāyā vā mūlapādam apratiṣṭhāpya bhittiṃ pratiṣṭhāpayiṣyāmi. bhittim apratiṣṭhāpya talakaṃ. [Tib. 205ª] talakam apratiṣṭhāpya cchadanaṃ pratiṣṭhāpayiṣyāmîti. mâivaṃ voca iti syād vacanīyaḥ. tat kasya hetoḥ. asthānam anavakāśo yat kūṭ'āgārasyêti pūrvavat. yāvat sthānam etad vidyate. yan mūla-pādaṃ pratiṣṭhāpya bhittiṃ pratiṣṭhāpayiṣyāmîti pūrvavat. yāvad evam eva gṛhapate nêdaṃ sthānaṃ vidyate. yad duḥkha-satyam adṛṣṭvā samudaya-satyaṃ drakṣyatîti vistaraḥ. athânyataro bhikṣur āha. kiṃ nu bhadaṃta caturṇām ārya-satyānām anupūrvâbhisamayaḥ. āho-svid ekâbhisamaya iti. Bhagavān āha. caturṇām bhikṣo satyānām iti. pūrvavad yāvat [2]tad-yathā[2] bhikṣo ya evaṃ vaded ahaṃ catuṣ-kaḍevarasya sopānasya prathama-sopāna-kaḍevaram anabhiruhya dvitīyam abhirokṣyāmîti. dvitīyam anabhiruhya tṛtīyaṃ. tṛtīyam anabhiruhya caturtham abhirokṣyāmîti. mâivaṃ voca iti syād vacanīyaḥ. tat kasya hetoḥ. asthānam anavakāśo yac catuṣ-kaḍevarasya sopānasya prathama-sopāna-kaḍevaram anabhiruhya dvitīya-kaḍevaram abhirokṣyati. evaṃ yāvat tṛtīyam anabhiruhya caturtham abhirokṣyati. evam ihâpi nêdaṃ sthānaṃ vidyate. yad duḥkha-satyam adṛṣṭvā samudaya-satyaṃ drakṣyatîty-ādi. [Tib. 205ᵇ] tath' āry'Ānanda āha. kiṃ nu bhadaṃta caturṇām ārya-satyānām anupūrvâbhisamayaḥ. ut' āho ekâbhisamaya iti. pūrva-sūtravat. yāvat. tad-yath' Ānanda ya evaṃ vaded ahaṃ catuṣpadikāyā niḥśreṇyāḥ prathamaṃ niḥśreṇī-padam anabhiruhya prāsādam abhirokṣyāmîti. mâivaṃ voca iti syād vacanīyaḥ. vistareṇa yāvad evam ev' Ānanda ya evaṃ vaded ahaṃ duḥkham ārya-satyam anabhisametya samudaya-satyam abhisameṣyāmîti vistareṇa yāvan nêdaṃ sthānaṃ vidyata iti. etāni trīṇi sūtrāṇi. *yo duḥkha* iti vistaraḥ. atha mataṃ syād *yo duḥkhe niṣkāṃkṣo nirvicikitso buddhe 'pi sa iti sūtrād ekâbhisamaya* iti. katham. aśaikṣā hi dharmā buddhaḥ. ta evâśaikṣā dharmā mārgaḥ. tasmād duḥkhâbhisamayān mārgo 'pi tenâbhisamito yasmād duḥkhavad buddhe 'pi niṣkāṃkṣo nirvicikitsa iti. kāṃkṣā vicikitsêty anarthâṃtaraḥ. atha[3] vā 'niścayâbhilāṣaḥ kāṃkṣā vimatir vici-

[1]....[1] ṣyati pūrvaṃ C, °ṣyati pūrvāṃ N. ṣes-bya-baḥi bar sña-ma bṣin-no. [2]....[2] tathā N.
[3] artha MSS. yaṅ-na.

kitsā yathôkta-lakṣaṇā. *nâsamudācārâvaśyaṃ-prahāṇâbhisaṃdhi-vacanād* iti. nâitad evaṃ sūtrād ekâbhisamaya iti. asamudācārasyâ[Tib. 206ᵃ]vaśyaṃ-prahāṇasya câbhisaṃdhi-vacanāt. duḥkhe 'bhisamite bṛddha-viṣaye[1] vicikitsāyā asamudācāro 'vaśyaṃ-prahāṇaṃ ca bhavati. ato yo duḥkhe niṣkāṃkṣo niṛvicikitso buddhe 'pi. sa ity uktam abhisaṃdhiḥ.

(30ᵃᵇ) *te punaḥ ṣaḍ-bhūmikā ity uktaṃ prāg* iti.

anāgamyâṃtara-dhyāna-bhūmikam

iti[2] vacanāt.

(30ᶜᵈ) [3]*an-aṃtarya-śakyatvād*[3] iti. kṛtyāś ca śaki liṅ cêti[4] śakyârthe kṛtya-pratyayaḥ aṃtarayituṃ śakyā aṃtaryāḥ. nâṃtaryāḥ anaṃtaryāḥ. *kleśa-prāptiṃ te vicchindaṃti.* viprakṛtâvasthā sā teṣām iṣyate. *ānaṃtarya-mārgeṇê*ti[5] bhāve svârthe vṛddhi-vidhānaṃ. anantara-bhāvo anaṃtara-mārgo[6] vā ānaṃtaryaṃ. tasya[7] mārgā[8] ānaṃtarya-mārgāḥ. *vimukti-mārgā* iti. vimuktau mārgā vimukti-mārgāḥ. kleśa-vimukty-avasthā-mārgā ity arthaḥ. *dvābhyāṃ caura-niṣkāsana-kapāṭa-pidhānavad* iti. yathā dvābhyām ekena cauro niṣkāsyate. dvitīyena tad-apraveśāya kapāṭaḥ pidhīyate. evam ānaṃtarya-mārgeṇa kleśa-cauro niṣkāsyate. tat-prāpti-cchedataḥ. vimukti-mārgeṇa ca visaṃyoga-prāpti-kapāṭaṃ pidhīyate. vartamānī-karaṇataḥ. *yadi punar* iti vistaraḥ. [Tib. 206ᵇ] *yadi punar dvitīyen'* ānaṃtarya-mārgeṇâiva duḥkhe 'nvaya-jñāna-kṣāṃtyā *saha visaṃyoga-prāptir utpadyeta.* nâiva duḥkhe dharma-jñānam utpadyate. yad anena kartavyaṃ. tad duḥkhe 'nvaya-jñāna-kṣāṃtyâiva kriyetêty abhiprāyaḥ. *prahīṇa-vicikitsaṃ jñānaṃ tatrâiv' ālaṃbane* kāmâvacara-duḥkhe prahīṇa-vicikitsaṃ jñānaṃ *nôtpannaṃ syāt.* tatra hi duḥkhe dharma-jñāna-kṣāṃtiḥ savicikitsâiva vartate vicikitsāyā aprahīṇatvāt. na ca tatra duḥkhe 'nvaya-jñāna-kṣāṃtiḥ prahīṇa-vicikitsêti śakyate vyavasthāpayituṃ. a-tad-viṣayatvāt.

kṣāṃtibhir iti vistaraḥ. *kṣāṃtibhiḥ kleśa-prahāṇād yo 'yaṃ Śāstra-pāṭhaḥ. nava-saṃyojana-nikāyāḥ.* duḥkha-dharma-jñāna-prahātavyaḥ saṃyojana-nikāyaḥ. samudaya-dharma-jñāna-prahatavyo nirodha-dharma-jñāna-prahātavyo mārga-dharma-jñāna-prahātavyaḥ duḥkhânvaya-jñāna-prahātavyaḥ samudayânvaya-jñāna-prahātavyo nirodhânvaya-jñāna-prahātavyo mārgânvaya-jñāna-prahātavyo bhāvanā-prahātavyaś ca saṃyojana-nikāya iti. sūtre 'py uktam. iti hi bhikṣavo jñāna-vadhyāḥ kleśāḥ. vidyud-upamaṃ cittam iti. tasya *virodhaḥ.* na hi tatra

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[1] yā C, om. N. yul-la. [2] Kārikā VI, 21ᶜ. [3]....[3] aṃtarayituṃ ś° MSS. bar-chad bya-bar mi-nus-paḥi phyir. [4] Pāṇini III, 3, 171 & 172. [5] °rge iti C. [6] karma MSS. lam. [7] tasmai MSS. deḥi. [8] °rgo MSS

kṣāṃti-prahātavyaḥ saṃyojana-nikāya ity uktaṃ. *na. kṣāṃtīnām* iti [Tib. 207ª] vistaraḥ. nâitad evaṃ. kasmāt. *kṣāṃtīnāṃ jñāna-parivāratvāt.* kṣāṃtayo jñānasya parivārā ity ataḥ kṣāṃti-prahātavyaḥ saṃyojana-nikāyo jñāna-prahātavya ucyate. *rāja-parivāra-kṛtasya rāja-kṛta-vyapadeśavat.* yathā rāja-parivāra-kṛtasya kasyacid arthasya[1] rāja-kṛta iti vyapadeśo bhavati. tadvad bhāvanā-prahātavyas tu saṃyojana-nikāyo jñāna-prahātavya eva. tatra ānaṃtarya[2]-mārgo 'pi jñāna-svabhāva iti. kleśa-prahāṇe hy ānaṃtarya-mārga eva viśeṣeṇâdhikriyate.

(31ªᵇ) *adṛṣṭa-satya-darśanād* iti jñānena katham adṛṣṭa-satya-darśanaṃ bhavati. tad apy adṛṣṭe satyâṃtare sati bhavatîti darśana-mārgâṃtarāla-varti-jñānaṃ darśana-mārgaḥ pāraṃparyam abhisaṃdhāya. tenâpy adṛṣṭam iva paśyatîti. atha vā adṛṣṭa-dṛṣṭer adṛṣṭa-darśanāt. paṃcadaśa-kṣaṇā darśana-mārgo yāvad asya pudgalasyâdṛṣṭa-darśanaṃ pravartate. tāvad asya kṣaṇā darśana-mārgaḥ. tasya dṛṣṭe 'pi duḥkhe adṛṣṭa-darśanam asya samudaye pravartata evêty āha. *bhāvanā-mārga eva ṣoḍaśa kṣaṇa* iti vākyâdhyāhāraḥ.

nanu ca tenâpy adṛṣṭaṃ paśyati kiṃ tad adṛṣṭam ity āha. *mārgânvaya-jñāna-kṣāṃtim* iti. mārgânvaya-jñāna-kṣāṃtir ātmānaṃ virahayya śeṣam anvaya-jñāna-pakṣyaṃ mārgam ālaṃbate. sv'ā[Tib. 207ᵇ]tmani vṛtti-virodhāt. tenôcyate. *mārgânvaya-jñāna-kṣāṃtim adṛṣṭāṃ paśyatîti. satyaṃ prati ciṃtêti* vistaraḥ. satyaṃ prati cintā dṛṣṭaṃ na dṛṣṭam iti. *na tu kṣaṇaṃ prati* dṛṣṭaḥ kṣaṇo na vêti. kasmāt. paṃcadaśena kṣaṇena yad anvaya-jñāna-pakṣa[3]-lakṣaṇaṃ satyaṃ dṛṣṭaṃ. tad eva ṣoḍaśenâpîti. *nâsty a-pūrva-dṛṣṭa[4]-satya-darśanam* iti. na ṣoḍaśa-kṣaṇo darśana-mārga iti vyavasthāpyate. na [5]hy eka[5]-kṣaṇenâdṛṣṭena mārgânvaya-jñāna[6]-kṣāṃti-lakṣaṇena satyaṃ tan-mārga-satyam adṛṣṭaṃ bhavati. laukikaṃ dṛṣṭâṃtam āha. *yathā nâika-luṅgena*[7] eka-sasya-śalākayā dātreṇâlūnenâcchinnena *kedāram* alūnaṃ *bhavati.* kiṃ tarhi. lūnam evêty arthaḥ. tathā hi kecit pramādād alūne 'pi eka-luṃge vaktāro bhavaṃti lūnam asmābhiḥ kedāram iti. *phalatvād* iti vistaraḥ. phalatvād ity-ādi[8]-hetubhir bhāvanā-mārgam eva ṣoḍaśa-kṣaṇaṃ sādhayati. bhāvanā-mārgaḥ ṣoḍaśaḥ kṣaṇaḥ. saṃskṛta-śrāmaṇya-phalatvāt. sakṛdāgāmi-phalavat[9] yāvad arhattva-phalavad vā. tathā *bhāvitâṣṭa-jñāna-ṣoḍas'ākāratvād vihīna-pratipannaka-mārgatvāt prābaṃdhikatvāc ca.* [Tib. 208ª] phalâṃtaravad eva bhāvanā-mārgaḥ. ṣoḍaśe hi kṣaṇe 'ṣṭau jñānāni bhāvyaṃte. duḥkhe dharma-jñānaṃ duḥkhe 'nvaya-jñānaṃ yāvan

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[1] asya MSS. don. [2] jñān° MSS. [3] °kṣṇā C, °kṣmya N. [4] °vād° MSS. [5]....[5] MSS omit eka, but gcig. [6] om. MSS. Supplied from Tib. śes-pa. [7] ñag-ma. [8] om. MSS. Supplied fromTib. ṣes bya-baḥi la-sogs-paḥi. [9] °latvāt MSS. ḥbras-bu lta-buḥo.

mārge 'nvaya-jñānam iti. ākārā api ṣoḍaśânity'ādyā bhāvyaṃte. tadvad eva ca darśana-mārge 'ṣṭa-jñāna-ṣoḍaś'ākāra-bhāvanā nâsti. tatra hi sabhāga-jñān'ākāra-bhāvanâiva

yathôtpannāni bhāvyaṃte kṣāṃti-jñānāni darśana

iti[1] vacanāt. mārgânvaya-jñāne ca pūrva-mārgasya pratipannaka-mārgasya vihāniḥ. na ca darśana-mārge pūrva-mārga-vihānir iti. prābaṃdhikaṃ cêdaṃ mārgânvaya-jñānaṃ. na ca darśana-mārge kṣāṃtir[2] jñānaṃ vā kiṃcit prābaṃdhikam astîty ato 'pi mārgânvaya-jñānaṃ bhāvanā[3]-mārga iti. itaraḥ pratyavasthānaṃ karoti. darśana-mārgaḥ ṣoḍaśaḥ kṣaṇaḥ. avaśyakâparihāṇitvāt. duḥkha-dharma-jñāna-kṣāṃty-ādivad iti. pūrva-pakṣaṃ vā dūṣayati. anumāna-patita-dharma-svarūpa-viparyayâpakṣālo 'yaṃ pakṣa iti. bhāvanā-mārgatve 'pi sādhyamāne tad aparihāṇitvam anenânumānen' āpatatîti. tad idam aṃtar-nītam abhisamīkṣya punar āha. *aparihāṇis tv* iti vistaraḥ. *yasmād darśana-heyānāṃ kleśānāṃ prahāṇaṃ* mārgânvaya-jñānen' ādhāra-pratipakṣeṇa [Tib. 208ᵇ] *saṃdhāryate*. yadi ca tasmāt phala-mārgāt ṣoḍaśāt kṣaṇāt parihāṇiḥ syāt srotaāpatti-phalāt parihāṇiḥ syāt. na ca srotaāpatti-phalāt parihāṇir ity ato na tasmāt[4] parihīyate. itara āha. *ata evêti*.[5] kim ayam. aparihāṇi-hetur evôcyate. vayam apy etam artham abhidadhmahe. kim ayam upalabdhi-samam iti côttaram udgrāhyate. Ācārya āha. *ata eva darśana-mārga iti cet*. yadi manyase yata eva darśana-heya-prahāṇa-saṃdhāraṇaṃ[6] mārgânvaya-jñānena. ata eva darśana-mārga iti. *tan na. atiprasaṃgāt*. yadi mārgânvaya-jñānena darśana-heya-prahāṇa-saṃdhāraṇam ity ato darśana-mārgaḥ syāt. evaṃ saty atiprasaṃgaḥ syāt. tasmān mārgânvaya-jñānāt pareṇa sarveṇa bhāvanā-mārgeṇa darśana-heya-prahāṇa-saṃdhāraṇam iti sarva eva darśana-mārgaḥ syāt. aniṣṭaṃ câtat. ṣoḍaśa eva hi kṣaṇo darśaṇa-mārgo bhavadhir iṣyate. na saptadaśâṣṭadaśa ity-[7]ādikaḥ kṣaṇaḥ[7] pravāha-nyāyenôtpadyate. dvitīye tṛtīye vā divase ya utpadyate taj-jātīyo viśeṣa-mārga-saṃgṛhītaḥ. [8]tan nâsti.[8] tato 'pi hi nâsti parihāṇiḥ. tad evaṃ saty āvaśyakâparihāṇitvaṃ yo hetur uktaḥ. [9]so 'naikāṃtika[9] iti darśitaṃ bhavati. [Tib. 209ᵃ] tad-anaikāṃtikatvāc câpratisādhanaṃ tat. na pūrva-pakṣa-dūṣaṇaṃ cêti. āha. *sapta jñānāni* duḥkhe dharma-jñānaṃ yāvan mārge dharma-jñānaṃ *kasmād darśana-mārgo* na punar aṣṭamam mārge 'nvaya-

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[1] Kārikā VII, 23ᵃᵇ. [2] kṣāṃti MSS. [3] °va MSS. [4] °syāt C, °syā N. [5] eva darśana-mārga iti MSS. de ñid-kyi phyir ṣes bya-ba. [6] saṃvār° MSS. [7]....[7] ādiko yaḥ C, ādikāyaḥ N. skad-cig-ma....la sogs-pa. [8]....[8] om.. MSS. Supplied from Tib. de ni ma-yin-te. [9]....[9] sān° MSS.

jñānam ity abhiprāyaḥ. *darśanasyâsamāptatvād* iti. mārgânvaya-jñāna-kṣāṃtau darśanaṃ samāptaṃ. sarveṣāṃ satyānāṃ tadānīṃ dṛṣṭatvāt. duḥkhe dharma-jñāna utpanne yady api kāmâvacaraṃ duḥkhaṃ dṛṣṭaṃ. rūp'ārūpyâvacara-duḥkh'ādi tu na tāvad dṛṣṭam. evaṃ yāvat. mārge dharma-jñāna utpanne rūp'ārūpya-pratipakṣo na tāvad dṛṣṭa iti. sâvaśeṣaṃ darśanaṃ na samāptam iti. *tad-aṃtarālatvād* iti. darśana-mārgâṃtarālatvāt. tayor vā dvayoḥ kṣāṃtyor aṃtarālatvāt. tāny api sapta jñānāni darśana-mārgaḥ. śeṣa-draṣṭavya-sākāṃkṣatvāt tasya yogina ity abhiprāyaḥ.

(31^{cd}, 32) *pūrvaṃ para-pratyayena* parôditena *arthânusaraṇād* duḥkh'ādi-satya-pratipatter ity arthaḥ. *pūrvam* iti viśeṣaṇena bhāvanā-kāle parôpadeśa-nirapekṣam arthânusaraṇam iti kathitaṃ bhavati. *evaṃ dharmânusārī* 'ti. dharmair anusāro dharmânusāraḥ. so 'syâstîti dharmânusārī. dharmair anusartuṃ śīlam asyêti vā. [Tib. 209^{b}] *pūrvaṃ* svayam eva *sūtr'ādibhir dharmair* dvādaśâṃgaiḥ pravacanair *arthânusaraṇāt*. pūrvavad vyākhyānaṃ. *yāvat paṃca prakārāḥ prahīṇā bhavaṃtî*ti. *yāvac*-chabdena yady eko dvau trayaś catvāraḥ paṃca prahīṇāḥ prakārā bhavaṃti. *tathâiva prathama-phala-pratipannakāv ucyete*[1]. yathā sakala-bandhanau.

dvitīye [2]*'rvāṅ nava*[2]*-kṣayād*

iti. dvitīye iti dvitīya-nimittam ity arthaḥ. carmaṇi dvīpinaṃ haṃtîti yathā. arvāṅ nava-kṣayāt. nava-prakāra-prahāṇād adharataḥ nava-prakāra-prahāṇa-parihāreṇârthād uktaṃ bhavati. *yadi tayoḥ pudgalayos tasmāt paṃca-prakāra-prahāṇāt pareṇa ṣaṭ saptâṣṭau vā prakārāḥ pūrvaṃ* lāukikena mārgeṇa *prahīṇā bhavaṃti. tau dvitīya-phala-pratipannakāv* iti. dvitīya iti vacanāt. pratipannakāv iti câdhikārād evaṃ padârtha-vyavasthā labhyate. *ūrdhvaṃ cê*ti prathama-dhyāna-vītarāgau. *yāvad ākiṃcany'āyatanād* vītarāgau.

(33) *arhattvaṃ tu na śakyam āditaḥ prāptum* iti. anāgāmi-phalam aprāpy' āditaḥ evârhattvaṃ prāptuṃ na śakyate. *kasmād* ity āha. *bhāvanā-heyâprahāṇāt. na hi darśana-mārgeṇa* bhāvāgrikāṇāṃ *bhāvanā-heyānāṃ prahāṇam astî*ti. yathā darśana-mārga-svabhāveṣu paṃcadaśasu kṣaṇeṣu vartamānaḥ āditas tṛtīya-phala-[Tib. 210^{a}]pratipannakād arhattva-phala-sākṣāt-kriyāyai[3] pratipannakaḥ syāt. ṣoḍaśe tu citta utpanne āditō 'nāgāmino 'rhan syāt. bhāvāgrika-bhāvanā-heya-prahāṇād dhy arhattvaṃ[4] pratiṣṭhāpyate. āha. yadi darśana-mārgeṇa bhāvāgrikāṇāṃ bhāvanā-heyānāṃ prahāṇaṃ nâstîti ato 'rhattvaṃ prāptum aśakyaṃ

[1] °kābudhyete N, °kāvudhyeta C. [2]....[2] vāddhava C, vadviva N. [3] kriyādau MSS.
[4] °ttvā MSS.

pūrvam eva. tarhi pṛthagjanâvasthāyām eva bhāvanā-mārgeṇa bhavâgra-vairāgyāt tat-phala-pratipannakaḥ. teṣu vartamāno 'rhattva-phala-sākṣāt-kriyāyai pratipannako bhaviṣyati. ṣoḍaśe tu citta-kṣaṇa ādito 'rhann iti. ata ucyate. *pūrvaṃ ca bhavâgra-vairāgyâsaṃbhavād* iti. na hi pūrvaṃ pṛthagjanâvasthāyāṃ laukikena mārgeṇa bhavâgra-vairāgya-saṃbhavaḥ. upari-bhūmy-abhāvāt. tasmād āditaḥ pratipannako 'rhaṃś ca na syād iti. *śraddhā-prajñā'dhikatvenâdhimokṣa-dṛṣṭi-prabhāvitatvād* iti. śraddhā'dhikatvenâdhimokṣa-prabhāvitatvāc chraddhā'dhimuktaḥ. śraddhā'dhiko muktaḥ śraddhā'dhimukta iti kṛtvā. na tu tasya prajñā nâîvâsti. tayā na tu prabhāvita iti. na tan nāma labhate. prajñā'dhikatvena dṛṣṭi-prabhāvitatvāt dṛṣṭiprāptaḥ. na tu tasya śraddhā nâsîti pūrvavad vācyaṃ. apare tu punaḥ. [Tib. 210ᵇ] nairukta-vidhim ālaṃbya vyācakṣate. śraddh'ādhipatyena darśana-heyebhyo[1] muktaḥ śraddhā'dhimuktaḥ. dṛṣṭy-ādhipatyena prāpta-phalo [prāpta-phalā][2] dṛṣṭiprāpta iti.

(34) yāvat paṃca-prakāra-ghnāv

iti[3] uktam. ataḥ pṛcchati *kiṃ punaḥ kāraṇam* iti vistaraḥ. *phala-viśiṣṭo mārgo na labhyata* iti. phalād viśiṣṭo mārgaḥ sakṛdāgāmi-phala-pratipannak'ādiḥ. pratham'ādi-prakāra-bhāvanā-heya-pratipakṣa-mārgo na bhāvyata ity arthaḥ. *yāvan na viśeṣāya prayujyata* iti. yāvan nâprahīṇa-kleśa-prahāṇāya phalâṃtara-prāpti-nimittaṃ prayogaṃ karoti. tāvat pratipannako nôcyate. yadā prayujyate. tadā pratipannaka ity arthād uktaṃ bhavati. tadā hi pūrva-prahīṇa-kleśa-pratipakṣasyâpratilabdha-pūrvasya tat-prahāṇasya cânāsravā prāptir utpadyata iti siddhâṃtaḥ. *evam anyatrâpi phale veditavyam* iti. ṣoḍaśe citte srotaāpanna evôcyata iti vacanāt. srotaāpanna ukta ity ato 'nyatrâpi. sakṛdāgāmi-phale anāgāmi-phale ca veditavyaṃ. laukikena mārgeṇa prahīṇâṣṭa-prakāro 'pi ṣoḍaśe citte sakṛdāgāmy evôcyate. nânāgāmi-phala-pratipannakaḥ. yasmāt phale phala-viśiṣṭasya mārgasya lābho nâstîti. evaṃ kāma-vītarāga ūrdhvaṃ vā ṣoḍaśe citte nârhattva-phala-pratipannaka ucyate. yasmāt phale phala-viśiṣṭasyêti [Tib. 211ᵃ] pūrvavat. *yas tu tṛtīya-dhyāna-vītarāga* iti vistaraḥ.[4] tṛtīya-dhyāna-vītarāgaḥ *adharāṃ bhūmiṃ niśrityânāgamyaṃ* dhyānâṃtaraṃ prathamaṃ dvitīyaṃ vā dhyānaṃ niśritya *niyāmam avakrāmatîty* asti saṃbhavaḥ. *so 'vaśyaṃ phala-viśiṣṭaṃ mārgaṃ saṃmukhī-karoti* tṛtīya-dhyāna-saṃgṛhītaṃ vā. yatas tṛtīya-dhyāna-saṃgṛhītam anāsravaṃ sukhêndriyaṃ labhyate. asti hi saṃbhāvanā yad asau phala-viśiṣṭa-mārgaṃ saṃmukhī-kuryāt. yasmād asya tṛtīya-dhyāna-bhūmikaḥ kleśaḥ prahīṇa iti. tena so 'vśyaṃ phala-viśiṣṭaṃ mārgaṃ

[1] °yobhyo N, °yobhyā C. [2] sic MSS, but not in Tib. [3] kārikā VI, 32ᵇ. [4] om. N.

saṃmukhī-karotîti niyamyate. *anyathā hi* yadi na saṃmukhī-karotîty arthaḥ. *sa tsamād ūrdhvôpapannaḥ*. sa āryaḥ. tasmāt tṛtīya-dhyānād ūrdhvaṃ caturthe dhyāne ārūpyeṣu vā *sukhêndriyeṇâsamanvāgataḥ syāt*. yad dhi s'āsravaṃ sukhêndriyaṃ. tad bhūmi-saṃcārāt tyaktaṃ. yad api cânāsravaṃ. tad api. yadi na saṃmukhī-kṛtaṃ syād ubhayenâpi sukhêndriyeṇâsamanvāgataḥ syād āryāṇāṃ côrdhvôpapannānām avaśyaṃ sukhêndriyeṇâsamanvāgama uktaḥ. sukhêndriyeṇa caturtha-dhyān'ārūpyôpannaḥ pṛthagjano na samanvāgataḥ. āryas tu samanvāgata iti vacanāt. yaś câpi saumanasyêndriyeṇa samanvāgataḥ. so 'vaśyaṃ paṃcabhir upekṣā-jīvita-manaḥ-sukha-saumanasyêndriyair ity evam-[Tib. 211ᵇ]ādivacanāc ca. atra brūmaḥ. asty eṣa Vibhāṣāyāṃ likhita-pakṣaḥ. sa tu na sthāpanā-pakṣo lakṣyate. apara āhur iti vacanāt. yo hi caturtha-dhyāna-lābhī ṣaṇṇāṃ bhūmīnām anyatamāṃ bhūmiṃ niśritya niyāmam avakrāmati. sa[1] ṣaḍbhūmikenânāgāmi-phalenânāgamya-bhūmikena yāvac caturtha-dhyāna-bhūmikena ṣoḍaśe citte samanvāgato bhavati. tathā vītarāgatvāt. yas tṛtīya-dhyāna-lābhī. sa paṃca-bhūmikena. caturtha-dhyāna-bhūmikaṃ hitvā. evaṃ yo dvitīya-dhyāna-lābhī. sa catur-bhūmikena. tṛtīya-caturtha[2]-bhūmike hitvā. yas tu[3] vītarāgaḥ prathama-dhyāna-lābhī vā dvitīyâlābhī. sa yady anāgāmi-phalaṃ prāpnoti. tri-bhūmikenâsāv anāgāmi-phalena samanvāgataḥ. anāgamya-dhyānântara-prathama-dhyāna-bhūmikena. sarva[4]-jaghanyo 'pi hy anāgāmy avaśyam eva tribhūmikenânāgāmi-phalena samanvāgata iti varṇayaṃti. tasmād apara-pakṣâpekṣayâvam uktam Ācāryeṇêti yuktaṃ syāt.

(35ᵃᵇ) *evaṃ tāvad bhūyaḥ-kāma-vītarāgāṇām* iti. bhūyo-vītarāgāṇāṃ. kāma-vītarāgāṇāṃ ca. tatra bhūyo-vītarāgo yasya saptâṣṭau vā prakārāḥ pūrvaṃ laukikena mārgeṇa prahīṇā bhavaṃti. yasya [Tib. 212ᵃ] nava prakārāḥ prahīṇāḥ. sa kāma-vītarāgaḥ. bhūyo-vītarāgāṇāṃ pudgala-vyavasthā

dvitīye 'rvāṅ nava-kṣayād

iti[5] vacanāt. kāma-vītarāgāṇāṃ

kāmād viraktād ūrdhvaṃ cêti[6]

vacanāt. *yathâite kāma-dhātāv* iti.

yāvat paṃca-prakāra-ghnau. dvitīye 'rvāṅ nava-kṣayāt.

kāmād viraktāv

iti[7] vacanāt. *kāma-dhātau nava prakārāḥ kleśā upadiṣṭāḥ. celād* iti vastrāt. *eṣa dṛṣṭâṃta-yoga* iti. dṛṣṭâṃta-yuktir dṛṣṭâṃta-yogo dṛṣṭâṃta-prakāra ity apare.

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[1] om. MSS. supplied from Tib. de. [2] °tur N. [3] tv a MSS. [4] °rve MSS. [5] Kārikā VI, 32ᶜ. [6] Kārikā VI, 32ᵈ. [7] Kārikā VI, 32ᵇᶜᵈ.

tad evam anayā yuktyā 'nena vā prakāreṇâuyo 'pi dṛṣṭâṃto vaktavya iti sūcayati. anyathā hy eṣa dṛṣṭâṃta ity eva brūyāt. *anādi-saṃsāra* iti. anādau saṃsāre. sva-hetu-*paraṃparayā dhyāpitā*[1] abhivardhitās tataś câdhimātra-*pramāṇam* eteṣām ity abhiprāyaḥ. teṣāṃ *kleśānām unmūlanāt* prāpti-cchedataḥ. mūla-sadharmiṇyo hi prāptayas tat-prabaṃdhatvāt kleśānāṃ. *tivṛt-karṣa-niṣkarṣaṇavad*[2] iti. yathā trivṛt-karṣeṇa dharaṇena *su-bahu-kāle saṃvardhitānāṃ* vāta-pitt'ādīnāṃ *doṣāṇāṃ* niṣkarṣaṇaṃ. evam kṣaṇika-mṛdukenâpy ārya-mārgeṇa kleśānāṃ. *yathā ca kṣaṇikenâlpena pradīpena* [Tib. 212ᵇ] *mahatas tamaso ghātaḥ*. tadvat kleśānām iti.

(35ᶜᵈ) *saptakṛtvaḥ paramaṃ janmâsyêti*. saptakṛtvo janma-prakarṣaṇā 'sya. nâtaḥ param ity arthaḥ.[3] tena mārgeṇa nirvāṇa-gamanād ity arthaḥ. srotasā[4] hi loke gamyate.[5]

ādya-mārga-lābhāc cet. ādyo 'nāsravo mārgo darśana-mārgas tasya lābhāc cet *srotaāpannaḥ. aṣṭamako 'pi syāt*. srotaāpatti-phala-pratipannako 'pi syād ity arthaḥ. tathā hi pratiloma-krameṇârhata ārabhyâṣṭānāṃ puruṣa-pudgalānām arhat[6]-pratipannak'ādīnāṃ srotaāpatti-phala-pratipanno 'ṣṭamako bhavati śraddhā-'nusārī dharmânusārī vā tasyâpy ādya-mārga-lābhāt so 'pi srotaāpannaḥ syāt. *ādya-phala-lābhāc cet*. atha mataṃ apūrva-phalasya lābhāt *srotaāpanna iti. bhūyo-vītarāgo 'pi syāt*. yaḥ prahīṇa-ṣaṭ-kleśa-prakāraḥ ṣoḍaśe kṣaṇe sakṛdāgāmī. so 'pi srotaāpannaḥ syāt. tasyâpy apūrva-phala-lābhāt. evaṃ *kāma-vītarāgo 'pi syāt*. tasyâpi tad ādyaṃ phalam iti. idānīṃ parihāra [Tib. 213ᵃ] ucyate. *sarva-phala-prāpiṇam adhikṛty' ādya-phala-lābhād* iti. sarva-phalam iti. srotaāpatti-phal'ādīni catvāri. tat-prāptuṃ śīlam asyêti sarva-phala-prāpī. sarva-phala-prāptir asyâsîti vā sarva-phala-prāpī. tam adhikṛtya tam abhisaṃdhāy' ādya-phala-lābhād apūrva-phala-lābhāt *srotaāpanna ucyate. kiṃ punaḥ kāraṇam* iti vistaraḥ. kasmāt *sa eva srotaāpanna ucyate. nâṣṭamakaḥ*. sa câpi hy ārya-mārga-srotaāpanna iti. *pratipannaka-phala-mārga-lābhād* iti vistaraḥ. yasmāt tena sarva-phala-prāpiṇā pratipannaka-mārgaḥ paṃcadaśa-kṣaṇa-svabhāvaḥ. bhāvanā-mārgaś ca ṣoḍaśa-kṣaṇo labdhaḥ. aṣṭamakena tu pratipannakaḥ mārga eva labdha iti. itaś ca *darśana-bhāvanā-mārga-lābhāt*. yasmāc ca tena darśana-mārgaś ca sa eva bhāvanā-mārgaś ca sa eva labdhaḥ. aṣṭamakena tu darśana-mārga evêti. *sakala-sroto-'bhisamayāc ca mārgânvaya-jñāne*. yasmāc cânena sakalaṃ sroto 'bhisamitaṃ mārgânvaya-jñāna-kṣāṃti-kṣaṇasyâpi darśanān *na tv aṣṭamakena. ta-*

[1] sic MSS. spel-ba. Qu. vardhitā? [2] nik° MSS. [3] Tib. has here: de-nas der ḥgro-baḥi phyir-ro ṣes bya-ba ni. tataḥ tatra gamanād iti? [4] °sāṃ N. [5] ganyate N. [6] °ta MSS.

smād ebhiḥ kāraṇaiḥ *sarva-phala-prāpy eva srotaāpanna ity ucyate nâṣṭamakaḥ.* prakarṣa-gater hi tathā vacanaṃ. tad-yathā loke yaḥ prakarṣeṇa bhāsaṃ karoti. sa bhāskara ucyate. na khadyotakaḥ. [Tib. 213^{b}] tadvat. *tasmād anyān* iti. tasmāt sāṃpratikād bhavād anyān. *sapta-sthāna-kauśala-sapta-parṇavad* iti. yathā saptaka-sāmānyāt sapta-sthāna-kuśalo bhikṣur uktaḥ sūtre. kathaṃ. vistaram uktv' āha. kathaṃ ca bhikṣavo bhikṣuḥ sapta-sthāna-kuśalo bhavati. rūpaṃ yathābhūtaṃ prajānāti. rūpa-samudayaṃ rūpa-nirodhaṃ rūpa-nirodha-gāminīṃ pratipadaṃ rūpasy' āsvādam ādīnavaṃ niḥsaraṇaṃ yathābhūtaṃ prajānāti. evaṃ vedanāṃ saṃjñāṃ saṃskārān vijñānaṃ yathābhūtaṃ prajānāti. vijñāna-samudayaṃ vistareṇa yāvan niḥsaraṇaṃ[1] yathābhūtaṃ prajānātîti. evam anena nyāyena paṃca-saptakāni paṃcatriṃśad iti. paṃcatriṃśat kuśalaḥ prāpnoti. sapta-parṇavac ca. yathā ca pattrikāyāṃ[2] pattrikāyāṃ[2] sapta-parṇa-sādṛśyād aneka-śata-pattro 'pi san sa vṛkṣaḥ sapta-parṇa ity ucyate. tadvat. prathamo dṛṣṭâṃtaḥ[3] pravacane[4] siddhaḥ. dvitīyo loka iti dṛṣṭâṃta-dvayôpanyāse prayojanaṃ. yadi saptaka-sāmānyāt saptakṛtvaḥ parama iti vyākhyāyate.

yat tarhi sūtra uktaṃ. tad virudhyata ity ato 'pavyākhyānam etad ity abhiprāyaḥ. ekasyāṃ gatāv aṣṭamaṃ bhavaṃ nâbhinirvartayatîty avirodhaḥ. *yathārutaṃ vā kalpyamāna* iti. saptakṛtvo devāṃś ca manuṣyāṃś ca saṃsṛtya saṃdhāvya [Tib. 214^{a}] duḥkhasyâṃtaṃ karotîti deva-manuṣya-vacanād *aṃtarābhavo 'pi· na syāt.* iṣyate ca deva-manuṣya-gatyoḥ sapta-bhavâbhinirvartanam. aṃtarā-bhavās tu na gaṇyaṃta iti. yadi aṃtarā-bhavaiḥ saha sapta-bhavā gaṇyeran janma-catuṣṭayam evâsya syāt. tad evânenâniṣṭ'āpatti-vacanena tad-ātmīyaṃ vyākhyānam ekasyāṃ gatāv iti samarthayati. itara āha. *evam apy ūrdhvaṃsrotasa* iti vistaraḥ. yady ekasyāṃ gatāv aṣṭamaṃ bhavaṃ nâbhinirvartayatîti vyākhyāpayasi.[5] kathaṃ tarhi ūrdhvasrotaso 'ṣṭama-bhavâbhinirvṛttir ekasyāṃ gatau bhavati. *bhavâgraparamasyê*ti viśeṣaṇaṃ kim artham. akaniṣṭhaparamasyâpi aṣṭama[6]-bhavâbhinirvṛttiḥ saṃbhavati.

sa pluto 'rdhaplutaḥ sarvaś cyutaś cânyo bhavâgra-ga[7]

iti[8] vacanāt. sa câpi vaktavyaḥ. bhava-prakarṣa-vivakṣāyāṃ tu bhavâgraparamagrahaṇam ity abhiprāyaṃ lakṣayāmaḥ. *kāma-dhātv-abhisaṃdhi-vacanād* iti. kāma-dhātau câikā gatir manuṣya-gatiḥ. deva-gatir vā. tasyām aṣṭama-bhavaṃ nâbhinirvartayati. na tu rūp'ārūpya-dhātvor iti. *kim atra jñāpakaṃ. sūtraṃ yuktir vā.* kāma-dhātum adhikṛtyêdam uktam iti. [Tib. 214^{b}] sūtram Āgamaḥ.

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[1] °ṇe MSS. [2] patrik° MSS. [3] °ta MSS. [4] °na MSS. [5] °khyātay° C, °khyānay° N. [6] jyaṣṭ° C, jyeṣṭhama N. brgyad-pa. [7] ta MSS. [8] Kārikā VI, 39^{ab}.

yuktir atrânumānaṃ. yena codakenâlvaṃ coditaṃ kim atra jñāpakaṃ sūtraṃ yuktir vêti. sa eva punar āha. *iha câlva kiṃ jñāpakaṃ pratyekaṃ deva-manuṣyeṣv* iti vistaraḥ. pratyekaṃ deva-manuṣyeṣu *saptakṛtvaḥ* saṃsṛtyêti. *na punar ubhayeṣv eva deva-manuṣyeṣu saptakṛtva* iti. tad uktaṃ bhavati. yo manuṣyeṣu dṛṣṭa-satyaḥ. sa deveṣu triṣkṛtvaḥ[1] saṃsṛtya manuṣyeṣu ca triṣkṛtva eva tato devān āgamya parinirvātîti. yo vā deveṣu dṛṣṭa-satyaḥ. sa tathâlva. sa manuṣyeṣu triṣkṛtvo deveṣu ca triṣkṛtva eva saṃsṛtya tato manuṣyān āgamya parinirvātîti. evaṃ hi paṭhyate saptakṛtvo devāṃś ca manuṣyāṃś cêti. sāmānya-rūpeṇa hi paṭhyate. na pratyekam iti viśiṣya[2] paṭhyata ity arthaḥ. evaṃ Vaibhāṣika-pakṣe saṃśayâvasthe kṛte Ācāryaḥ samarthayann āha. *pratyekam api tu Kāśyapīyā* iti vistaraḥ. Kāśyapīyā nikāyântarīyāḥ.[3] ta evaṃ paṭhanti. *saptakṛtvo devān saptakṛtvo manuṣyān iti.* evaṃ pratyekam-artho labhyate. tad anenôbhayam api parihṛtaṃ bhavati. yad uktaṃ kim atra jñāpakaṃ sūtraṃ yuktir vā kāma-dhātum adhikṛtyêdam uktam iti. yac côktam iha câlva kiṃ jñāpakaṃ. pratyekaṃ deva-manuṣyeṣu saptakṛtva iti. [Tib. 215ᵃ] pratyekam-artha-parigraheṇâlva hi kāma-dhātv-abhisaṃdhir api sūcito bhavati. na hi rūp'ārūpya-dhātvoḥ saptakṛtvo deva-manuṣyeṣu saṃsaraṇaṃ yujyate. tatrôpapannānām anāgāminām manuṣyânāgamanāt. yuktir apy ata eva gamyate. yatrâlva saptakṛtvo-bhava-parama uktaḥ. tatrâlva bhūmāv aṣṭama-bhava-pratiṣedha upapadyate nânyatrêti. *nâtrâbhiniveṣṭavyam* iti. iha câlva kiṃ |jñāpakam iti. *tajjātīya* iti. tat-prakāraḥ. yena *tāvatā kālenâvaśyaṃ saṃtati-paripākān nâṣṭamaṃ bhavam abhinirvartayati. saptapad'āśīrviṣa-daṣṭavat.* saptapad'āśīrviṣeṇa[4] tena daṣṭo[5] yathā sapta-padāni gatvā mriyate. na pareṇa nârvāk. viṣa-jātiḥ sā tādṛśī. *cāturthakajvaravac ca.* yathā cāturthako jvaraś caturtha evâhani bhavati. na pareṇa nârvāk. roga-jātiḥ sā tādṛśī. tadvat. *dve avarabhāgīye* iti. kāmacchanda-vyāpādau. kāmâvītarāgatvād etau bhavataḥ. *paṃcôrdhvabhāgīyānî*ti.

dvau rāgau rūpy-arūpi-jau auddhatya-māna-mohāś cêti.[6]

yato 'rvāṅ nirvāṇaṃ ca na prāpnoti. na câṣṭamaṃ bhavam abhinirvartayatîti. [Tib. 215ᵇ] *sapta-saṃyojanâvaśeṣatvād* ity ahetur eṣa ity ācārya-Saṃghabhadraḥ.[7] na hy ūrdhvabhāgīyāni kāma-dhātau janmâbhinirvartayituṃ samarthāny ūrdhva-bhūmikatvād iti. etad Dhetuvādinaḥ punar āhuḥ. yady api tāny ūrdhva-bhūmikāni. tat-prāpti-sāmarthyāt tu tāvatāṃ bhavānām abhinirvṛttir bhavati.

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[1] °tvaṃ MSS. [2] °śeṣyaḥ MSS. khyad-par-du byas-nas. [3] °yā MSS. [4] ex conj. viṣa MSS. [5] ex conj. °ṣṭor N, °ṣṭār C. [6] Kārikā V, 45ᵇᶜ. [7] cf. 順正理六四 (冬六 15ᵃ³) not quite the same.

na hi tāni ūrdhvam api vipāka-hetutvena vyavasthāpyaṃte. avyākṛtatvād iti. *aṃtareṇêty* aṃtarā'rvāg ity arthaḥ. *dharmatā-pratilaṃbhikam* iti. aśaikṣa-mārga-sāmarthya-pratilaṃbhikam ity arthaḥ. sa hi tasya svabhāvo yad *bhikṣu-liṃgena yojayatîti*.

avinipāta-dharmêti. sūtre paṭhyate. srotaāpanno bhavann[1] avinipātaka-dharmā niyataṃ saṃbodhi-parāyaṇaḥ saptakṛtvaḥ-paramaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃdhāvya saṃsṛtya duḥkhasyâṃtaṃ karotîti. kasmād evaṃ bhavatîty āha. *tad-gāmika*[2]*-karmânupacayād* iti. vinipāto 'pāyo narak'ādiḥ. taṃ gacchatîti tad-gāmi. tad-gāmy eva tad-gāmikaṃ. kiṃ. karma. tasyânāgatasyânupacayād āryâvasthāyāṃ.[3] *upacita*[4]*-vipāka-dāna-vaiguṇyāc ca saṃtateḥ*. pṛthagjanâvasthāyām upacitasyâniyatavedanīyasya tad-gāmikasya karmaṇo vipāka-dāna-vaiguṇyāt saṃtateḥ. avinipāta-dharmā bhavatîty ucyate. [Tib. 216ᵃ] īdṛśī tasya skaṃdha-saṃtatiḥ parāvṛttā. yad asau tad-gāmikasya karmaṇa upacitasya vipāka-dāna-vaiguṇyenâvasthitêti. kasmāt punaḥ sā skaṃdha-saṃtatir upacita-tad-gāmika-karma-vipāka-dāna-vaiguṇyenâvasthitêti. tata ucyate. *balavat-kuśala-mūlâdhivāsanād* iti. yasmād asau skaṃdha-saṃtatir balavadbhiḥ kuśala-mūlair adhivāsitā paribhāvitā. kathaṃ ca punar balavat-kuśala-mūlâdhivāsitā. *prayog'āśaya-śuddhitaḥ*. prayoga-śuddhita āśaya-śuddhitaś ca. tatra prayoga-śuddhir ārya-kāṃtāni śīlāni. āśaya-śuddhir buddh'ādiṣv avetyaprasāda iti. *kṣāṃtim api nôtpādayed* iti. kṣamaṇam api nôtpādayet. cittam api nôtpādayet. prāg eva prayogam ity abhiprāyaḥ. atha vā. apāya-niyate tu karmaṇi saty asau pudgalaḥ kṣāṃtim api nirvedhabhāgīya-lakṣaṇāṃ nôtpādayati. kim aṃgânāsravaṃ mārgam iti. yathā balavat-kuśala-mūlâdhivāsitā upacitâkuśala-vipāka-dāna-viguṇā bhavati. tac [5]chlokenôpadarśayati.

kṛtvā 'budho 'lpam apîti

sarvam.

abudho 'lpam api

pāpaṃ

kṛtvā

adhaḥ prayāty

apāyaṃ.

budhaḥ

punar

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[1] ex conj. °vatā C, bhabhā N. [2] °mi MSS. [3] āryav° C, āryyav° N. [4] uparita MSS. [5] chrok° MSS.

mahad apî
pāpaṃ kṛtvā
prajahāty anartham
apāyaṃ. tad artha-dvayaṃ yathākramaṃ [Tib. 216^{b}] dṛṣṭâṃta-dvayena sādhayati.

loham alpam api
saṃhataṃ
piṇḍa-rūpâ-
vasthitam
udake majjaty
asaṃskṛtatvāt.

tad eva
punar lohaṃ
pātrīkṛtaṃ
san
mahaj
jātam udake
plavate[1]
tarati. tad-abhisaṃskāra-guṇāt. evam abudho guṇair apātrīkṛtatvān majjati. na tu budho guṇaiḥ pātrīkṛtatvād iti.

*yasmāt pareṇa duḥkhaṃ nâstî*ti. yasmād duḥkhāt pareṇa duḥkhaṃ nâsti bhavâṃtara-saṃgṛhītaṃ. sa duḥkhasyâṃto duḥkhâvasānam ity arthaḥ. anyathā hi maraṇa-kāle duḥkhasyâṃto bhavati. sa-pratisaṃdhikaṃ tu tad duḥkham. ata āha. *apratisaṃdhikaṃ duḥkhaṃ karotîty artha* iti. *kathaṃ nirvāṇaṃ karotî*ti. nityatvāt karaṇaṃ na yujyata ity abhiprāyaḥ. *tat-prāpti-vibaṃdhâpanayanād* iti. nirvāṇa-prāpti-vibaṃdhâpanayanāt. tat-prāpter vibaṃdhaḥ kleśa-prāptir upadhir vā tad-apanayanān nirvāṇaṃ karoti. tad-yath' ākāśaṃ maṇḍapâ-vasthāne na lakṣyate. sati tasya vibaṃdhe[2]. tad-apanayanān nityam apy ākāśaṃ karotîty ucyate. ten' āha. *yath' ākāśaṃ kuru* [3]*maṇḍapaṃ pātayêti*[3] *bhavaṃti vaktāra* iti. *anyo 'pi vê*ti pṛthagjanaḥ paripakva-saṃtānaḥ. *na tu niyata* iti. kadācid ihâiva parinirvāyāt aṃtarā-bhaveṣu cêty ato nôcyate.

(36) *dvi-tri-janmê*ti.
dve vā trīṇi vā janmāny aṣyêti [Tib. 217^{a}] dvi-tri-janmā. kecid evaṃ paṭhaṃti. dvi-tra-janmêti. dve vā trīṇi vā dvi-trāṇi. saṃkhyayā[4] 'vyay'āsannâdūrâ-

[1] metre: Vasaṃtatilakā. [2] °dhaḥ MSS. [3]....[3] maṇḍapaṃ kārayêti pātayêti vā N. mḍunkhaṅ rtib-la. [4] °khyāyā MSS.

dhika-saṃkhyāḥ saṃkhyeya iti[1] samāsaḥ. bahuvrīhau saṃkhyeye ḍaj[2] iti samāsântaḥ. *dvi-trânya*[3]*-janmāny asyêti* dvi-tra-janmêti. *śloke tu dvayor grahaṇam* iti. kleśa-prahāṇa-janmanoḥ. kasmād ity āha. *srotaāpannasy'* ānupūrvikasya darśana-prahātavyeṣu prahīṇeṣu. bhāvanā-prahātavyānāṃ kleśānām ekasya prakārasya yāvac caturṇāṃ *paścāt prahāṇe*[4] *sati. tat-pratipakṣasyâika*-dvi-try-ādi-kleśa-prakāra-pratipakṣasyânāsravasyêndriyasya *lābhas tasyânukta-siddhatvāt* ślokena tasyâgrahaṇaṃ. na hi vinā pratipakṣeṇa kleśa-prakāra-prahāṇam asti. laukikenâpi hi[5] mārgeṇa tasy' āryasya kleśa-prakāra-prahāṇe 'nāsravasya tat-pratipakṣasyêndriyasya lābho bhavati. *janma tu kadācid alpīyaḥ syāt.* yadîhâlva parinirvāyāt aṃtarā-bhave upapadya vā. kiṃ kāraṇaṃ. *pareṇa bhavyatvāt.* srotaāpatti-phalāt pareṇa sakṛdāgāmitvasya yāvad arhattvasya bhavyatvāt. *ato 'sya janmano grahaṇaṃ.*

dvi-tri-janmā kulaṃkula

iti.

niyamârtham idam iha vicāryate. ya eka-dvi-vidha-muktaḥ. sa kiṃ bhavati. kulaṃkula ity eke.

tri-catur-vidha-mukta-

grahaṇaṃ tu udāharaṇârthaḥ. parimāṇârthaṃ vā nâtaḥ pareṇêti. eka-dvi-vidhà-muktaḥ paṃca-ṣaṭ-janmêty apare. [Tib. 217[b]] tri-catur-vidha-mukta iti viśeṣa-parigrahāt. nâitad vyākhyāna-kārair vicāritam iti vicāryam etat.

kasmān na paṃca-prakāra-prahāṇāt. kiṃ. kulaṃkulo bhavatîty adhikāraḥ. *tat-prahāṇa* iti vistaraḥ. paṃca-prakāra-prahāṇe *ṣaṣṭhayâpi prakārasyâvaśyaṃ prahāṇāt.* kasmād ity āha. *na hi tasyâikaḥ prakāraḥ* ṣaṣṭhaḥ[6] *phalaṃ* sakṛdāgāmi-phalaṃ *vighnayituṃ samartha* iti. *ekavīcikasyêvêti.*[7] viparīta-dṛṣṭâṃtaḥ eṣaḥ. yathâikavīcikasyâikaḥ prakāro navamo 'nāgāmi-phalaṃ vighnayituṃ samarthaḥ. nâivam asya srotaāpannasya ṣaṣṭhaḥ prakāraḥ sakṛdāgāmi-phalaṃ vighnayituṃ samartha iti. kasmād ity āha. *dhātv-anatikramād* iti. ekavīciko hi kāma[8]-dhātum atikrāmati. ato 'syâiko' pi prakāro navamaḥ phalaṃ vighnayituṃ samartho dhātv-atikramasya duṣkaratvāt. sakṛdāgāmī tu dhātuṃ nâtikrāmatîti. na tasyâikaḥ kleśaḥ prakāraḥ ṣaṣṭhaḥ phalaṃ vighnayituṃ samartha iti.

tatra vā[9] *'nyatra vā deva-nikāya* iti. tad-yathā Trāyastriṃśeṣu satyāni dṛṣṭvā *dve trīṇi vā kulāni*[10] *saṃsṛtya.* tatrâiva Trāyastriṃśeṣu *parinirvāti.* anyatra vā.

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[1] Pāṇini II, 2, 25. [2] Pāṇini V, 4, 73. [3] trāṇi N. [4] pramāṇe C, pra-ṇe N. spoṅ-ba. [5] om. N. [6] ṣaṣṭha MSS. [7] °sya cêti C, °syêti N. bar-chad gcig-paḥi bṣin-du. [8] ma C. [9] cā MSS. [10] kuśal° MSS.

Cāturmahārāja-kāyikeṣu Yāmeṣu vā parinirvāti. evam anyatrâpi yojyaṃ. *rāga-dveṣa-mohānāṃ tanutvād ity ucyata* iti sūtre. kathaṃ. trayāṇāṃ saṃyojanānāṃ [Tib. 218ª] prahāṇāt rāga-dveṣa-mohānāṃ ca tanutvāt sakṛdāgāmī-bhavatîti. *mṛdu-prakārâvaśeṣatvād* iti. mṛdv-adhimātro mṛdu-madhyo[1] mṛdu-mṛdur ity etan-mātrâvaśeṣatvāt.

(37) *kṣīṇa-saptâṣṭa-doṣâṃśa*

iti. doṣâṃśo doṣâvayavaḥ saptâṣṭa-prakāra-lakṣaṇaḥ. indriyata iti câtra tṛtīyaṃ kāraṇaṃ na sūtritaṃ tathâiva vyākhyeyaṃ. *katham asyêti* vistaraḥ. katham asyâikavīcikasyâika-prakāro navamaḥ phalaṃ vighnayituṃ samartho na hi kulaṃkulasyâikaḥ prakāraḥ phalaṃ vighnayituṃ samartha iti. ucyate. *dhātva-tikramāt.* yasmād asau[2] navame prakāre prahīṇe kāma-dhātu-samatikrāṃto bhavati. na punas tatrôpapadyate. sa ca navamaḥ prakāraḥ karmaṇā saha tatrôpapadya-vedanīya ity atas *tad-vipāka-niṣyanda-phala-bhūmy-atikramāt* phalaṃ vighnayituṃ samartho bhavati. *avasthā-traye hi karmāṇi vighnāyôpatiṣṭhaṃta ity uktaṃ prāk.*

kṣāṃty-anāgāmitā'rhattva-prāptau karmâtivighna-kṛd

iti.[3] iha tu kleśeṣu yojayitavyaṃ. ata ev' āha. *yathā karmāṇi. evaṃ kleśā* ityādi. *tasya-vâika-janma-vyavahitatvād* iti. tasya kṣīṇa-saptâṣṭa-prakārasya sakṛdāgāminaḥ. ekena janmanā vā 'vahitatvān *nirvāṇasya. ekena vā kleśa-prakāreṇa vyavahitam asyânāgāmi-phalam ity* [Tib. 218ᵇ] *ekavīcikaḥ. na tāvat kulaṃkulo bhavaty ekavīciko vêti.* laukikena mārgeṇa pūrvaṃ *tri-catur-vidha-mukto 'pi* na tāvat kulaṃkulo bhavati. *kṣīṇa-saptâṣṭa-prakāro 'pi* na tāvad ekavīciko bhavati. tat-pratipakṣânāsravêndriya-lābhasyâbhāvāt. ata ev' āha. *yāvat phala-viśiṣṭo mārgo na saṃmukhī-kṛta* iti. phala-viśiṣṭe tu tat-pratipakṣe tad-ūrdhva-prakāra-pratipakṣe vā saṃmukhī-kṛte tadā 'nāsravêndriya-lābhāt. kulaṃkulo bhavaty ekavīciko vêty arthād uktaṃ bhavati. *paṃcānām* iti vistaraḥ. *paṃcānām avarabhāgīyānāṃ saṃyojanānāṃ prahāṇāt* anāgāmī 'ty ucyate sūtre. *prahāṇa-saṃkalanāt.* satkāya-dṛṣṭy-ādīnāṃ prahāṇâikatva-vyavasthāpanāt *dve trīṇi vā pūrvaṃ prahīṇānîti.* yadi tāvat kāma-vītarāgo niyāmam avakrāmati. dve pūrvaṃ prahīṇe laukikena mārgeṇa. kāma-cchando[4] vyāpādaś ca. satkāya-dṛṣṭy-ādīnām aparyādāya prahāṇāt. ath' ānupūrvikaḥ trīṇi pūrvaṃ prahīṇāni. kena. darśana-mārgeṇa. satkāya-dṛṣṭiḥ śīlavrataparāmarśo vicikitsā ca. tasmāt sākalyena paṃcānāṃ prahāṇād ity ucyate.

[1] dvadhi N, °dvadhipātro C. [2] ahau C, asyai N. [3] Kārikā IV, 109ᶜᵈ. [4] °nda MSS.

(38, 39) *so 'ntarôtpanna-saṃskārâsaṃskāra-parinirvṛtir*[1]

iti. so 'nāgāmī. aṃtarā utpanne[2] saṃskāreṇâsaṃskāreṇa [Tib. 219ª] parinirvṛtir asyêti aṃtarôtpanna-saṃskārâsaṃskāra-parinirvṛtiḥ. yat tûktam *evam utpannasyêti*. tan na budhyāmahe.[3] katham utpannasyânāgāminaḥ parinirvṛtir asyêti bahuvrīhiḥ samāso bhavati. anya-padârthe hi bahuvrīhir ucyate. na sva-padârthe. tenâîvam iha pāṭhaṃ paśyāmaḥ evam utpanne[4] 'syêti. lekhakenâîkāro 'tra vināśita iti. tathā-pāṭhe hy ayam arthaḥ saṃbhavati. utpanne janmani parinirvṛtir asyêti utpanna-parinirvṛtiḥ. athâîvam eva pāṭhaḥ syāt. evaṃ vyākhyāyeta. anādare ṣaṣṭhī. tayâîvaṃ samāsaḥ kriyeta.[5] utpannasya janmanaḥ parinirvṛtir asyânāgāmina ity utpanna-parinirvṛtir anāgāmī 'ti. atha vā utpannasyêty utpanna-jātir ucyate. utpannānām iti yo 'rthaḥ. so 'rtha utpannasyêti. tenôtpannānāṃ yā parinirvṛtiḥ. sā asyêty utpanna-parinirvṛtiḥ. atha parinirvrty-arthād eva kevalād anāgāmy-arthasyânyatvāt. pūrva-padârthânanyatve 'py anāgāmi-samānâdhikaraṇasyôtpanna-śabdasya parinirvṛti-śabdena saha bahuvrīhiḥ samāsa itîccheyuḥ. su-bhaṇitam etat syāt. *sa evânāgāmī punaḥ paṃcadhā bhavatîti*. aṃtarā-parinirvāyī upapadya-parinirvāyī sâbhisaṃskāra-parinirvāyī anabhisaṃskāra-parinirvāyī ūrdhvaṃsrotāś cêti nigamayati.[6]

abhiyukta-vāhi-mārgatvād iti. abhiyukto vīryavān ārabdha-vīrya ity arthaḥ. vāhī mārgo asyêti vāhi-mārgaḥ. katham mārgo vāhī. vinā 'bhisaṃskāreṇa saṃmukhī-bhāvāt. abhiyuktaś câsau vāhi-mārgaś câbhiyukta-vāhi-mārgaḥ. tad-bhāvaḥ. tasmāt. *utpanna-mātro nacirāt parinirvāti. sôpadhiśeṣeṇa*[7] *nirvāṇenêti*. nirvāṇa-dvaividhyād viśinaṣṭi sôpadhiśeṣa-nirvāṇena parinirvāti. sarv'āsrava-kṣayaṃ karatîty arthaḥ.

so 'pi nirupadhiśeṣa-nirvāṇenêti. na kevalam aṃtarā-parinirvāyī nirupadhiśeṣa-parinirvāṇena parinirvāty arhattvaṃ prāpy' āyur [8]aparisamāpya. upapadya-parinirvāyy [Tib. 219ᵇ] api tat-sadṛśa ity[8] *apare. na. āyur-utsargâvaśitvāt*. nâîtad evaṃ so 'pi nirupadhiśeṣa-parinirvāṇenêti. kasmāt. āyur-utsargâvaśitvāt. āyuṣa utsarge tasyâvaśitvāt. kasmāt punar asyâtrâvaśitvaṃ. yat prāṃtakoṭika-caturtha-dhyāna-lābhina āyur-utsarga-vaśitvaṃ. tac ca prāṃtakoṭikaṃ dhyānaṃ manuṣyeṣv eva triṣu dvīpeṣûtpādyate. sa ca rūpa-dhātûpapanna iti. kim aṃtarā-parinirvāyiṇo 'sty āyur-utsarga-vaśitvaṃ. yata evam asau nirupadhiśeṣa-parinirvāṇena parinirvāti. tasyâpi vaśitvaṃ nâsti. aṃtarā-bhavâvasthā-

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[1] °vṛttir MSS. and in the sequel. [2] °nna C. [3] buddhy° MSS. [4] °nna N. [5] °taḥ MSS. [6] °mapaty MSS. sbyor-bar byed-pa yin-no. [7] °śeṣa C. [8]...[8] °māpyâîva parinirvātîty MSS. yoṅs-su ma-rdsogs-par. skyes-nas yoṅs-su mya-ṅan-las ḥdaḥ-ba yaṅ de daṅ ḥdraḥo ṣes.

nāya tu tādṛśaṃ karma nâsti. yādṛśam upapadya-parinirvāyiṇa iti. ato 'ṃtarā-parinirvāyī śīghraṃ parinirvāti. upapadya-parinirvāyī tu yāvad-āyuḥ sthitvā parinirvātîty upapadya-parinirvāyy eva sôpadhiśeṣa-nirvāṇena parinirvātîty ucyate. *sâbhisaṃskāra-parinirvāyī kilêti*. [kilêti[1]] kila-śabdo Vaibhāṣika-mata-dyotakaḥ. sva-mataṃ hi sūtrânusāreṇa paścād vakṣyate. *apratiprasrabdha-prayoga* iti. pūrva-prayog'āvedhenânirākṛta-prayoga ity arthaḥ. *sâbhisaṃskāraṃ* saprayatnaṃ. *abhiyuktâvāhi-mārgatvād* iti. abhiyuktatvāt avāhi-mārgatvāc ca tasya yoginaḥ. [Tib 220ᵃ] ata evâsau sâbhisaṃskāra-parinirvāyī sidhyati. *anabhisaṃskāreṇêti*. pūrva-viparyayeṇa. prayogasya pratiprasrabdhatvāt. *abhiyoga-vāhi-mārgâbhāvād* iti. abhiyogasya vīryasyâbhāvāt. vāhi-mārgasya câbhāvād ity arthaḥ. tad evam abhiyog'ādi-nānātvāt parinirvāṇa-viśeṣa ukto bhavati. upapadya-parinirvāyiṇo hy ubhayam asti. abhiyogaś ca vāhī ca mārga iti. sâbhisaṃskāra-parinirvāyiṇo 'bhiyogo 'sti. na tv asya vāhī mārgaḥ. anabhisaṃskāra-parinirvāyiṇas tûbhayam api nâsti. nâbhiyogo na ca vāhī mārga iti.

saṃskṛtâsaṃskṛt'ālaṃbana-mārga-parinirvāṇād iti. saṃskṛtaṃ saṃskāra ity eko 'rthaḥ. evam asaṃskṛtaṃ asaṃskāra iti. saṃskār'ālaṃbanena mārgeṇa duḥkha-samudaya-märg'ālaṃbanena mārgeṇa yaḥ kleśān prajahāti. sa sâbhi-saṃskāra-parinirvāyī. yo 'saṃskār'ālaṃbanena nirodh'ālaṃbanena. so 'nabhi-saṃskāra-parinirvāyī 'ti.

tat[2] *tu na. atiprasaṃgād* [Tib. 220ᵇ] iti. tat[2] tu nâivaṃ. kasmāt. atipra-saṃgāt. aṃtarôpapadya-parinirvāyiṇor api saṃskṛtâsaṃskṛt'ālaṃbana-mārga-parinirvāṇāt pratyekaṃ sâbhisaṃskārânabhisaṃskāra-parinirvāyitva-prasaṃgaḥ. tatra-sthau dvāv eva pudgalau syātāṃ. na paṃcêti. *anabhisaṃskāra-parinirvāyī pūrvaṃ paṭhyata* iti. sâbhisaṃskāra-parinirvāyiṇaḥ pūrvam ayaṃ paṭhyate. anabhisaṃskāra-parinirvāyī sâbhisaṃskāra-parinirvāyī 'ti. *tathâiva*[3] *yujyata* iti vistaraḥ. anabhisaṃskāra-sâbhisaṃskāra-parinirvāyiṇor yathākramaṃ. *vāhy-avāhi-mārgayoḥ* pudgalayoḥ parinirvāṇasyâ*nabhisaṃskāra-sādhyatvāt* pūrvasyâ-*bhisaṃskāra-sādhyatvāc cê*tarasya. kathaṃ tathā sādhyatvam ity āha. *ayatna-yatna-prāptitas tat-parinirvāṇasya* yathākramam ity eva.

atha vāhy-avāhi-mārgayor iti. mārgayor eva grahaṇaṃ na pudgalayor abhisaṃbaṃdhaḥ. vāhino mārgasyânabhisaṃskāra-sādhyatvād avāhinaś câbhi-saṃskāra-sādhyatvāt. ayatna-yatna-prāptitaḥ. ayatna-saṃmukhī-bhāvataḥ pūrva-mārgasya. yatna-prāptita itarasyêti. [Tib. 221ᵃ] tad evam anabhisaṃskāra-parinirvāyī pūrvaṃ yujyate. āha. yady anabhisaṃskāra-parinirvāyiṇo vāhī

[1] sic MSS. apparently by mistake. [2] taṃ MSS. de. [3] °thā ca MSS. de kho-na bṣin-du.

mārgo 'nabhisaṃskāra-śādhyatvāt upapadya-parinirvāyiṇo 'pi vāhī mārga iti. kas tayor viśeṣa iti. ata ucyate. *upapadya-parinirvāyiṇas tu mārgo*[1] *vāhitaro* jitataraḥ. nânabhisaṃskāra-parinirvāyiṇa evam *adhimātrataro* hetûpacayataḥ. *mṛdutarāś cânuśayāḥ* mārgâdhimātrataratvena kṣapitatvāt.

ūrdhvasrotā iti. ūrdhvasroto gatir asyêti ūrdhvasrotāḥ. yatra ūrdhvam iti paṭhyate.

ūrdhvaṃ[2] damāc ca dehāc cêti.

ūrdhvaṃdamikaḥ ūrdhvaṃdehika iti. tat-pratyaya-saṃniyogenôrdhva-śabdasya mâṃtato[3] 'pi[4] nipātyata iti veditavyaṃ. yathā cira-śabdasya ciraṃtanam ity ūrdhvam iti nipāto 'stîty apare. a-kārâṃto 'pi t' ūrdhva-śabdo 'sty evêti na vāryate. *vyavakīrṇâvyavakīrṇa-dhyānatvād* iti. miśritâmiśrita-dhyānatvād ity arthaḥ. anāsraveṇa s'āsravasya dhyānasya miśritatvāt. *iha dhyānāni vyavakīrya dhyāna-trayāt parihīyata* iti. dhyāna-vyavakiraṇaṃ caturtha-dhyāna-vyavakiraṇa-pūrvakam.

ākīryate caturthaṃ prāg

iti[5] vacanāt. caturtham eva hi dhyānam ādito vyavakiraṇe samarthaṃ. nânyat. caturthāc ca dhyānād aparihīṇasya pratham'ādiṣu dhyāneṣûpapattir nâstîty ata ucyate. dhyāna-trayāt [Tib. 221[b]] parihīṇa iti. kathaṃ ca parihīṇa ity āha. *prathamaṃ dhyānam āsvādyêti*. *madhyânimajjanāt* madhye 'nimajjanāt. *ardhaplute nāmêti* vistaraḥ. ya *ekam* api *sthānâṃtaraṃ vilaṃghya śuddh'āvāseṣûpapadyâkaniṣṭhān praviśatîty* evaṃ vākyâbhisaṃbaṃdhaḥ. *dṛṣṭi-sthānatvād* iti. Mahābrahmaṇāṃ prathamôpapannānāṃ ca Mahābrahmaṇi[6] nirmāyakâbhimānataḥ. *eka-māyakatvāc cêti*. kiṃ. Mahābrahmasv āryo nôpapadyate. āryasya hi prabhāvavatas tatrôtpāde saty [7]ubhaya-nāyakatvaṃ[7] syāt. niḥsapatnena ca karmaṇā tatr' ādhipatyṃ. ataḥ sasapatnaṃ na bhavatîti. *sarvāṇi sthānâṃtarāṇîti*. Brahmakāyikebhyaś cyutvā Brahmapurohit'ādīni Sudarśanântāni caturdaśa-sthānâṃtarāṇi *saṃcaryÂkaniṣṭhān praviśati*. *yatrôpapannas tatas tatra cātyaṃtam anāgamanād* iti. yatrôpapannas tad-yathā. prathama-dhyāne. tato 'tyaṃtam anāgamanāt kāma-dhātau. tathā yotrôpapannas tatra cātyaṃtam anāgamanāt. tatra ca punaḥ prathame dhyāne 'tyaṃtam anāgamanāt. *paripūrṇam anāgāmitvaṃ*. *punas tatra dvitīya-janmâkaraṇāt*. *śāṃtha-carito hy eṣa* iti. ya eṣa bhavâgraparamaḥ. sa samādhi-priyaḥ. ārūpyeṣu ca samādhir atiprāśāṃtaḥ. tasmād ayam ārūpyān praviśati. *pūrvakas tu vipaśyanā-carita* iti. yo 'sāv akaniṣṭha-

[1] om. MSS. supplied from Tib. lam. [2] ūrdhvan MSS. [3] māntatā N, maṃtatā C. [4] om. C. [5] Kārikā VI, 48[a]. [6] °brāhm° MSS. [7]....[7] ubhayonayik° MSS. gñi-ga gtso-bo ñid.

parama uktaḥ. [Tib. 222ᵃ] sa prajñā-priyaḥ śuddh'āvāsān praviśati. *aṃtarā-parinirvāṇam* iti vistaraḥ. nâtat prati śāstrakārair[1] niścitaṃ. na ca pratiṣiddham ato 'pratiṣedhād ūrdhvasrotaso 'kaniṣṭhaparamasya bhavâgraparamasya câṃtarā akaniṣṭhāṃ bhavâgraṃ ca praviśya parinirvāṇaṃ *yujyamānaṃ paśyāmaḥ*. saṃbhavaṃ tu paśyāma ity arthaḥ. nanu câkaniṣṭhaparamo bhavâgraparama iti côktam ata āha. *akaniṣṭha-bhavâgra-paramatvaṃ tu pareṇa gaty-abhāvād*, akaniṣṭhebhyo bhavâgrāc côrdhvaṃ gaty-abhāvāt. *tad-yathā srotaāpannasya saptakṛtvaḥ paramatvaṃ*. na hi tasya dvau trīn vā bhavān abhinirvartya parinirvāṇaṃ na saṃbhavatîti. tataḥ pareṇa tv aṣṭamaṃ bhavaṃ nâbhinirvartayatîti. saptakṛtvaḥ parama ukta iti.

sa punaś caturvidha ity aṃtarā-parinirvāyy-abhāvān na paṃcavidhaḥ. *etc ṣaḍ anāgāmino bhavaṃtîti*. aṃtarā-parinirvāyī upapadya-parinirvāyī sâbhisaṃskāra-parinirvāyī anabhisaṃskāra-parinirvāyī ūrdhvasrotāḥ ārūpyagaś ca. ṣaṣṭhaś ca-turdhā-bhedam aviganayyêti. *dṛṣṭadharmap-arinirvāyī*. dṛṣṭa-janma-parinirvāyī 'ty arthaḥ.

(40) *katham eṣāṃ trayāṇām* iti [Tib. 222ᵇ] vistaraḥ. trayo 'nāgāmina iti nirbhidya nôktā ity anavabudhyamāna itaraḥ pṛcchati. Ācāryo 'py arth'āpattyôktā eta iti paśyan vivṛṇoti. *aṃtarôpapadya-parinirvāyiṇor* aṃtarā-parinirvāyiṇaḥ upapadya-parinirvāyiṇaś cêty arthaḥ. *ūrdhvasrotasaś ca tṛtīyasyêti*. *āśv-anāśu-cira-parinirvāṇāt dṛṣṭâṃta-trayeṇêti*. āśu-parinirvāyī anāśu-parinirvāyī cira-parinirvāyī ca dṛṣṭâṃta-trayeṇa yojayitavyāḥ. tad-yathā parīttaḥ śakalikā'gnir abhinirvartamāna eva nirvāyāt. evaṃ prathamo ya āśu-parinirvāyī. tad-yathā 'yo-guḍānāṃ vā 'yas[2]-phālānāṃ v' ādīptâgni-saṃprataptānāṃ ayo-ghanena hanyamānānāṃ ayaḥ-prapāṭikôtpataty eva nirvāyāt. evaṃ dvitīyo yo 'nāśu-parinirvāyī. tad-yathā 'yo-guḍānām iti pūrvavad yāvad ayaḥ-prapāṭikôtplutya pṛthivyām apatitâiva nirvāyāt. evaṃ tṛtīyo yaś cira-parinirvāyī. etac ca sūtraṃ vistareṇa purastāl likhitam[3] iti na punar likhyate. *upapadyâbhisaṃskārânabhisaṃskāra-parinirvāṇād* iti. upapadya parinirvāṇād abhisaṃskāreṇânabhisaṃskāreṇa parinirvāṇāt [Tib. 223ᵃ] tridhā-bhedān navânāgāmino bhavaṃtîti saṃbaṃdhaḥ. upapadya-parinirvāyī ya upapanna-mātraḥ parinirvāti. na tv abhisaṃskāreṇânabhisaṃskāreṇa vā parinirvāti. sâbhisaṃskāra-parinirvāyī tu nôpapadyâiva parinirvāti. kiṃ tarhi. abhisaṃskāreṇâpratiprasrabdhasya[4] pūrvâbhisaṃskārasya sāmarthyataḥ parinirvāti. asya hi yady api vāhī mārgo 'sti abhiyogena tu parinirvāti. upapadya-parinirvāyī tu nâbhiyogenêti viśeṣaḥ. anabhisaṃskāra-pa-

[1] °kārai MSS. [2] yat N. [3] See p. 270[31] et seq. [4] °tiprabhāvasya MSS. ma-btaṅ-ba.

rinirvāyī punaḥ pratiprasrabdha-pūrvâbhisaṃskāro 'bhisaṃskāram[1] anaṃtareṇa parinirvātîty ayam eva eṣāṃ viśeṣo 'vagaṃtavyaḥ. yathā tu sâbhisaṃskārânabhisaṃskāra-parinirvāyiṇāv apy upapadya-parinirvāyy-ākhyāṃ labhete. tathā darśayann āha. *sarve hy eta upapadya-parinirvāṇād upapadya-parinirvāyiṇa* iti. *plut'ādi-bhedād* iti. plutârdhaplutā-sarvacyuta-bhedād ity arthaḥ. *sarveṣāṃ vā trayāṇām* iti. aṃtarôpapadya-parinirvāyy-ūrdhvasrotasām *āśv-anāśu*-[Tib. 233ᵇ] *cira-parinirvāṇāt* tridhā-bhedaḥ. kaścid aṃtarā-parinirvāyī āśu-parinirvāyī bhavati. kaścid anāśu-cira-parinirvāyī. evam upapadya-parinirvāyī. ūrdhvasrotāś cêti. asmāc ca *tridhā-bhedān*[3] *navânāgāmino bhavaṃtî*ti sa eva saṃbaṃdho vācyaḥ. *tad-viśeṣaḥ punar* iti vistaraḥ. teṣāṃ punas trayāṇām aṃtarôpapadya-parinirvāyiṇoḥ ūrdhvasrotasāś ca. navānāṃ câiṣām eva pratyekaṃ tridhā-bhedād yathā varṇitād viśeṣaḥ. *karma-kleśêndriya-viśeṣāt.* karmaṇaḥ kleśasyêndriyasya ca viśeṣād bhavati. katham ity āha. *trayāṇām* iti vistaraḥ. *abhinirvṛttir* aṃtarā-bhāvaḥ. *abhinirvṛtti-vedanīyasya karmaṇa* upacitatvād aṃtarā-parinirvāyī. *upapadya-vedanīyasya karmaṇa* upacitatvād upapadya-parinirvāyī. *apara-paryāya-vedanīyasya karmaṇa* upacitatvād ūrdhvaṃsrotā ity evaṃ tāvat teṣāṃ trayāṇāṃ karma-viśeṣād viśeṣaḥ. *mṛdu-madhyâdhimātra-kleśa-samudācāratvād* yathākramam *eṣām* eva *kleśa-viśeṣād viśeṣaḥ. adhimātra-madhya-mṛdv-indriyatvāc* ca yathākramam eṣām evêndriya-*viśeṣād viśeṣa* tti. *teṣām api pratyekam ata eva yathāyogaṃ viśeṣa* iti. teṣām api pratyekaṃ bhinnānāṃ navānām ity arthaḥ. ata eva karm'ādi-viśeṣāt [Tib. 224ᵃ] yathāyogaṃ na yathākramaṃ. viśeṣo 'vagaṃtavyaḥ. katham ity āha. *prathamayos trikayor* iti vistaraḥ. yac câṃtarāparinirvāyiṇāṃ trikaṃ. yac côpapadya-parinirvāyiṇāṃ. tayos trikayoḥ *kleśêndriya-viśeṣāt.* mṛdu-madhyâdhimātra-kleśa-samudācāratvāt. adhimātra-madhya-mṛdv-indriyatvāc ca. yathākramaṃ viśeṣaḥ. na tu karma-viśeṣāt. yasmāt prathamasya trikasyâbhinirvṛtti-vedanīyaṃ karma tulyaṃ. dvitīyasya côpapadya-vedanīyaṃ karma tulyam iti. *paścimasya trikasyâpara-paryāya-vedanīya-karma-viśeṣāc ca viśeṣaḥ.* plut'ādīnāṃ hy apara-paryāya-vedanīyaṃ karma bhinnam iti. ato 'para-paryāya-vedanīya-karma-viśeṣāt. kleśêndriya-viśeṣāc ca. ca-kārânukṛṣṭatvāt viśeṣo mṛdu-madhyâdhimātra-kleśa-samudācāratvāt. adhimātra-madhya-mṛdv-indriyatvāc ca. yathākramam ity arthaḥ. *ta ete nava-prakāra-kleśêndriyatvād* iti. ta ete navânāgāmino nava-prakāra-kleśatvāt. nava-prakārêndriyatvāc ca. *navânāgāmino bhavaṃti.* karmaṇo 'grahaṇam[4] avyapitvāt. na hi pra-

[1] 'saṃsk° MSS. mṅon-par ḥdu-byed-pa. [2] eṣa MSS. [3] °dā MSS. dbye-baḥi phyir.
[4] 'pr° C, °prahāṇ° N. ma-smos-pa.

thamayos trikayoḥ karma-[Tib. 224ᵇ] viśeṣād viśeṣo 'stîti. kathaṃ punar ete nava-prakāra-kleśā bhavaṃti. iha kleśas tri-prakāro mṛdu-madhyâdhimātra iti. mṛdur[1] aṃtarā-parinirvāyiṇāṃ. madhya upapadyapa-rinirvāyiṇāṃ. adhimātra ūrdhvasrotasāṃ. tatra prathamo 'ṃtarā-parinirvāyī mṛdu-mṛdu-kleśaḥ. dvitīyo mṛdu-madhya-kleśaḥ. tṛtīyo mṛdv-adhimātra-kleśaḥ. upapadya-parinirvāyiṇāṃ prathama upapadya-parinirvāyī madhya-mṛdu-kleśaḥ. dvitīyaḥ sâbhisaṃskāra-parinirvāyī madhya-madhya-kleśaḥ. tṛtīyo 'nabhisaṃskāra-parinirvāyī madhyâdhimātra-kleśaḥ. ūrdhvasrotasām api pluto 'dhimātra-mṛdu-kleśaḥ ardhapluto 'dhimātra-madhya-kleśaḥ. sarvasthānacyuto 'dhimātrâdhimātra-kleśa iti. kathaṃ nava-prakārêndriyā bhavaṃti. tathâivêndriyam api tri-prakāram adhimātraṃ mṛdu cêti. adhimātram aṃtarā-parinirvāyiṇāṃ. madhyam upapadya-parinirvāyiṇāṃ. mṛd' ūrdhvasrotaṣāṃ. tatra prathamo 'ṃtarā-parinirvāyī adhimātrâdhimātrêndriyaḥ. dvitīyo 'dhimātra-madhyêndriyaḥ. tṛtīyo 'dhimātra-mṛdv-indriyaḥ. upapadya[Tib. 225ᵃ]-parinirvāyiṇāṃ prathamaṃ upapadya-parinirvāyī madhyâdhimātrêndriyaḥ. sâbhisaṃskāra-parinirvāyī madya-madhyêndriyaḥ. anabhisaṃskāra-parinirvāyi madhya-mṛdv-indriyaḥ. ūrdhvasrotasām api pluto mṛdv-adhimātrêndriyaḥ. ardhapluto mṛdu-madhyêndriyaḥ. sarvasthānacyuto mṛdu-mṛdv-indriya iti.

(41) *kathaṃ tarhi sūtre sapta satpuruṣa-gatayo deśitā* iti. sapta vo 'haṃ bhikṣavaḥ satpuruṣa-gatīr deśayiṣyāmi. anupādāya ca parinirvāṇam. ity etat sarvaṃ sūtraṃ Gati-sūtrata ity atra pradeśe likhitam iti na punar likhyate. atra ca sūtre sapta satpuruṣa-gatayo deśitāḥ. trayo 'ṃtarā-parinirvāyiṇāḥ. traya upapadya-parinirvāyiṇa iti ṣaṭ gatayaḥ. ūrdhvaṃsroto gatiś ca saptamī 'ti. *ūrdhva-sravaṇa-dharmêti*. kṛd-aṃtam etac chabda-rūpam iti. vidhā'rtham etac chabda-rūpam iti darśayati. ūrdhvam iti ca kriyā-viśeṣaṇam iti. *tasyâbheda-nirdeśād* iti. tasyôrdhvaṃsrotasaḥ[2] plut'ādi-bhedânirdeśād ity arthaḥ. viney'āśayâpekṣo hi sūtra-nirdeśaḥ. *nânyāḥ śaikṣā gataya* iti. na srotaāpanna-sakṛdāgāmi-gataya ity arthaḥ. gatir utpattiḥ saṃparāya ity ete sūtre paryāyā ucyaṃte. *teṣām* ity anāgāminām. *sati ca karmaṇi vṛttiḥ* prāṇâtipāt'ādy-akaraṇāt. *asati câvṛttir* abrahmacary'[Tib. 225ᵇ] ādy-akaraṇāt. akuśalena hi cittenâbrahmacary'ādi-karaṇam iti. teṣāṃ tu vītarāgāṇāṃ saty eva karmaṇi vṛttir nâsati prahīṇâkuśalatvāt. *na punaḥ pratyāgatir* iti. yāsu gatiṣûpapannāḥ. tatra-tatra câiṣām atyaṃtam anāgamanam ity arthaḥ. *na tv etad yathôktam anyatrâstîti*. yad etat saty eva vṛttir asati câvṛttir evâ-punaḥ-pratyāgamanaṃ ca. tad etat

[1] °dv MSS. [2] °srotuḥ MSS.

sroptaāpanne sakṛdāgāmini ca nâstîti.

anyeṣām apîti. srotaāpanna-sakṛdāgaminām apîty arthaḥ. *pāryāyikam*[1] iti. paryāye bhavaṃ pāryāyikaṃ. kenacit prakāreṇa bhavatîty arthaḥ. katham ity āha. *paṃcavidhasya pāpasyâtyaṃtam-akaraṇa-saṃvara-pratilaṃbhād* iti. paṃcavidhasya pāpasya prāṇâtipātâdatt'ādāna-kāmamithy'ācāra-mṛṣāvāda-madyapānalakṣaṇasyâkaraṇenâkriyayā saṃvaraḥ samvaraṇaṃ. tasya pratilaṃbhāt. na hy āryā janmâṃtare 'py etat paṃcavidhaṃ pāpam adhyācaraṃti. akaraṇa-saṃvaravacanaṃ. samādāna-saṃvarasyânāvaśyakatvāt. *prāyeṇêti*. darśana-grahātavyānām *akuśalānāṃ* sarveṣām atyaṃta-*prahāṇāt*. bhāvanā-prahātavyānāṃ ca kāmâvacarāṇāṃ keṣāṃcit saṃbhavataḥ. [2]yeṣām iti vistaraḥ.[2] *yeṣāṃ tu nihparyāyeṇa* na prakārâṃtareṇa srotaāpanna-sakṛdāgāmivat *satpuruṣatvaṃ*. [Tib. 226[a]] kiṃ tarhi. sarvasya pāpasyâtyaṃtam-akaraṇa-saṃvara-pratilaṃbhāt. sarveṣāṃ câkuśalānāṃ darśana-prahātavyānāṃ kleśānāṃ prahāṇāt. bhāvanā-prahātavyānāṃ ca kāmâvacarāṇāṃ sarveṣāṃ nava-prakārāṇām api prahāṇāt. *teṣāṃ* satpuruṣāṇām anāgāminām *iha sūtre 'dhikāraḥ*. satpa satpuruṣa-gataya ity ato 'nyeṣāṃ pāryāyikaṃ satpuruṣatvaṃ na pratiṣidhyate.

(42) *kiṃ punaḥ parivṛtta-janmano 'py anāgāmina eṣa bhedo 'sti*. aṃtarāparinirvāyī 'ty evam-ādikaḥ. parivṛtta-janmā 'nāgāmīyaḥ prathame janmani srotaāpatti-phalaṃ sakṛdāgāmi-phalaṃ vā prāpya dvitīye janmany anāgāmī bhavati. *kāma* iti viśeṣaṇaṃ. yasmāt rūpadhātau parivṛtta-janmā kadācid ārūpyān praviśatîti. *tatrâiva janmani parinirvāṇād* iti. kāma-dhātau duḥkha-bahulatvenâsya tīvra-saṃvegatvāt. *yat tarhîti* vistaraḥ. *Śakreṇôktam* itaś cyuto 'haṃ manuṣyeṣûpapanno yady arhattvaṃ prāpya na parinirvāmi. *ye te devā akaniṣṭhā iti viśrutāḥ. aṃte me hīyamānasya tatrôpapattir bhaviṣyatîti*. sa hi deveṣv eva srotaāpanno manuṣyāṃś c' āgatya parinirvāsyāmîti vacanāt parivṛtta-janmā bhavet. aṃte nikāya-sabhāgâvasāne mama hīyamānasyâ[Tib. 226[b]]rhattvād aprāpti-parihāṇyā parihīyamāṇasya. tatrâkaniṣṭheṣûpapattir[3] bhaviṣyatîti prārthanāvacanād dhātv-aṃtara-gamanam astîti darśitaṃ bhavatîti gamyate. tat kathaṃ kāma-dhātau parivṛtta-janmâṃtara āryo dhātv-aṃtaraṃ na gacchatîty ucyata iti. sūtrârtho dṛśyate. brūyās tvaṃ. *dharma-lakṣaṇânabhijñatvāc* Chakreṇâivam uktaṃ. tasmād adoṣa iti. Bhagavatā tarhy evaṃ śṛṇvatā *kasmād asau na nivārito* mā tvam eva voca ity ata ucyate. *Bhagavatā 'py anivāraṇaṃ. saṃharṣaṇīyatvād* iti. kāma-duḥkha-parityāgâbhilāṣeṇa saṃharṣaṇīyam ity abhiprāyaḥ.

[1] pary° N, om. C. [2]...[2] om. MSS. gaṅ-dag-gi ṣes bya-ba rgyas-par ḥbyuṅ-ba ni.
[3] °sûtpattir MSS. skye-ba.

cyuti-nimittôpapatti-duḥkhôdvignasya saṃharṣaṇīyatvād ity ācārya-Saṃghabhadraḥ.[1]

indriyāṇāṃ paripakvataratvād iti. prajñ'ādīnām indriyāṇāṃ niṣyanda-phala-puṣṭi-viśeṣād ity arthaḥ. *āśraya-viśeṣa-lābhāc ca.* yasmāc c' āśraya-viśeṣam anupahataṃ mārga-saṃmukhī-bhāvânukūlaṃ pratilabhate. dṛśyaṃte hi tīkṣṇêndriyā api saṃta āśraya-vaiguṇyāt guṇebhyaḥ parihīyamāṇā ity ato janmâṃtara-parivāsenêndriyāṇāṃ paripakvataratvād *indriya-saṃcāro nâsti.* āśraya-viśeṣa-lābhāc ca *parihāṇir nâsty* anenâiva janmâṃtara-parivāsena dhātv-aṃtara-gamanaṃ na bhavatîti.

mārgasyâjitatvād asaṃmukhī-bhāvata iti. [Tib. 227ᵃ] yasmān mārgasyâjitatvād asaṃmukhī-bhāvaḥ. tasmāt kāraṇād avītarāgaḥ śaikṣaḥ srotaāpannaḥ sakṛdāgāmī ca nâṃtarā-parinirvāyī bhavati. *anuśayānāṃ ca nâtimandatvāt.* yasmāc cânuśayās tasya nâtimandāḥ. ato nâṃtarā-parinirvāyī bhavatîty ayam Ācāryasya parihāraḥ. Vaibhāṣikāṇāṃ kaḥ parihāra ity āha. *dussamatikramatvāt kāmadhātor iti Vaibhāṣikā* iti. katham ity ucyate. *bahu hy anena kartavyaṃ bhavati. akuśalâvyākṛta-kleśa-prahāṇam* akuśalānāṃ kāmâvacarāṇāṃ avyākṛtānāṃ ca rūp'ārūpyâvacarāṇāṃ kleśānāṃ prahāṇam anena kartavyaṃ. vītarāgeṇa punaḥ śaikṣeṇâvyākṛtānām eva prahāṇam iti. *dvi-tri-śrāmaṇya-phala-prāptir* iti. dve vā trīṇi vā śrāmaṇyāni phalāni prāptavyāni. sakṛdāgāminā dve śrāmaṇya-phale prāptavye. anāgāmi-phalam arhattva-phalaṃ ca. srotaāpannena trīṇi sakṛdāgāmi-phalaṃ anāgāmi-phalam arhattva-phalaṃ ca. vītarāgeṇa punar ekam evârhattva-phalaṃ prāptavyam iti. *tri-dhātu-samatikramaś câ*vītarāgeṇa kartavyaḥ. vītarāgeṇa tu rūpâvītarāgeṇâṃtarā-parinirvāyinā bhavatā dvi-dhātu-samatikramaḥ [Tib. 227ᵇ] kartavya iti.

(43) [2]ākīryata iti.[2] vyavakīryate vyatibhidyate. anāsravābhyāṃ s'āsravaṃ *caturthaṃ dhyānaṃ* miśrī-kriyata ity arthaḥ. *sukha-pratipadām agratvād* iti. sukhāḥ pratipadaś catvāri maulāni dhyānāni.

dhyāneṣu mārgaḥ pratipat sukhêti[3]

vacanāt. tāsāṃ caturthaṃ dhyānam agram aṣṭâpakṣāla-muktatvāt. *yadā kilêti.* kila-śabdo Vaibhāṣika-mata-dyotakaḥ. sva-mataṃ tu paścād darśayiṣyati. aśakyaṃ tu kṣaṇa-vyavakiraṇam iti · vistareṇa *dvau hi kṣaṇāv ānaṃtarya-mārga-sadṛśāv* iti. anāsrava-s'āsravau. *tṛtīyo vimukti-mārga-sadṛśa* ity anāsravaḥ. *mṛdv-indriyāḥ kleśa-bhīrutayā ca vyavakiraṃti.* ca-śabdāc chuddh'āvāsôpapatty-arthaṃ dṛṣṭadharma-sukha-vihārârthaṃ ca vyavakiraṃti. *tīkṣṇêndriyās tu śuddh'āvāsôpa-*

[1] 順正理六五 (冬六 18ᵇ¹⁰). [2]....[2] °ryate MSS. spel-bar byed ces bya-bɨ ni. [3] Kārikā VI, 69ᵇ.

patty-arthaṃ dṛṣṭadharma-sukha-vihārârtham eva ca vyavakiraṃti. na kleśa-bhīrutayā. teṣāṃ parihāṇy-asaṃbhavāt. kathaṃ punaḥ kleśa-bhīrutayā aparihāṇy-arthaṃ vyavakiraṃtîty āha. *āsvādanā-saṃprayukta-samādhi-dūrī-karaṇāt. aparihāṇy-artham* iti. phalān na parihīyeyam iti.

(44ab) *paṃca-prakārêti* vistaraḥ. *mṛdvī madhyā 'dhimātrā*[1] *'dhimātratarā adhimātratamêti*. [Tib. 228a] *prathamāyāṃ trīṇi cittānîti*. tasya pudgalasya tāvatī śaktir ity evam uparisṭhād api vaktavyaṃ. *dvitīyāyāṃ ṣaḍ* iti. anāsravaṃ s'āsravam anāsravam iti trīṇi. punar anāsravaṃ s'āsravam anāsravam ity aparāṇi trīṇîti ṣaḍ bhavaṃti. evam eva ca *tṛtīyāyāṃ nava caturthyāṃ dvādaśa paṃcamyāṃ paṃcadaśêti* yojyaṃ. *tāsāṃ yathāsaṃkhyam* iti. tāsāṃ vyavakīrṇabhāvanānāṃ yathākramaṃ *paṃca śuddh'āvāsāḥ phalaṃ*. mṛdvyā bhāvanāyā Avṛhāḥ[2] phalam evaṃ yāvad adhimātratamāyā bhāvanāyā Akaniṣṭhāḥ phalam iti. *śraddh'ādîndriy'ādhikyād* iti bhadaṃta-Śrīlāta[3]-mataṃ. śraddhā'dhikāyā bhāvanāyā Avṛhāḥ phalaṃ. evaṃ yāvat prajñā'dhikāyā bhāvanāyā Akaniṣṭhāḥ phalam iti.

(44cd) *yo hi kaścid anāgāmī* 'ti. śraddhā'dhimukto vā dṛṣṭiprāpto vā. *kāyena sākṣāt-karaṇam* iti. *cittâbhāvāt* kāyenâiva sākṣāt-karoti. kathaṃ kāyenâivêty āha.. *kāy'āśrayôtpatteḥ. evaṃ tu bhavitavyam* iti sva-matam Ācāryasya. *prāpti-jñāna-sākṣāt-kriyābhyām* iti. samādhi-kāle tad-anukūl'āśraya[4]-prāpti-sākṣāt-karaṇāt. vyutthāna-kāle ca tat-pratisaṃvedanā-jñāna-sākṣāt-karaṇāt. *pratyakṣī*-[Tib. 228b]*kāro hi sākṣāt-kriyêti*. sa-vijñāna-kāya-śāṃti-pratilaṃbhâvasthāyāṃ sākṣātkriyā yujyata ity abhiprāyaḥ. sa-vijñānaka-kāya-śāṃti-pratilaṃbhena vā avijñānaka-kāya-śāṃty-avasthāyāṃ tat-prāptir gamyata iti.

aṣṭādaśa śaikṣā ity atra sūtra iti. Anāthapiṇḍado gṛhapatir Bhagavaṃtam aprcchat. kati bhadaṃta dakṣiṇīyā iti. Bhagavān āha. aṣṭādaśa gṛhapate śaikṣā navâśaikṣā dakṣiṇīyā iti. aṣṭādaśa śaikṣāḥ katame. srotaāpatti-phala-sākṣāt-kriyāyai pratipannakaḥ. srotaāpannaḥ. sakṛdāgāmi-phala-sākṣāt-kriyāyai pratipannakaḥ. sakṛdāgāmī. anāgāmi-phala-sākṣāt-kriyāyai pratipannakaḥ. anāgāmī. arhattva-phala-sākṣāt-krivāyai pratipannakaḥ. śraddhā'nusārī. dharmânusārī. śraddhā'dhimuktaḥ. dṛṣṭiprāptaḥ. kulaṃkulaḥ. ekavīcikaḥ. aṃtarāparinirvāyī. upapadya-parinirvāyī. sâbhisaṃskāra-parinirvāyī. anabhisaṃskāraparinirvāyī. ūrdhvasrotāḥ. itîme gṛhapate 'ṣṭādaśa śaikṣāḥ. navâśaikṣāḥ katame. parihāṇadharmā. cetanādharmā. anurakṣaṇādharmā. sthitâkaṃpyaḥ. prativedhanābhavyaḥ. akopya[Tib. 229a]dharmā. cetovimuktaḥ. prājñāvimuktaḥ.

[1] om. MSS [2] Avṛhā MSS. [3] °lābha MSS. [4] °ye MSS.

ubhayatobhāgavimuktaḥ. itîme gṛhapate navâśaikṣā iti. *tisraḥ śikṣās tat-phalaṃ cêti*. adhiśīlam adhicittam adhiprajñam iti tisraḥ śikṣā ārya-mārga-lakṣaṇāḥ. tāsāṃ phalaṃ visaṃyogaḥ. *tad-viśeṣeṇa hi śaikṣāṇāṃ vyavasthānam* iti. śikṣā-viśeṣeṇa tat-phala-viśeṣeṇa cêty arthaḥ. kathaṃ punas tad-viśeṣaḥ. anyādṛsyo 'nyādṛśyo[1] 'ṣṭādaśānāṃ śaikṣāṇaṃ śikṣāḥ visaṃyoga-phalaṃ cêti. *nirodha-samāpattiś ca na śaikṣā* a-prahāṇa-mārga-svābhāvyāt. *na śikṣā phalam* a-visaṃ-yoga-phala-svābhāvyāt. *ato na tad-yogān* nirodha-samāpatti-yogāt *śaikṣa-viśeṣa uktaḥ*. yathâite 'ṣṭādaśa śaikṣāḥ. na punar asau na śaikṣaḥ. tatra yad idam ucyate. aṣṭādaśa śaikṣā ity atra sūtre kiṃ kāraṇaṃ kāyasākṣī nôktaḥ śaikṣa ity evaṃ nôktaḥ.

yathāsthūlaṃ-bheda iti. rūpôpagā paṃca.

ārūpya-gaś caturdhā 'nyaḥ. iha nirvāyako para

ity[2] evam-ādi. *sūkṣmaṃ tu bhidyamānā* iti vistaraḥ. atr' Ācāryo gaṇanôpāya-pradarśanâ[Tib. 229^{b}]rthaṃ prathamam aṃtarā-parinirvāyiṇa indriya-bhūmi-go-tr'ādi-bhedaṃ vyutpādayati. kiṃ kāraṇaṃ. tad-bhede hi gaṇite yathā 'ṃtarā-parinirvāyiṇa indriy'ādi-bhedād bhedaḥ. evaṃ yāvad ūrdhvasrotasa iti sukham atideśaṃ kariṣyāmîti. *bhūmi-bhedāś catvāra* iti. te evâṃtarā-parinirvāyiṇaḥ. bhūmayaś catvāri dhyānāni. rūpôpagānām anāgāmināṃ vivakṣitatvāt. tatra prathame dhyāne 'ṃtarā-parinirvāyī yāvac caturtha iti catvāraḥ. *parihāṇadharm'ādi-gotra-bhedāt ṣaḍ* iti. ta eva parihāṇadharmā cetanādharmā anurakṣaṇā-dharmā sthitâkaṃpyaḥ prativedhanābhavyaḥ akopyadharmā cêti. *sthānâṃtara-bhedāt ṣoḍaśêti*. Brahmakāyik'ādīny Akaniṣṭhâṃtāni. Mahābrahmaṇo Vaibhā-ṣika[3]-nītyā 'sthānâṃtaraḥ. bahir-deśaka-nayenâpi sthānâṃtaratve tatr' āryo nôtpa-dyata ity agaṇanaṃ. tad evaṃ sthānâṃtara-bhedāt ṣoḍaśâṃtarā-parinirvāyiṇaḥ. *bhūmi-vairāgya-bhedāt ṣaṭtriṃśad* iti. bhūmi-bhedāt tad-vairāgya-bhedāc ca ṣaṭ-triṃśad aṃtarā-parinirvāyiṇaḥ. katham iti pratipādayati. *rūpa-dhātau* [Tib. 230^{a}] *sakala-bandhana* iti vistaraḥ. rūpa-dhātau prathame dhyāne sakala-ban-dhana eka-prakāra-vītarāgo yāvad aṣṭa-prakāra-vītarāga iti nava. dvitīye 'pi nava sakala-bandhano yāvad aṣṭa-prakāra-vītarāga iti. tathā tṛtīye nava. tathā caturthe navêti. catvāro navakāḥ ṣaṭtriṃśad bhavaṃti. *yāvac caturtha-dhyānâ-ṣṭa-prakāra-vītarāga* iti. yāvac-chabdenâyam artha-vistaro labhyate. caturtha-[4]dhyāna-navama[4]-prakāra-vītarāgo nôcyate. yasmād asāv ārūpye sakala-bandhano bhavati. na cêh' ārūpya-go 'dhikriyate. rūpôpagānām iha vivakṣitatvāt. aṃtarā-

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[1] °dṛśā C. [2] Kārikā VI, 39^{cd}. [3] °kā MSS. [4]....[4] dhyānānnava MSS. dgu-pa.

bhava-saṃbandhād iti. tathā ca sati *sthānâṃtara-gotra-vairāgyêndriya-bhedād* iti vistaraḥ. sthānâṃtarāṇāṃ gotrāṇāṃ vairāgyāṇām indriyāṇāṃ ca bhedāt. *dvānavatīni*[1] dvānavaty-adhikāni *paṃcaviṃśati*[2]-*śatāni bhavaṃti* teṣām aṃtarā-parinirvāyiṇāṃ. *kathaṃ kṛtvā tathā bhavaṃtîty* āha. *ekasmiṃ sthāne.* tad-yathā Brahmapurohite *ṣaṭ gotrāṇi* parihāṇadharm'ādi-bhedāt. *gotra*[3]-*gotra* iti vīpsā *nava pudgalāḥ. sakala-bandhano yāvad aṣṭa-prakāra-vītarāgaḥ* svasmāt sthānāt. tad-yathā Brahmapurohitāt. [Tib. 230[b]] *ṣaṇ-ṇavakāni* gotra-ṣaṭ pudgala-navaka-grahaṇāc *catuḥpaṃcāśat. ṣoḍaśa catuḥpaṃcāśatkāni.* ṣoḍaśa-sthānâṃtara-grahaṇāt. *catuḥṣaṣṭy*-ādi. *catuḥṣaṣṭy-adhikāni aṣṭau śatāni. indriya-bhedāt* tu[4] *tri-guṇā* mṛdu-madhyâdhimātra-bhedāt. *ity evaṃ kṛtvā.* kiṃ dvānavatīni[1] paṃcaviṃśati-śatāni bhavaṃti. yena nyāyena sakala-bandhano yāvad aṣṭa-prakāra-vītarāga iti nava pudgalā vyavasthāpitāḥ. taṃ nyāyaṃ darśayann āha: *yo hy adhare dhyāna* iti vistaraḥ. yo hy adhare dhyāne prathame yāvat tṛtīye *nava-prakāra-vītarāgaḥ. sa uttare dhyāne* dvitīye yāvac caturthe *sakala-bandhana ity uktaḥ.* kasmād ity āha. *sama-gaṇanârtham* iti. caturṣu dhyāneṣu nava-nava yathā syur iti. anyathā hi viṣamā gaṇanā syāt. prathame dhyāne daśa syuḥ sakala-bandhano yāvan nava-prakāra-vītarāga iti. dvitīye nava eka-prakāra-vītarāgo yāvan nava-prakāra-vītarāga iti. evaṃ tṛtīye nava caturthe tv aṣṭau syuḥ. eka-prakāra-vītarāgo yāvad aṣṭa-prakāra-vītarāga iti. nava-prakāra-vītarāgasy' ārūpya-sakala-bandhanatvād ity uktaṃ *evaṃ yāvad ūrdhvasrotasa* iti. evam upapadya-sâbhisaṃskārânabhisaṃskārôrdhvasrotasām api. sthānâṃtara-[Tib. 231[a]] gotra-vairāgyêndriya-bhedāt prātyekaṃ dvānavatīni[5] paṃcaviṃśati[6]-śatāni bhavaṃtîty *abhisamasya punaḥ* paṃca-bhedāṃś *catvāriṃśad-ūnāni trayoda'sa-sahasrāṇy anāgāminām bhavaṃti.* ārūpya-gais tu sahôpapady'ādi-catur-bheda-bhinnair atitarāṃ bahavo bhavaṃti. anayā tu vartanyā gaṃyata evêti na likhyate.

(45, 46) *ā-bhavâgrâṣṭa-bhāga-kṣid*

iti. ā-bhavâgrād aṣṭau prakārān kṣiṇotîty ā-bhavâgrâṣṭa-bhāga-kṣid ā-bhavâ-grâṣṭa-prakāra-kṣaya-kṛd ity arthaḥ. *ayam anāgāmī prathama-dhyānâṅka-prakāra-vairāgyāt prabhṛtîti.* yasmāt kāma-vairāgyād anāgāmī vyavasthāpyate. tasmāt-tataḥ pareṇâ*rhattva-phala-pratipannako bhavati.* yathā vajraḥ sarvaṃ bhinatti. evam ayaṃ samādhiḥ *sarvam anuśayaṃ bhinattîti* sāmarthyāt vajra upamā asyêti *vajrôpamaḥ. bhinnatvād asau na sarvāṃ bhinattîti.* traidhātukān

[1] °tāni MSS. [2] °tiḥ MSS. [3] °tre MSS. [4] ex conj. °dāttas MSS. yaṅ dbaṅ-poḥi bye-brag-gis. [5] °tāni MSS. [6] °tiḥ MSS.

darśana-prahātavyān bhāvanā-prahātavyāṃś ca kāmâvacarān yāvad bhāvāgrikān aṣṭau prakārān. yadi sarvān na bhinatti kasmāt sarvânuśaya-bhedī 'ty ucyata ity āha. *sarvāṃs tu bhettuṃ samartha* iti. saṃbhavam adhikṛtyôktam ity abhiprāyaḥ.

anāgamya-saṃgṛhītā iti vistaraḥ. nava bhūmīḥ anāgamyaṃ dhyānâṃtaraṃ [Tib. 231ᵇ] catvāri dhyānāni trīṃś c' ārūpyān bhavâgra-varjyān niśrityârhattva-prāptir ity ata evaṃ pratanyate. *duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭāv* iti. bhāvāgrika-duḥkh'ālaṃbanânvaya-jñān'ākāraiś caturbhiḥ saṃprayuktāś catvāro bhāvāgrika-samuday'ālaṃbanânvaya-jñān'ākaraiḥ caturbhir aparaiḥ saṃprayuktāś catvāra ity aṣṭau. evam eva *nirodha-mārga-dharma-jñān'ākāraiḥ saṃprayuktā aṣṭāv* iti vaktavyaṃ.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-pathe
tri-dhātu-pratipakṣas tad

iti[1] siddhāṃtāt tayor evêhôpanyāso na duḥkha-samudaya-dharma-jñānayor grahaṇaṃ. *evaṃ yāvad* iti. yāvac-chabdena yathā prathama-dhyāna-nirodh'ālaṃban'ākāraiḥ saṃprayuktāś catvāraḥ. evaṃ dvitīya-tṛtīya-caturtha-dhyān'ākāśa-vijñān'ākiṃcany'āyatana-bhavâgra-nirodh'ālaṃbanāḥ pratyekaṃ catvāraś catvāro vaktavyāḥ. *mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra* ity atra prati-bhūmi-mārg'ālaṃbanânvaya-jñān'ākāraiḥ saṃprayuktāś [catvāraḥ catvāra iti nôcyate. kasmād ity āha. *kṛtsnasyânvaya-jñāna-pakṣasy' ālaṃbanād* iti. aviśiṣṭo hy anvaya-jñāna-pakṣo mārgaḥ pratipakṣa-bhāvenânyonya-hetukaś ca mārga iti samastam ev' [Tib. 232ᵃ] ālaṃbyate. na nirodhavad ity atas catvāra eva mārgânvaya-jñān'ākāraiḥ saṃprayuktā iti. *ta ime jñān'ākār'ālaṃbana-bheda-bhinnā* iti. jñān'ākāra-bheden' ālaṃbana-bhedena ca bhinnāḥ. atha vā jñānānām ākārāṇām ālaṃbanānāṃ ca tri-bhedena bhinnāḥ. jñān'ākāra-bheda-bhinnās tāvat. duḥkha-samudayânvaya-jñān'ākārair ity[2]-evam-ādi-vacanāt. ālaṃbana-bheda-bhinnā api. *bhāvāgrika-duḥkha-samuday'ālaṃbanair* ity[3]-evam-ādi-vacanāt. *dvāpaṃcāśad* iti. ādito dvy-aṣṭāv iti ṣoḍaśa. prathama-dhyāna-nirodh'ālaṃbanāś catvāro yāvan mārgânvaya-jñān'ākaraiḥ saṃprayuktāś catvāra iti [4]nava-catuṣkāṇi[4] ṣaṭtriṃśat. ṣoḍaśa ca ṣaṭtriṃśac ca dvāpaṃcāśad bhavaṃti. *yathā 'nāgamya-saṃgṛhīta* iti vistaraḥ. maulaṃ dhyānam anāgamyâpraviśyôtpadyata ity anāgamyaṃ. yena prakāreṇânaṃtarôktenânāgamya-saṃgṛhītā dvāpaṃcāśad vajrôpamā bhavaṃti. tenâiva prakāreṇa dhyānâṃtara-saṃgṛhītā dvāpaṃcāśad bhavaṃti. kathaṃ kṛtvā. dhyānâṃtara-saṃgṛhītā bhāvāgrika-duḥkha-samudayânvaya-jñā-

[1] Kārikā VII, 9ᵃᵈᶜ. [2] 論二十四 11ᵃ¹. [3] l. c. [4]....[4] na cat° MSS. bṣi-tshan dgu.

n'ākāraiḥ saṃprayuktā aṣṭau. nirodha-mārga-dharma-jñān'[Tib. 232b]ākāraiḥ saṃprayuktā aṣṭau. nirodhânvaya-jñān'ākāraiḥ saṃprayuktāḥ prathama-dhyāna-nirodh'ālaṃbanāś catvāraḥ. evaṃ yāvad bhavâgra-nirodh'ālaṃbanāś catvāraḥ. mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ. kṛtsnasyânvaya-jñāna-pakṣasy' ālaṃbanāt. ta ime jñān'ākār'ālaṃbana-bheda-bhinnā dvāpaṃcāśad bhavaṃti. yathā dhyānâṃtara-saṃgṛhītā evaṃ prathama-dhyāna-saṃgṛhītā dvāpaṃcāśāt. *yāvac caturtha-dhyāna-saṃgṛhītā* dvāpaṃcāśad iti. *yathāsaṃkhyam* iti vistaraḥ. *ākāś'ānaṃty'āyatana-saṃgṛhītā aṣṭāviṃśatiḥ. vijñān'ānaṃty'āyatana-saṃgṛhītāś caturviṃśatiḥ. ākiṃcany'āyatana-saṃgṛhītā viṃśatiḥ.* bhavâgra ārya-mārgo nâstîti tat-saṃgṛhītā na saṃtîti na ciṃtyaṃte. *teṣu dharma-jñānasyâbhāvād* iti. teṣv ākāś'ānaṃty'āyatan'ādiṣu dharma-jñānasyâbhāvāt. dharma-jñānasya ṣaḍ-bhūmikatvāt. tasmān nirodha-mārga-dharma-jñān'ākāraiḥ saṃprayuktā aṣṭau na bhavaṃti. *adho-bhūmi-nirodh'ālaṃbanasya cânvaya-jñānasyâ*[1]*bhāvāt.* nirodhânvaya-jñān'ākāraiḥ saṃprayuktāś catur-dhyāna-nirodh'ālaṃbanāḥ ṣoḍaśa punar na bhavaṃtîty aṣṭāviṃśatir bhavaṃti.[1] dvāpaṃcāśato 'ṣṭau ṣoḍaśa câpanīyêti kṛtvā.[2] katham. ākāś'ānaṃty'āyatana-saṃgṛhītā[3] bhāvāgrika-duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭau. nirodhânvaya-jñān'ākāraiḥ [Tib. 233a] saṃprayuktā ākāś'ānaṃty'āyatan'ādi-nirodh'ālaṃbanāḥ ṣoḍaśa. mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra iti. ta ime jñān'ākār'ālaṃbana-bheda-bhinnā aṣṭāviṃśatir bhavaṃti. evaṃ vijñān'ānaṃty'āyatana-nirodh'ālaṃbanāś caturo 'panīya caturviṃśatir yojyāḥ. ākiṃcany'āyatana-saṃgṛhītā vijñān'ānaṃty'āyatana-nirodh'ālaṃbanān apy aparān apanīya viṃśatir iti. kiṃ punaḥ kāraṇaṃ sva-bhūmy-ūrdhva-bhūmika-nirodham ev' ālaṃbaṃta ārūpyā nâdho-bhūmikaṃ dhyānavat. na hy adho-bhūmikaṃ duḥkham anālaṃbya tan-nirodhaḥ śakyam ālaṃbituṃ. duḥkhaṃ ca sarvaṃ s'āsravam eva. eṣa[4] ca niyamaḥ.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

ity[5] etat kāraṇaṃ. dhyānānāṃ tu samast'ālocanatvān na pratiṣedhaḥ. vakṣyati hi

dhyānaṃ sad[6]-viṣayaṃ śubham

iti.[7] atha kasmān nirodham ev' ālaṃbaṃte na punar duḥkhaṃ samudayaṃ vā. bhavâgrād adho-bhūmer[8] vītarāgatvāt. tasya hi bhāvāgrika eva navamaḥ prakāro vajrôpama-vadhyo 'vaśiṣṭa iti. *adho-bhūmi-pratipakṣ'ālaṃbanaṃ tu bhavatîti* anvaya-jñānam adhikṛtaṃ. tac ca vajrôpama-samādhi-saṃprayuktaṃ veditavyaṃ. *tasya pratipakṣasya anyonya-hetutvād* iti

[1]....[1] om. C. [2] °tī N. [3] hṛtvā N. [4] eṣu MSS. ḥdi. [5] Kārikā VIII, 21cd. [6] ṣad N, ṣaḍ C. yod. [7] Kārikā VIII, 21b. [8] °mi MSS.

[Tib. 233b] anyonyaṃ nava-bhūmis tu mārgaḥ samaviśiṣṭayor iti[1] vacanāt. sarvaṃ hi mārgânvaya-jñānaṃ nava-bhūmikânvaya-jñāna-pakṣ'ālaṃbanam iti.

yeṣāṃ tv iti vistaraḥ. yeṣām Ābhidhārmikānāṃ *mārgânvaya-jñānam api* na kevala-nirodhânvaya-jñānam *ekâika-bhūmi-pratipakṣ'ālaṃbanam iṣṭaṃ. teṣām aṣṭāviṃśatim adhikān prakṣipya anāgamya-saṃgṛhītā aśītir vajrôpamā bhavaṃti.* katham kṛtvā. pūrvakāḥ kṛtsnasyânvaya-jñāna-pakṣyasy' ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ. idānīm ekīya-matenâikâika-bhūmi-pratipakṣ'ālaṃbanā api vyavasthāpyaṃte. anāgamya-saṃgṛhītāḥ prathama-dhyāna-pratipakṣ'ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ, evaṃ yāvad ākiṃcany'āyatana-pratipakṣ'ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra ity evam aṣṭāviṃśatir adhikā bhavaṃti. evam aṣṭāviṃśatim adhikān prakṣipya dvāpaṃcāśad aśītir bhavaṃti. kiṃ punaḥ kāraṇaṃ bhavâgra-pratipakṣ'ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāro na gaṇyaṃte. āha. na bhavâgra-saṃgṛhīto 'nāsravo mārgo bhavâgra-pratipakṣo 'sti. prathama-dhyāna-bhūmikas tv asti. yāvad ākiṃcany'āyatana-bhūmika iti. tasmāt tad-bhūmi-pratipakṣ'ālaṃbanā evôktāḥ. na bhavâgra-pratipakṣ'ālaṃbanā iti. apare punar vyācakṣate. yeṣāṃ tu mārgânvaya-jñānam apy ekâika-bhūmi-pratipakṣ'-[Tib. 234a]ālaṃbanam iṣṭaṃ. yathā nirodhânvaya-jñānam iṣṭam ity abhiprāyaḥ. teṣāṃ bhāvāgrika-duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭau. nirodha-mārga-dharma-jñān'ākāraiḥ saṃprayuktā aṣṭau. nirodhânvaya-jñān'ākāraiḥ saṃprayuktāḥ prathaṃa-dhyāna-nirodh'ālaṃbanāś catvāraḥ. evaṃ yāvad bhavâgra-nirodh'ālaṃbanāś catvāra iti dvātriṃśad bhavaṃti. evaṃ mārgânvaya-jñān'ākārair api saṃprayuktās tathâiva dvātriṃśad iti kṛtvā. aṣṭāviṃśatim adhikān prakṣipyânāmya-saṃgṛhītā aśītir vajrôpamā bhavaṃtîti. teṣāṃ hi ye hi kṛtsnasyânvaya-jñāna-pakṣasy' ālaṃbanān[3] mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāras te na saṃti. bhavâgra-pratipakṣ'ālaṃbanās tu tat-sthāne bhavaṃtîty ato aśītir vajrôpamā bhavaṃtîti. *evaṃ yāvac caturtha-dhyāna-saṃgṛhītāḥ.* katham. aṣṭāviṃśatim adhikān prakṣipya dhyānâṃtara-saṃgṛhītā aśītir vajrôpamā bhavaṃti. yathā dhyānâṃtara-saṃgṛhītāḥ. evaṃ prathama-dvitīya-tṛtīya-caturtha-dhyāna-saṃgṛhītā pratidhyānam aśītir vajrôpamā bhavaṃti. *ākāś'ānaṃty'āyatan'ādiṣv* iti. bhavâgra-varjyeṣu triṣv ārūpyeṣu *yathākramaṃ catvāriṃśat dvātriṃśac caturviṃśatiś ca bhavaṃti.* katham kṛtvā. [Tib. 234b] ākāś'ānaṃty'āyatane tāvad aṣṭāviṃśatyāṃ vajrôpameṣv ākāś'ānaṃty'āyatana-pratipakṣ'ā-

[1] Kārikā II, 53cd. [2]....[2] om. C. [3] °banā MSS.

laṃbanān mārgânvaya-jñān'ākāraiḥ saṃprayuktāṃś caturaḥ prakṣipya yāvad ākiṃcany'āyatana-pratipakṣ'ālaṃbanāṃś catura iti. dvādaśa prakṣipya catvāriṃśad bhavaṃti. evaṃ caturviṃśatyāṃ vijñān'ānaṃty'āyatana-pratipakṣ'ālaṃbanāṃś caturaḥ prakṣipy' ākiṃcany'āyatana-pratipakṣ'ālaṃbanāṃś caturaḥ prakṣipya dvātriṃśad bhavaṃti. evaṃ viṃśatyām ākiṃcany'āyatana-pratipakṣ'ālaṃbanāṃś caturaḥ prakṣipya caturviṃśatir bhavaṃti. āha. nanv apadiṣṭam adho-bhūmi-pratipakṣ'ālaṃbanaṃ tu bhavati. tasyânyonya-hetutvād iti. atha kasmāt sva-bhūmy-ūrdhva-bhūmi-pratipakṣ'ālaṃbanā evôktā ākāś'anaṃty'āyatan'ādi-saṃgṛhītāḥ. nâdho-bhūmi-pratipakṣ'ālaṃbanā iti. atrôcyate. aviśeṣya nava-bhūmikam anvaya-jñāna-pakṣaṃ mārgam adho-bhūmi-pratipakṣ'ālaṃbanaṃ bhavatîty uktaṃ. na punar ākāś'ānanty'āyatan'ādi-saṃgṛhītasyâdho-bhūmi-pratipakṣ'ālaṃbanaṃ. kiṃ tarhi. sva-bhūmy-ūrdhva-bhūmika-[1]pratipakṣ'ālaṃbanaṃ eva. tatrâviśeṣa[1]-rūpeṇâdhar'ālaṃbanam anvaya-jñānaṃ bhavati. na viśeṣa-sva-rūpeṇa. sva-bhūmy-ūrdhva-bhūmy-ālaṃbanaṃ tu viśeṣa-rūpeṇâpi bhavatîti. eṣa tu pūrvako Vaibhāṣikāṇāṃ sthāpanā-pakṣaḥ. sāmānya-rūpeṇâiva sarvam anvaya-jñāna-pakṣam ālaṃbate 'nvaya-jñānam iti. [Tib. 235ª] tathā hy ācārya-Saṃghabhadreṇôktaṃ.[3] sarvaṃ hi mārgânvaya-jñānaṃ[4] nava-bhūmikânvaya-jñāna-pakṣ'ālaṃbanam iti. apare tv evaṃ vyācakṣate. bhāvāgrika-duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭāu. nirodhânvaya-jñān'ākārâiḥ saṃprayuktā ākāś'ānaṃty'āyatana-nirodh'ālaṃbanāś catvāraḥ. evaṃ yāvad bhāvāgrika-nirodh'ālaṃbanāś catvāra iti ṣoḍaśa. mārgânvaya-jñān'ākārair api saṃprayuktā ākāś'ānaṃty'āyatana-pratipakṣ'ālaṃbanāś catvāraḥ. evaṃ yāvad bhavâgra-pratipakṣ'ālaṃbanāś catvāra iti ṣoḍaśa. ta ete dvi-ṣoḍaśa pūrvôktāś câṣṭāv iti. catvāriṃśad ākāś'ānaṃty'āyatana-saṃgṛhītā vajrôpamā bhavaṃti. vijñān'ānaṃty'āyataha-saṃgṛhītā dvātrimśat. ākāś'ānaṃty'āyatana-nirodha-pratipakṣ'ālaṃbanān aṣṭāv-apanīyêti. ākiṃcany'ātana-saṃgṛhītāś caturviṃśatiḥ. vijñān'ānaṃty'āyatana nirodha-pratipakṣ'ālaṃbanān apy aparān aṣṭāv apanīyêti. bhavâgrasyâpi hi te 'dho-bhūmikaṃ pratipakṣa-mārgam ācakṣata iti.

*punar gotrêndriya-bhedād bhūyāṃso bhavaṃtî*ti. katham. ye tāvad aṣṭau sarva-prathamā uktāḥ. teṣāṃ. yo bhāvāgrika-duḥkh'ālaṃbano 'nity'ākāra-saṃprayukto [Tib. 235ᵇ] vajrôpamaḥ. tasya ṣaḍ-gotra-bhedāt ṣoḍhā-bhedaḥ. evaṃ duḥkh'ādy-ākāra-saṃprayuktānāṃ trayāṇāṃ pratyekaṃ ṣoḍhā-bhedaḥ. teṣām

[1]....[1] °banaṃ tad idam aparikramatevôktaṃ bhavati aviśeṣa (!) MSS. gñen-po kho-na-la dmigs-pa yin-no. de-la....khyad-par-med-paḥi. [2] °kramat MSS. [3] I can not yet identify this passage. [4] °na MSS.

pai pratyekaṃ mṛdu-madhyâdhimātrêndriya-bhedād bhedaḥ. yathā câiṣāṃ pratyekaṃ gotrêndriya-bhedāḥ. evaṃ bhāvāgrika-samuday'ālaṃbanānāṃ caturṇāṃ pratyekaṃ ṣaḍ-gotra-bhedāt ṣoḍhā-bhedaḥ. indriya-bhedāc ca tridhā-bhedaḥ. yathā câiṣām aṣṭānāṃ gotrêndriya-bhedāt pratyekaṃ ṣoḍhā tridhā ca bhedaḥ. evaṃ sarveṣām anāgāmya-saṃgṛhītānāṃ jñān'ākār'ālaṃbana[1]-bheda-bhinnānāṃ yāvad ākiṃcany'āyatana-saṃgṛhītānāṃ gotrêndriya-bhedād bhedaḥ. anayā vartanyā yojyaḥ. evaṃ vā yojyaḥ. prathame pakṣe dvāpaṃcāśad anāgāmya-saṃgṛhītāḥ. yāvad viṃśatir ākiṃcany'āyatana-saṃgṛhītā ity abhisamasya caturaśītir uttarāṇi trīṇi satāni vajrôpamānāṃ bhavaṃti. tāni ṣaḍ-guṇīkṛtya tri-guṇīkṛtya ca ṣaṭsahasrāṇi navaśatāni dvādaśôttarāṇi bhavaṃti. dvitīya-pakṣe yatr' ādito 'śītiḥ. yāvad ākiṃcany'āyatane caturviṃśatir iti. eka-piṇḍataḥ ṣaṭsaptaty-uttarāṇi paṃcaśatāni bhavaṃti. gotrêndriya-bhedāt ṣaṭ-guṇīkṛtya tri-guṇīkṛtya ca. daśasahasrāṇi aṣṭaṣaṣṭy-uttarāṇi ca trīṇi śatāni vajrôpamānāṃ [Tib. 236ᵃ] bhavaṃtîti.

ata eva tat kṣaya-jñānam iti. kuta ity āha. *sarv'āsrava-kṣaya-prāpti-sahajatvāt prathamata* iti. yasmāt sarv'āsrava-kṣaya-prāptyā saha jātaṃ tat-prathamato jñānaṃ. tasmāt kṣaya-jñānam ity ucyate. madhya-pada-lopāt. nairukti-vidhānato vā. sarva-grahaṇaṃ srotaāpann'ādi-jñāna-viśeṣaṇârthaṃ. prathamato-grahaṇam anutpāda-jñān'ādi-viśeṣaṇârthaṃ. saṃketâpekṣayā hi-śabda-pravṛttiḥ. *ata eva sa* iti. svârtha-parisamāpteḥ. *sa parârtha-karaṇârhattvād arhan.* parârtha-karaṇa-yogyatvād ity arthaḥ. *sarva-sarāga-pūjā'rhattvāc* cêti. sarāgāḥ pṛthagjana-śaikṣāḥ teṣāṃ sarveṣāṃ pūjām arhatîty arhan. *siddhaṃ bhavatî* ti. kiṃ siddhaṃ bhavatîty āha. *anye sapta pūrvôktāḥ pudgalāḥ śaikṣā* iti. trayaḥ phala-sthāś catvāraś ca pratipannakā uktāḥ. asāv evâśaikṣa ity avadhāraṇād etad-anye āryāḥ śaikṣā iti siddhaṃ.

kena te śaikṣā iti. kena kāraṇena te sapta pudgalāḥ śaikṣā ity ucyaṃta ity āha. *āsrava-kṣayāya nityaṃ śikṣaṇa-śīlatvād* iti. śikṣā śīlam eṣām iti śaikṣāḥ. śīlaṃ. chattr'ādibhyo ṇa iti[2] lakṣaṇāt. kva śikṣaṇa-śīlāḥ. śikṣā-traye. [Tib. 236ᵇ] kiṃ śikṣā-trayam. *adhiśīlam adhicittam adhiprajñaṃ ca.* kiṃ-svabhāvās tā ity āha. *tāḥ punaḥ śīla-samādhi-prajñā-svabhāvā* iti. śīle śīkṣā adhiśīlam evaṃ yāvat prajñāyāṃ śikṣêty adhiprajñam iti. avyayaṃ vibhaktāv ity avyayībhāva-samāsaḥ. śikṣā-kriyāṇāṃ tv avyatirekāc chīl'ādi-svabhāvāḥ śikṣā iti vyācaṣṭe. *pṛthagjano 'pi śaikṣaḥ prāpnotî* ti. pṛthagjano 'pi vinayôktāsu śikṣāsu śikṣata iti. *na. yathābhūtaṃ-satyâprajñānāt.* nâitad evaṃ. kasmāt. yathābhūtaṃ satyānāṃ duḥkh'ādīnāṃ aprajñānād anavabodhāt. tad dhi bhikṣavo

[1] °nā MSS. [2] Pāṇini IV, 4, 61 & 62.

dṛṣṭaṃ yad āryayā prajñayêti vacanāt. tathā hi sūtre adhiśīlam adhicittaṃ vā śikṣāṃ vistareṇôktvā 'ha. adhiprajñaṃ śikṣā katamā. idaṃ duḥkham āryasatyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti. yathābhūta-satya-prajñānāt. yatra ca śikṣitāḥ śīl'ādiṣu. tatra punar a-para-śikṣaṇāt. prātimokṣa-saṃvara-parityāgataḥ uṣmagat'ādi-parihāṇitaś c' āryaḥ punar yady api kiṃcit parityajati. na tu sarvaṃ. [Tib. 237ᵃ] na hy āryasya kadācid api śikṣātrayaṃ nâstîti. *prakṛti-stha ārya* iti. asamāhitâvasthā sattvānāṃ prakṛtiḥ. tatrastha āryaḥ piṇḍapāta-cār'ādi-gataḥ. *na śikṣaṇa-śīla* iti. na śaikṣaḥ syād ity abhiprāyaḥ. *āśayata* iti chandataḥ. *sthitâdhvagavat*. adhva-ga ucyate yo 'dhvānaṃ gacchati. saṃsthito 'py adhva-ga ity ucyate. gaman'āśasyâparityāgāt. tadvat. *prāpty-anuṣaṃgataś ca*. śīla-samādhi-prajñānāṃ ca prāptayaḥ prakṛtisthasyâpy[1] anuṣajyaṃte. tasmāt prakṛti-stho 'pi nâśikṣaṇa-śīla evêti.

śaikṣâśaikṣa-nirdeśa-praśaṃgenêdam ucyate. *atha śaikṣā dharmāḥ katamā* ity-ādi. *śaikṣasyânāsravā dharmāḥ* saṃskṛta-svabhāvāḥ. evam *aśaikṣasyâśaikṣā dharmāḥ*.

nirvāṇaṃ kasmān na śaikṣaṃ. yac chaikṣeṇa prāptam ity abhiprāyaḥ. *aśaikṣa-pṛthagjanayor api tad-yogād* iti. pṛthagjano 'pi laukika-mārga-prāptena nirvāṇena yujyate.

prathamaḥ pratipannaka iti. darśaṇa-mārga-sthaḥ. *śeṣāṇām* iti vistaraḥ. *śeṣāṇāṃ pratipannakānāṃ* sakṛdāgāmy-anāgāmy-arhattva-phala-pratipannakānāṃ *tri-phala-sthâvyatirekāt*. [Tib. 237ᵇ] srotaāpatti-sakṛdāgāmy-anāgāmi-phala-sthebhyo 'vyatirekāt. sakṛdāgāmi-pratipannak'ādayaḥ srotaāpann'ādibhyo nânya ity arthaḥ. *anupūrvâdhigamaṃ praty evam ucyata* iti. anupūrveṇa catuḥ-phala-prāptiṃ praty ucyate. dravyata paṃcêti. *bhūyaḥ-kāma-vītarāgau* tu syātāṃ. bhūyo-vītarāgaḥ kṣīṇa-ṣaṭ-prakāraḥ. kāma-vītarāgaḥ[2] kṣīṇa-nava-prakāraḥ. *darśana-mārge* darśana-mārgâvasthāyāṃ yathākramaṃ *sakṛdāgāmy-anāgāmi-phala-pratipannakau syātāṃ*. *na ca srotaāpanna-sakṛdāgāminau*. kiṃ tarhi. tadvyatiriktau. tathā ca sati dravyataḥ sapta bhavaṃti. srotaāpatti-sakṛdāgāmy-anāgāmi-phala-pratipannakās trayaś catvāraś ca phala-sthā ity arthattva-phala-pratipannaka eko 'nāgāmi-phalasthān na vyatirikta ity avagaṃtavyaṃ.

(47ᵃᵇ) *dvividho hi bhāvanā-mārga ukta* iti.

dvividho bhāvanā-mārgo darśan'ākhyas tv anāsrava

iti[3] vacanāt. *tat-kleśânuśayitatvād* iti. yasmāt tad-bhūmikaḥ kleśas tatra lau-

[1] sthasyāp N, sthasvāp C. gnas kyaṅ. [2] °gasya MSS. ḥdod-chags daṅ bral-ba ni. [3] Kārikā VI, 1ᶜᵈ.

kike mārge ālaṃbanato 'nuśayitaḥ. *yo hi kleśa* iti vistareṇa sādharmya-vaidharmya-dṛṣṭâṃtaṃ darśayati. *yo yad-bhūmiko mārgaḥ. na sa tad-bhūmika-kleśa-pratipakṣaḥ.* [Tib. 238ᵃ] tat-kleśânuśayitatvāt. asaṃāhita-tad-bhūmika-dharmâṃtaravat. vaidharmyeṇa tûpari[1]-sāmaṃtaka-mārgavad anāsravavat pratipakṣa-mārgavad vā. *laukikenâpi vairāgyam* iti. upari-bhūmi-sāmaṃtakena. *lakôttareṇâpîti.* tat-pratipakṣeṇa svâdhara-bhūmikenânāsraveṇa mārgeṇa.

(47ᶜᵈ) *laukiken' ārya-vairāgya*

iti. tad-yathā srotaāpannaḥ śamatha-caritaḥ. laukikena mārgeṇa vairāgyaṃ gacchataḥ pratiprakāraṃ *viśaṃyoga-prāptayaḥ* s'āsravo 'nāsravaś côtpadyaṃte.

dhyānaṃ niśrityêti. yasmāc chaikṣaḥ ṣaḍ bhūmīr niśrityêndriyāṇi saṃcarati. n' ārūpyam iti.

aśaikṣo naya niśritya bhūmīḥ śaikṣas tu ṣaḍ

iti[2] vacanāt ten' āha. *yo dhyānaṃ niśrityêndriyāṇi saṃcarati. sa kṛtsna-pūrva-mārga-tyāgād* ārūpya-mārgāṇāṃ mṛdv-indriya-saṃgṛhītānāṃ pūrva-labdhānāṃ tyāgāt. *keva-phala-mārga-lābhāc ca* kevalasyânāgāmi-phalasya tīkṣṇêndriya-svabhāvasya lābhāt.

sa viśeṣaṃ phalaṃ tyaktvā phalam āproti vardhayann

iti[3] vacanāt. *ūrdhva-bhūmika-kleśa-visaṃyogena* ārūpyâvacara-kleśa-visaṃyogenâ*samanvāgataḥ syāt.* ayaṃ câparo doṣaḥ. *tyakte ca tasminn* ūrdhva-bhūmi-kleśa-visaṃyoge [Tib. 238ᵇ] *taiḥ kleśair* ūrdhva-bhūmikaiḥ *samanvāgataḥ syād* iti.

bhavâgrârdha-vimuktôrdhva-jātavat tv asamanvaya

ity ardhena vimukto 'rdha-vimuktaḥ. bhavâgrād ardha-vimukto bhavâgrârdha-vimuktaḥ. ūrdhvaṃ jāta ūrdhva-jātaḥ. bhavâgrârdha-vimuktaś côrdhva-jātaś ca bhavâgrârdha-vimuktôrdhva-jātau. tayor ivêti. bhavâgrârdha-vimuktôrdhva-jātavat. samanvayas taiś tasyêti vākya-śeṣaḥ. tu-śabdaḥ pūrva-doṣa-vyāvartanârthaḥ. tam arthaṃ vivṛṇvann āha. *asatyām* iti vistaraḥ. *asatyām api tasya pudgalasya laukikyāṃ visaṃyoga-prāptau. na taiḥ kleśaiḥ samanvāgamaḥ syāt. tad-yathā bhavâgrârdha-prakāra-vimuktasyêti* vistaraḥ. tasya hi *laukikī* bhavâgrârdha-prakāra-*visaṃyoga-prāptir nâsti.* tat-pratipakṣa-laukika-mārgâbhāvāt. *lokôttarā ca* tad-visaṃyoga-*prāptir* dhyānaṃ niśrityêndriya-saṃcāreṇa *tyaktā syāt. na ca punas tair* bhāvāgrika-*kleśa*-prakāraiḥ *samanvāgamo bhavatîty* abhyupagamyate bhavadbhiḥ. tadvad asya syāt. *yathā ca pṛthagjanasya prathama-dhyāna-bhūmer ūrdhvaṃ jātasya* dvitīya-dhyān'ādy-upapannasya. *kāmâvacara-kleśa-visaṃyoga-prāpti-tyāgāt.* prathama-dhyāna-bhūmikāyā visaṃyoga-prāpter

[1] bhūp° MSS. [2] Kārikā VI, 64ᵃᵇ. [3] Kārikā VI, 64ᶜᵈ.

bhūmi-saṃcāra-hānibhyāṃ dhyān'āptaṃ tyajyate śubhaṃ.
tath' ārūpy'āptam

iti[1] niyamāt tyāgo bhavati. tasmān *na punas taiḥ* kāmâvacaraiḥ [Tib. 239ª] *kleśaiḥ samanvāgamo bhavatî*ty abhyupagamyate. *tadvad asyâpi* pudgalasya *syāt.* pṛthagjanasyêti-grahaṇaṃ. yasmād āryasya laukikena mārgeṇa kāma-dhātor ūrdhvaṃ vā vairagyaṃ gacchataḥ kleśa-visaṃyoga-prāptir laukikī lokôttarā ca bhavati. tatra yā laukikī kāmâvacara-kleśa-visaṃyoga-prāptiḥ. tasyāḥ prathama-dhyāna-bhūmer ūrdhva-jātasya bhūmi-saṃcāreṇa tyāgo bhavati na lokôttarāyāḥ.

ārye tu phal'āpty-uttapti-hānibhir

iti[2] tyāga-niyamāt. tasyāṃ ca satyāṃ lokôttarāyāṃ prathama-dhyānād ūrdhvaṃ jātasyâpy āryasya na punas taiḥ samanvāgamaḥ saṃbhavati. na tv evaṃ pṛthagjanasyêti pṛthagjana-grahaṇaṃ. *tasmād ajñāpakam etat.* tyakte kleśâsamanvayād iti yad uktaṃ.

(48) *sarvata*

iti. svôrdhvâdho-bhūmitaḥ. tasya s'āsravânāsravatvāt.

(49) *upekṣêndriya-sāmānyād* iti. caturtha-dhyān'ādi-samāpatti-tat-sāmaṃtakayor upekṣêndriyaṃ tulyam iti. *kaścin na śaknotî*ti mṛdv-indriyaḥ. *indriya-saṃcārasya duṣkaratvād* iti. upekṣêndriyânaṃtaraṃ sukhêndriyasya saumanasyêndriyasya vā duṣkaratvāt. maula-sāmaṃtakayor upekṣêndriya-sāmānye sati kim arthaṃ maulād evâṃtiyaṃ *vimukti-mārgaṃ saṃmukhī-karoti.* na sāmaṃtakāt. vītarāga-bhūmi-bāhumānyāt. [Tib. 239ᵇ] *nâdharāyā vītarāgatvād* iti. tat-sāmaṃtakena vā 'dho-vairāgyasya kṛtatvāt. *saty'ākāra-pravṛttā* iti. anity'ādy-ākāra-pravṛttāḥ.

(50) *saṃbhavata* iti. yady adharāṃ bhūmim audārikataḥ paśyaṃty ūrdhvaṃ tad-viparyayeṇa śāṃtata ity eke. apare vyācakṣate. śāṃt'ādy-ākārāṇāṃ kadācid ekenâpy ākāreṇ' ākārayaṃti. nâvaśyaṃ samastair iti. *audārikata* iti. audārikam ity audārikataḥ. *aśāṃtatvād audārikataḥ.* katham aśāṃtā 'dharā bhūmiḥ. *mahā'bhisaṃskārataratvāt.*[3] idaṃ mahā'bhisaṃskāraṃ yatna-sādhyaṃ mārgeṇa sahâdharaṃ sthānaṃ. idam api mahā'bhisaṃskāraṃ saha mārgeṇôrdhvaṃ sthānam. idam anayor atiśayenêti mahā'bhisaṃskārataraṃ. tad-bhāvaḥ. tasmāt. khilaṃ durbhedaṃ. kutsitaṃ khilaṃ duḥkhilam iti *duḥkhilataḥ.* katham *apraṇītā* 'dharā bhūmir ity āha. *bahu-dauṣṭhulyataratvena pratikūla-bhāvād* iti. dauṣṭhulyaṃ kāya-cittayor akarmaṇyatā kleśânukūlatêty arthaḥ. bahu-

[1] Kārikā IV, 41ᵃᵇᶜ. [2] Kārikā IV, 41ᶜᵈ [3] °skāratvāt MSS. mñon-par ḥdu-byed-pa śin-tu che-ba ñid-kyis-te.

dauṣṭhulyam asyêti. bahu-dauṣṭhulyam. idam api bahu-dauṣṭhulyaṃ samārgam adharaṃ sthānaṃ. idam api bahu-dauṣṭhulyaṃ samārgam ūrdhvaṃ sthānam. idam anayor atiśayenêti bahu-dauṣṭhulyataraṃ. tad-bhāvāt. [Tib. 240ª] *sthūla-bhittikata* iti. sthūla-bhittika-bhāvena. *tayâiva-tad-bhūmy-aniḥsaraṇāt.* tayâiva bhūmyā tasyā eva bhūmer aniḥsaraṇāt. *bhitty-aniḥśaraṇavat.* yathā tayâiva bhittyā tasyā eva bhitter aniḥsaraṇaṃ. tad-avaṣṭabdh'ākāśa-deśāt. *teṣāṃ*[1] *vipa=ryayeṇêti.* alpâbhisaṃskāratvāt alpa-dauṣṭhulyataratvenâpratikūla-bhāvāt tayā bhūmyā tad-bhūmi-niḥsaraṇād yathākramaṃ *śāṃta-praṇīta-niḥsaraṇ'ākārāḥ.*

(51) *gatam ānuṣaṃgikaṃ. idam vaktavyam* iti. kṣaya-jñānâṃtarā-bhāvi vaktavyam. anuṣaṃgeṇa tu laukik'ānaṃtarya-vimukti-mārga-lakṣaṇa-nirdeśa iti.

yady akopyaḥ kṣaya-jñānād anutpāda-matir

iti. apunaḥ-kartavyatā-jñānaṃ. tad asya tadānīm utpadyate. *parihāṇi-saṃbha=vād* iti. kleśôtpādâvakāśo 'stîti nâsyânutpāda-jñānam utpadyate. kiṃ kāraṇaṃ. parihāṇi-saṃbhavāt. yasmād asya parihāṇiḥ saṃbhavati. yasya punar anutpāda-jñānaṃ. na tasya parihāṇir iti.

(52) *tena hi śramaṇo bhavatîti.* śrāmaṇya-yogāc chramaṇo bhavati. yathā śauklya-yogāc chuklaḥ paṭa iti. *śamayati kleśān* iti śramaṇaḥ. *tan-niṣyanda-puruṣakāra-phalatvād* iti. tasya śrāmaṇyasy' ānaṃtarya-mārga-lakṣaṇasya yathā=yogaṃ vimukti-margā asaṃskṛtāni ca [Tib. 240ᵇ] niṣyanda-phalatvāt puruṣakāra-phalatvāc ca. vimukti-mārgās tasya niṣyanda-phalaṃ puruṣakāra-phalaṃ ca. asaṃskṛtāni[2] puruṣakāra-phalam eva.

yad-balāj jāyate yat tat phalaṃ puruṣakāra-jaṃ.[3]

yad-balāt prāpyate ca yat tac ca puruṣakāra-phalam iti kṛtvā.

(53) *evaṃ tarhîti* vistaraḥ. yathā pṛthagjanasya Pāṇineḥ pravacane upa=saṃkhyānaṃ kriyate. evaṃ sarvajñasyâpi buddhasyôpasaṃkhyānaṃ kartavyam upajāyata iti vākyârthaḥ. *pūrva-mārga-tyāga* iti vistaraḥ. *pūrva-mārga-tyāgaḥ pratipannaka-mārga-tyāgāt. apūrva-mārga-prāptiś ca phala-mārga-lābhād* iti. *sarvasyâika-prāpti-lābhād* iti. sarvasya darśana-heya-prahāṇasyaikā[4] bhāvanā-mā=rga-saṃgṛhītā prāptiḥ srotaāpatti-phala-prāpti-kāle labhyate. tathā sakṛdāgāmi-phala-prāpti-kāle darśana-heya-prahāṇasya ṣaḍvidha-bhāvanā-mārga-heya-prahā=ṇasya ca sarvasyâikā sakṛdāgāmi-phala-saṃgṛhītā prāptir labhyate. evam anā=gāmy-arhattva-phalayor api yojyaṃ. *caturvidhānāṃ dharmânvaya-jñānānāṃ* iti. satya-bhedāc caturvidānāṃ dharma-jñānānām anvaya-jñānānāṃ ca tathâiva ca=

[1] yeṣ° MSS. de-dag-las. [2] saṃsk° MSS. ḥdus ma-byas-rnams. [3] Kārikā II, 59ᵃᵇ. [4] °kaṃ MSS.

turvidhānām iti. *yugapad-aṣṭa-jñāna-lābhaḥ.*

(54) *laukika-mārga-prāptaṃ phala-dvapam* iti. sakṛdāgāmi-phalam [Tib. 241ª] anāgāmi-phalaṃ ca. tad dhi laukikenâpi mārgeṇa prāptaṃ saṃbhavati. tat kathaṃ śrāmaṇyasyânāsrava-mārga-lakṣaṇasya phalaṃ yujyate. *darśana-mārga-phalam api prahāṇam* iti. *api*-śabdād bhāvanā-mārga-phalam api prahāṇaṃ gṛhyate. tasya dvi-prakārasyâpi prahāṇasya sakṛdāgāmi-phala-saṃgṛhītā 'nāgāmi-phala-saṃgṛhītā vā ekā prāptir labhyate. tasmād darśana-mārga-phala-prahāṇa-yogād asaṃskṛtaṃ sakṛdāgāmi-phalam anāgāmi-phalaṃ vā śrāmaṇya-phalaṃ bhavati. *yat trayāṇāṃ saṃyojanānāṃ prahāṇam* iti. tri-saṃyojana-prahāṇaṃ darśana-mārgeṇa. paṃcâvarabhāgīyâika-deśānāṃ[1] satkāya-dṛṣṭi-śīlavrataparāmarśa-vicikitsānāṃ darśana-mārgeṇâiva prahāṇaṃ. tasya prahāṇasya sakṛdāgāmy-anāgāmi-phalatve. kiṃ. kṛtaḥ prakṣepaḥ. tena jñāyate. prahāṇa-miśrī-karaṇād evam uktaṃ Bhagavatêti. *tad-balena parihīṇād*[2] iti.

laukiken' ārya-vairāgye visaṃyog'āptayo dvidhā

iti[3] tatrânāsravayā visaṃyoga-prāptyā tat prahāṇaṃ yal laukika-mārga-saṃprāptaṃ saṃdhāryate. prāpti-yogenâvaśyam upatiṣṭhata ity arthaḥ. [4]*mriyate na phala-bhraṣṭa* iti.[4] tad-abhāve[5] hi laukikasyêva parihīṇasya maraṇaṃ syāt. *tad-balenêty* anāsrava-visaṃyoga-prāpti-[Tib. 241ᵇ]balenêty arthaḥ. sâiva ca vartamāna-laukika-mārgôpajanitā 'nāsravā prātir anāgataś[6] câṣṭâṃga ārya-mārgo laukika-balena prāpyamāṇaḥ saṃskṛtaṃ śrāmaṇya-phalaṃ vyavasthāpyamānaṃ na virudhyate. [7]sūtre tv asaṃskṛtaṃ[7] śrāmaṇya-phalam udgrāhyate. prādhānyāt. saṃskṛtam apy atrâiṣṭavyam iti.

(55, 56) *kleśānāṃ vāhanād brāhmaṇyam* iti. vāhitā anenânekavidhāḥ pāpakā akuśalā dharmā iti brāhmaṇaḥ. tad-bhāvo brāhmaṇyam anāsravo mārgaḥ. katham brahma-cakram ity āha. *brahma-cakraṃ tu brahma-vartanād* iti. yasmād brahmaṇā pravartitaṃ. tasmāt brahma-cakram iti. *anuttara-brāhmaṇya-yogād* iti. anuttarânāsrava-mārga-yogād ity arthaḥ. *eṣa hi bhagavān*[8] *brāhmêty* etad udāharaṇaṃ Jīvakenôktam etat.

āśugatv'ādy-ar'ādibhir

iti. āśugatv'ādibhir ar'ādibhiś cêty arthaḥ. *āśugatvād* iti vistaraḥ. idaṃ mārgasya cakra-ratnena sādharmyam ucyate. yathā cakra-ratnam āśu-gam. evaṃ

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[1] °nāṃ ca MSS. [2] yoṅs-su ñams-pa mi ḥchi-baḥi phyir = parihīṇo na mriyata? [3] Kārikā VI, 47ᶜᵈ. iti is wanting in MSS. Supplied from Tib. [4]....[4] ḥbras-bu ñams-pa ḥchi-ba med ces ḥbyuṅ-baḥi phyir = na mriyate phala-bhraṣṭa iti? And acc. to Tib. this passage would stand between 'saṃdhāryate' and 'prāpti-yog°' supra. [5] bhāve MSS. med-na. [6] anāsravaś MSS. ma-ḥoṅs-pa. [7]....[7] sūtreṃdhasaṃsk° MSS. mdo-las ni....ḥdus ma-byas. [8] bhavān MSS. bcom-ldan ḥdas.

darśana-mārgaḥ. paṃcadaśabhiś citta-kṣaṇaiḥ satyâbhisamayād āśu-ga iti. *tyajana-kramaṇāt.* yathā tad anyaṃ deśaṃ tyajaty anyaṃ deśaṃ krāmati. [Tib. 242ᵃ] evam ayam ānaṃtarya-mārgaṃ tyajati vimukti-mārgaṃ krāmati saṃmukhī-bhāvataḥ. satyâṃtara-tyajana-kramaṇād vā. *ajita-jaya-jitâdhyāvasanāt.* yathā tad ajitāni grāma-nigam'ādīni jayati. jitāni câdhyāvasati. evam ayam ānaṃtarya-mārgeṇâjitān satkāya-dṛṣṭy-ādīn kleśāṃ jayati tat-prāti-cchedāt. jitāṃś câdhyāvasati vimukti-mārgeṇa. kleśa-visaṃyoga-prāpti-sahôtpādāt. *utpatana-nipatanāc ca.* yathā ca tat kvacid utpatati kvacin nipatati. evam ayam ānaṃtarya-vimukti-mārgāṇāṃ punaḥ-punaḥ saṃmukhī-bhāvāt. kām'ādi-duḥkh'ādi-saty'ālaṃbanato vā yathāyogam utpatati ca. rūp'ārūpya-dhātv-ālaṃbanād utpatati. kāma-dhātv-ālaṃbanān nipatatîti.

samyag-dṛṣṭir iti vistaraḥ. iha śīlaṃ pratiṣṭhāya samādhi-lābhaḥ samādhi-lābhāt prajñā yathābhūtaṃ bhāvyata ity ataḥ *samyag-vāk-karmâṃt'ājīvā nābhi-sthānīyāḥ.* samyag-dṛṣṭy-ādīnāṃ tat-pratibaddha-vṛttitvāt śīlam ādhāra-bhūtam iti kṛtvā. *samādhir nemi-sthānīyas*[1] tenêtareṣām upagrahāt. *samyag-dṛṣṭy-ādayo 'ra-sthānīyāḥ.* [Tib. 242ᵇ] aravad[2] itaś câmutaś ca pravṛttatvāt. *kuta etad* iti. kiṃ sva-matam etad Vaibhāṣikāṇāṃ darśana-mārgo dharma-cakram ity āho-svid Āgamata iti. *tad-utpattau pravartitam* iti. darśana-mārgôtpattau pravartitaṃ dharma-cakram iti sūtre vacanāt. kathaṃ. Bhagavān [3]Bārāṇāsyāṃ viharati sma Ṛṣipatane Mṛgadāve. tatra Bhagavān paṃcakāṃ bhikṣūn āmaṃtrayate sma. idaṃ duḥkham ārya-satyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti. pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi. tat khalu duḥkham ārya-satyam abhijñayā parijñātavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādîti pūrvavat. tat khalu duḥkha-samudaya ārya-satyam abhijñayā prahātavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu duḥkha-nirodha ārya-satyam abhijñayā sākṣāt-kartavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvayitavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. [Tib. 243ᵃ] tat khalu duḥkham ārya-satyam abhijñayā parijñātaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu duḥkha-samudaya ārya-satyam abhijñayā prahīṇaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu

[1] sthānīyās N. [2] ār° MSS, [3] cf. 佛說三轉法輪經 (辰六、十七右).

duḥkha-nirodha ārya-satyam abhijñayā sākṣāt-kṛtaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu punar duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvitaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. yāvac ca mama bhikṣava eṣu caturṣv ārya-satyeṣv evaṃ tri-parivartaṃ dvādaś'ākāraṃ na cakṣur udapādi. na jñānaṃ na vidyā na buddhir udapādi.[1] na tāvad aham asmāt sa-devakāl lokāt sa-Mārakāt sa-Brahmakāt sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyā mukto niḥsṛto visaṃyukto viprayukto viparyāsâpagatena cetasā bahulaṃ vyahārṣaṃ. na tāvad aham anuttarāṃ samyak-saṃbodhim abhisaṃbuddho 'smîty adhyajñāsiṣaṃ. yataś ca mama bhikṣava eṣu caturṣv ārya-satyeṣv evaṃ tri-parivartaṃ dvādaś'ākāraṃ cakṣur udapādi yāvad buddhir udapādi. tato 'ham asmāt sadevakād yāvat viprayukto viparyāsâpagatena cetasā [Tib. 243ᵇ] bahulaṃ vyahārṣaṃ. tato 'ham anuttarāṃ samyak-saṃbodhim abhisaṃbuddho 'smîti adhyajñāsiṣaṃ. asmin khalu punar dharma-paryāye bhāṣyamāṇe āyuṣmataḥ Kauṇḍinyasya virajo vigata-malaṃ dharmeṣu dharma-cakṣur utpannam aśīteś ca devatā-sahasrāṇāṃ. tatra Bhagavān āyuṣmaṃtaṃ Kauṇḍinyam āmaṃtrayate sma. ājñātas te Kauṇḍinya dharmaḥ. ājñāto me Bhagavan. ājñātas te Kauṇḍinya dharmaḥ. ājñāto me Sugata. ājñāta āyuṣmatā Kauṇḍinyena dharma[2] iti bhaumā yakṣāḥ śabdam udīrayaṃti ghoṣam anuśrāvayaṃti. etan mārṣā Bhagavatā Bārāṇasyām Ṛṣipatane Mṛgadāve tri-parivarta-dvādaś'ākāraṃ dharma-cakraṃ pravartitaṃ. apravartita-pūrvaṃ śramaṇena vā brāhmaṇena vā devena vā Māreṇa vā Brahmaṇā vā. kenacit punar loke sahadharmeṇa bahu-jana-hitāyêti vistaraḥ. tad evam *āryasya Kauṇḍinyasya darśana-mārga utpanne* devatābhir *uktaṃ Bhagavatā pravartitaṃ dharma-cakram* iti sūtra-vacanāt. darśana-mārgo dharma-cakram iti gamyate.

katham tri-parivartam iti vistaraḥ. *idaṃ duḥkham ārya-satyam* ity ekaḥ parivartaḥ. *tat khalu parijñātavyam* iti dvitīyaḥ. [3]*tat khalu parijñātam* iti tṛtīyaḥ.[3] *ity ete trayaḥ parivartāḥ. ekâikasmin parivarte* idaṃ duḥkham ity asmiṃś *cakśur udapādi jñānaṃ* [Tib. 244ᵃ] *vidyā buddhir udapādî*ti[4] *catvāra ākārāḥ.* parijñātavyam ity asmin punaś catvāraḥ. parijñātam ity asmin punar api catvāraḥ. ity ete dvādaś'ākārāḥ. tatra pratyakṣârthatvād anāsravā prajñā cakṣuḥ. niḥsaṃśayatvāj[5] jñānaṃ. bhūtârthatvāt vidyā. viśuddhatvād buddhiḥ. viśuddhā dhīr buddhir iti nirukteḥ. punar bāhyakānāṃ satyeṣu darśanaṃ kudṛṣṭi-vicikitsā'vidyānām apratipakṣaḥ s'āsravaṃ cêti tato viśeṣaṇârthaṃ cakṣur-

[1] utp° MSS. [2] °rmā MSS. [3]....[3] om. MSS. de yoṅsu śes-so ṣes bya-ba ni gsum-pa yin-no.
[4] utp° MSS. [5] nis° MSS.

ādi-grahaṇaṃ punas triṣu parivarteṣu prathamaṃ darśanaṃ cakṣuḥ. yathā-dṛṣṭa-vyavacāraṇaṃ jñānaṃ. yāvad-bhāvikatām upādāya vidyā. yāvad-vidyamāna-grahaṇāt. yathāvad-bhāvikatām upādāya buddhiḥ. yathābhūtârthâvabodhāt. punar ananuśruteṣu dharmeṣv ānumānika-jñāna-pratiṣedhârthaṃ cakṣur ity āha. ādhimokṣika-jñāna-pratiṣedhârthaṃ jñānam iti. ābhimānika-jñāna-pratiṣedhârthaṃ vidyêti. s'āsrava-pratiṣedhârthaṃ buddhir iti. *prati satyam evaṃ bhavaṃtîti*. ayaṃ duḥkha-samudaya ārya-satyaṃ. tat khalu prahātavyaṃ. tat khalu prahīṇam ity ete trayaḥ parivartāḥ. ekâikasmiṃ parivarte cakṣur udapādi jñānaṃ vidyā buddhir ity ete dvādaś'ākārāḥ. evaṃ nirodha-mārga-satye' api yojye. āha. yadi prati satyam evaṃ bhavaṃti. trayaḥ parivartā dvādaśa c' ākārāḥ [Tib. 244^{b}] dvādaśa parivartāḥ aṣṭacatvāriṃśac c' ākārāḥ prāpnuvaṃti. kasmāt tri-parivartaṃ dvādaś'ākāram ity uktam. ata ucyate. *trika-dvādaśaka-sādharmyāt tu tri-parivartaṃ dvādaś'ākāram uktam* iti. *dvaya-sapta-sthāna-kauśala-deśanāvad* iti. dvaya-deśanāvat. sapta-sthāna-kauśala-deśanāvac ca. tad-yathā vistaram uktvā tena hi bhikṣo dvayaṃ te deśayiṣyāmi tac chṛṇu sādhu ca suṣṭhu ca manasi-kuru bhāṣiṣye. dvayaṃ katamat. cakṣū-rūpāṇi yāvan mano-dharmāś cêti. yathêha dvaya-sādharmyād dvayam ity uktam. evaṃ trika-dvādaśaka-sādharmyāt tri-parivartaṃ dvādaś'ākāram uktaṃ. yathā ca sapta-sthāna-kuśalo bhikṣuḥ rūpaṃ yathābhūtaṃ prajānāti. rūpa-samudayaṃ. rūpa-nirodhaṃ. rūpa-nirodha-gāminīṃ pratipadaṃ. rūpasy' āsvādaṃ c' ādīnavam ca. niḥsaraṇaṃ ca yathā-bhūtaṃ prajānātîti. sapta-sthāna-kuśalo bhikṣuḥ trividhârthôpaparīkṣī kṣipram evâsmin dharma-vinaye duḥkhasyâṃtaṃ prajānātîti. pratyekaṃ skaṃdheṣu sapta-sthāna-kauśala-sādharmyāt. evam ihâpi trika-dvādaśaka-sādharmyāt tri-parivartaṃ dvādaś'ākāram uktam iti. *ebhiś cêti* vistaraḥ. *ebhis ca parivartair* yathā-sūtra-nirdiṣṭair *darśana-bhāvanā'*[Tib. 245^{a}]*śaikṣa-mārgā yathāsaṃkhyaṃ darśitāḥ*. idaṃ duḥkham ārya-satyam ity ārabhya yāvad iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti darśana-mārgo darśitaḥ. tat khalu duḥkham ārya-satyam abhijñayā parijñātavyam ity ārabhya yāvat tat khalu duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvayitavyam iti bhāvanā-mārgo darśitaḥ. tat khalu duḥkham ārya-satyam abhijñayā parijñātam ity ārabhya yāvat tat khalu duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvitam ity aśaikṣa-mārgo darśita iti. atr' Ācārya āha. *yady evam* iti vistaraḥ. yady evam ebhiḥ parivartair darśan'ādi-mārgā yathāsaṃkhyaṃ darśitāḥ. *na tarhi darśana-mārga eva tri-parivarto dvādaś'ākāraḥ*. kiṃ tarhi. eka-parivartaś catur-ākāra iti. *katham asau darśana-mārgo dharma-cakraṃ vyavasthāpyate*. tri-parivartâ-

bhāve cakra-sādharmyâbhāvān na cakraṃ yujyata ity abhiprāyaḥ. tasmāt *sa eva dharma-paryāyo dharma-cakraṃ*. tad eva sūtraṃ Dharma-cakraṃ. dharma-cakra-prakāśanāt. tri-parivartāṃ dvādaś'ākāraṃ ca yujyate. tad-artha-prakāśanāt. *triḥ-parivartanād* iti. duḥkhaṃ yāvan mārga ity ekaṃ parivartanaṃ. [Tib. 245ᵇ] parijñātavyaṃ yāvad bhāvayitavyam iti dvitīyaṃ. parijñātaṃ yāvad bhāvitam iti tṛtīyaṃ. *caturṇāṃ satyānāṃ tridh'ākaraṇād* iti. *duḥkhaṃ samudayo nirodho mārga* iti satya-svarūpaṃ praty eka ākaraṇa-prakāraś catur-ākāraḥ. *parijñātavyaṃ prahātavyaṃ sākṣāt-kartavyaṃ bhāvayitavyaṃ* iti kartavya-rūpāṃ parijñāna-kriyāṃ prati dvitīya ākaraṇa-prakāraś catur-ākāraḥ. *parijñātaṃ prahīṇaṃ sākṣāt-kṛtaṃ bhāvitam* iti pariniṣṭhitāṃ parijñān'ādi-kriyāṃ prati tṛtīya ākaraṇa-prakāraś catur-ākāra iti. dvādaś'ākāraṃ bhavati. *tasya punar* iti.. dharma-paryāyasya. pravartanaṃ *para-saṃtāne gamanaṃ* vineya-jana-saṃtāne preraṇaṃ. kathaṃ gamanam. *artha-jñāpanāt. atha vā sarva ev' ārya-mārgo* darśana-bhāvanā'śaikṣa-mārgo *dharma-cakraṃ. vineya-jana-saṃtāne kramaṇāt.* kramaṇāc cakram iti kṛtvā. yadi sarva ev' ārya-mārgo dharma-cakraṃ. katham āry'Ājñātakauṇḍinyasya darśana-mārga-mātrôtpāde tat pravartitam ity uktaṃ. ata ucyate. *tat tu para-saṃtāne* ārya-Kauṇḍinya-saṃtāne. *darśana-mārgôtpādanād vartayitum ārabdham ādau vartitam* ity etat pravartitam ity ucyate. ādi-karmaṇi pra-śabdo vartate. prabhukta odana iti yathā.

(57) *tṛtīyasya tu kasmād aprāptir* iti. rūpa-[Tib 246ᵃ]dhātûpapanno yadi niyāmam avakrāmet. ṣoḍaśe citta-kṣaṇe kasmād anāgāmi-phala-prāptir na syād ity abhiprāyaḥ. parihāra ucyate.

nôrdhvaṃ hi dṛk-patha

iti. *śravaṇâbhāvād* iti. *ārūpyeṣu* śrāvaka-bodhir eva bhavaṃtī[1] bhavet. svayaṃbhu-bodher[2] asaṃbhavāt. śrāvakâbhisamayaś ca parato ghoṣaṃ aṃtareṇa na bhavati. *kiṃ ca adho-dhātv-anālaṃbanāc ca.*

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti.[3] traidhātuk'ālaṃbanena ca darśana-mārgeṇa bhavitavyam ity ataḥ. *sa tatra na bhavatî*ti. *vidhānaṃ* vidhā upāya ity arthaḥ.

(58, 59ᵃᵇ) parihāṇaṃ dharmaḥ svabhāvo 'syêti *parihāṇa-dharmā. cetanā-dharmā* ātma-māraṇa-dharmā. *anurakṣaṇā-dharmā* yas tāṃ vimuktim anurakṣituṃ śaknoti. *sthitâkaṃpyaḥ* yasyāṃ vimuktau sthitaḥ. tasyāṃ akaṃpyaḥ. *prativedhanā-bhavyaḥ*. indriya-saṃcāra-bhavyaḥ. *akopya-dharmā* 'kopyo 'nivāryo dharmo 'syêty akopya-dharmā. sa ca dvividhaḥ. svabhāvatas tīkṣṇêndriyaḥ.

[1] sic. MSS. [2] vor MSS. byaṅ-chub. [3] Kārikā VIII, 21ᶜᵈ.

indriya-saṃcāratas tīkṣṇêndriyaś ca.

paṃca śraddhā'dhimukta-jāḥ

evêty avadhāraṇaṃ. śraddhā'dhimuktā bhūtvā ete jātā ity arthaḥ. *śraddhā='dhimukta-pūrvakā* iti yāvad uktaṃ bhavati. ṣaṣṭhas [Tib. 246ᵇ] tv anyathā 'pi bhavatîti vyākhyātaṃ. *sāmayikī* 'ti. samaye upakaraṇ'ārogya-deśa-viśeṣ'ādi-lakṣaṇe bhavā sāmayikī. *kāṃtā ca.* kāṃtā ceto-vimuktiḥ. kasmāt kāṃtêti. *nityânurakṣyatvāt.* kāṃtaṃ hi nityam anurakṣyam iti loke dṛśyate. sūtre 'py uktaṃ. tad-yathā nāmâikâkṣasya puruṣasya jñātaya ekam akṣi sādhu ca suṣṭhu cânurakṣitavyaṃ manyeran. mā 'sya śītaṃ mā 'syôṣṇaṃ mā 'sya rajo'mśavaś[1] cakṣuṣi nipateyur mā 'sya yad apy ekaṃ cakṣur avinaṣṭaṃ tad api vinaśyed iti. evam eva samaya-vimuktasyârhato 'nurakṣya eṣa dharmo 'nukaṃpyo 'nugrāhyaḥ. tata evaṃ samaya-vimukto 'rhan sādhu ca suṣṭhu cânurakṣitavyaṃ manyate. kaccid aham etasmād dharmān na parihīyeyêti.[2] sa tasmān na parihīyata iti. *ghṛta-ghaṭavad* iti. yathā ghṛtasya pūrṇo ghaṭo[3] ghṛta-ghaṭa iti bhavati. madhya-gatasya pūrṇa-śabdasya lopāt. yathā vā ghṛtâpekṣo ghaṭo ghṛta-ghaṭo yatra ghṛtaṃ prakṣepsyate. apekṣa-śabda-lopāt ghṛta-ghaṭa iti bhavati. evam ihâpi madhya-gatasyâ*pekṣa-śabdasya lopāt* samayâpekṣāś câîte vimuktāś cêti *samaya-vimuktāḥ.* samayaḥ punar upakaraṇ'ādir ity [Tib. 247ᵃ] uktaṃ. kathaṃ kopayitum aśakyatvād ity āha. *aparihāṇita* iti. *kālâṃtarâtyaṃta-vimuktito vê*ti. kālâṃtara-vimuktitaḥ samaya-vimuktatvam. atyaṃta-vimuktito 'samaya-vimuktitvam ity arthaḥ. katham evam ity āha. *parihāṇi-saṃbhavâsaṃbhavataḥ.* parihāṇi-saṃbhavāt kālâṃtara-vimuktyā samaya-vimukta ity ucyate. parihāṇy-asaṃbhavād atyaṃta-vimuktyā 'samaya-vimukta ity ucyate.

dṛṣṭiprāptânvayaś ca sa

iti. yadā śaikṣo bhūtvêndriyāṇi saṃcarati. sa dṛṣṭi-prāptatām āpadyate. atha svabhāvatas tīkṣṇêndriyaḥ sa ṣoḍaśe citta-kṣaṇe dṛṣṭiprāpta eva. tasmād asāv akopya-dharmā dṛṣṭiprāpta-pūrvaka ity ucyate. yas tv arhattvâvasthāyām indriyāṇi saṃcarati. nâsāv akopya-dharmā dṛṣṭiprāpta-pūrvaka ity avagaṃtavyaṃ.

(59ᶜᵈ) *kaścit prathamata eva cetanā-dharma-gotraka*

iti. parihāṇa-dharmā nôcyate. yasmād uttāpanā-gato na bhavatîti. *tad-gotrā āditaḥ kecid* ity apadiṣṭaṃ. tat kim idaṃ parihāṇa-dharma-gotraṃ nāma yāvad akopya-dharma-[Tib. 247ᵇ]gotram iti na taiḥ parihāṇa-dharm'ādi-gotram apadiṣṭaṃ. tatra kecid evaṃ varṇayaṃti kuśala-mūlāni gotram iti. kasyacid dhi tādṛśāni kuśalāni bhavaṃti. yaḥ[4] parihāṇa-dharmā yāvad akopya-dharmā. anye

[1] °jośaṃvaś C, °jośaṃcaś N. rdal rdul-du. [2] °yayeti C, °yayati N. [3] °te MSS. [4] yat MSS.

punar āhuḥ pṛthagjanâvasthām ārabhyêndriya-bhedo gotram iti. Sautrāṃtikāḥ punar varṇayaṃti bījaṃ sāmarthyaṃ cetaso gotram iti. pṛthagjanâvasthāyāṃ śaikṣâvasthāyāṃ ca parihāṇa-dharma-bīje sati hetau parihāṇa-dharma-gotraka ity ucyate. evam aśaikṣâvasthāyāṃ tad-bīja-vṛtti-lābhāt parihāṇa-dharmêty ucyate. evam yāvad akopya-dharmêti. *tatra parihāṇa-dharmêti* vistaraḥ. parihāṇa-dharmā yaḥ parihātuṃ bhavya iti. yady etāvad brūyāt. *na ca cetan'ādi-dharmêty* 'etan na' brūyāt. sarva evâite cetanā-dharm'ādayaś catvāraḥ parihātuṃ bhavyā ity eṣām evânyataraḥ parihāṇa-dharmā syāt. na tebhyo 'nyaḥ paṃcamaḥ. atas tebhyo 'nya evâyaṃ paṃcama iti viśeṣayan na ca cetan'ādi-dharmêty āha. cetanā-dharm'ādīnāṃ punaś caturṇāṃ parihāṇa-dharmakatve 'sati [Tib. 248ª] ekâikasya viśeṣa-lakṣaṇâpadeśād eva punar idaṃ vaktavyaṃ jāyate. cetanā-dharmā cetayituṃ bhavyo na cânurakṣaṇā-dharmā yāvat prativedhanā-bhavya iti. evam anurakṣaṇā-dharmā *parihāṇi-pratyayaṃ balavaṃtam aṃtarcṇêti*. yadi parihāṇi-pratyayo balavān syāt parihīyeta sa ity abhiprāyaḥ. anena balavat-pratyaya-vacanena parihāṇa-dharmaṇaḥ pūrvôktād viśinaṣṭi. parihāṇa-dharmā hy abalavatā 'pi parihāṇi-pratyayena parihīyate. parihāṇi-pratyayāḥ punar yathā sūtraṃ. paṃca hetavaḥ paṃca-pratyayāḥ samaya-vimuktasyârhataḥ parihāṇāya saṃvartaṃte. kataṃe paṃca. karmâṃta-prasṛto bhavati. bhāṣya-prasṛto bhavati. adhikaraṇa-prasṛto bhavati. [2]dīrgha-cārikā-yogam[2] anuyukto bhavati. dīrgheṇa ca roga-jātena spṛṣṭo bhavatîti.[3] *ananurakṣann apîty* anenânurakṣaṇā-dharmaṇo viśinaṣṭi. sa hy anurakṣann eva na parihīyeta. ayaṃ tv ananurakṣann apîti. ananurakṣayann api tat-phalaṃ *sthātuṃ bhavyas* tat-phale. *na hātuṃ* tat-phalāt. *nâpi vardhayituṃ* prativedhanā-bhavyatā-prāptyā. *vinā 'bhiyogena* vinā vīryeṇa. anenârthād uktaṃ bhavati. yady abhiyogaṃ kuryād bhavyaḥ syād iti prativedhanā-bhavyāc câyam evaṃ viśeṣito bhavati. [Tib. 248ᵇ] sa hi vinā apy abhiyogena prativeddhuṃ bhavya iti.

prathamau dvāv iti vistaraḥ. parihāṇa-dharmā *sātatya-satkṛtya-prayoga-vikalaḥ*. cetanā-dharmā 'pi sātatya-prayogeṇa vikalaḥ.[4] viśeṣeṇa tu satkṛtya-prayageṇa vikala ity anayor viśeṣaḥ. *mṛdv-indriyas tv* iti ṣaṣṭhād viśinaṣṭi. *ṣaṣṭho* hi *tīkṣṇêndriyaḥ*. indriya-kṛto hy anayor viśeṣo na prayoga-kṛta iti. *evaṃ ca kṛtvêti* vistaraḥ. yasmān nâvaśyam evaṃ bhavati. tasmād rūp'ārūpya-dhātvor api ṣaḍ arhaṃto na kevalaṃ kāma-dhātāv eva ṣaḍ ity abhiprāyaḥ. *rūp'ārūpya-dhātvor dvau sthitâkaṃpya* ekaḥ. *akopya-dharmā ca* dvitīyaḥ. sthitâ-

[1]....[1] etad MSS. 'na' supplied from Tib. [2]....[2] °rgha-cācik° N, °rgha-vācik° C. riṅ-du rgyu-ba. [3] See 大毘婆沙論六十 (收三 40ᵇ³). [4] °lā C, om. N.

kaṃpyas tāvad baddhâbhirucih syān na prativedhanā-bhavyatā-kriy'ādaravān iti. na kāma-dhātau sthitâkaṃpyaḥ prativedhanā-bhavyatām āpadyate. rūp'ārūpya-dhātvaś ca parihāṇi-pratyayo balavān nâstîti. nâsau parihīyate. na cêndriyāṇi saṃcaraṃtîti sthitâkaṃpya-gotraka eva saṃ tatra bhavati. akopya-vimukti-yogāc câkopya-dharmā 'pi bhavati. *evêti* dvāv eva tau bhavataḥ. nâto 'nye. *tayo* rūp'ārūpya-dhātvoḥ *parihāṇi-cetanêndriya-saṃcārâbhāvāt.* parihāṇa-dharmā tāvat tatra nâsti. parihāṇy-abhāvāt. anurakṣaṇā-dharmā 'pi nâsti. parihāṇy-[Tib. 249ª]abhāvenânurakṣitavyâyogāt. ata eva cêndriya-saṃcārâbhāvāt prativedhanā-bhavyo 'pi na bhavati. tathā côktaṃ.

sa cordhva-jaś ca nâivâkṣa-saṃcāra-parihāṇi-bhāg

iti.[1] tatra ca n' ātma-saṃcetanā na para-saṃcetanā 'stîti cetanā-dharmā 'pi na bhavatîti.

(60ᵃᵇ) *cetanā-dharm'ādīnāṃ caturṇām* iti. cetanā'nurakṣaṇā-dharma[2]-sthitâkaṃpya-prativedhanā-bhavyānāṃ. *na hi parihāṇa-dharmā punaḥ sva-gotrāt parihīyata* iti. tasya gotrasyâkṛtrimatvāt.[3] *parihāṇa-dharm'ādīnāṃ paṃcānām* iti. yasmāt parihāṇa-dharmaṇo 'pi *phalāt parihāṇiḥ saṃbhavati.* phalasy' āgaṃtukatvāt.

na pūrvakād[4]

iti. gotrāt phalāc ca. *sa tasmān na parihīyata* ity arhan. kasmād ity āha. *śaikṣâśaikṣa-mārgābhyāṃ dṛḍhīkṛtatvād* iti. yac chaikṣâvasthāyāṃ gotram asti. tac chaikṣeṇa mārgeṇa bhāvitaṃ. aśaikṣâvasthāyāṃ ca punar bhāvitam iti. tābhyāṃ dṛḍhīkṛtatvān na tasmāt so 'rhan parihīyate. śaikṣas tu katham ity āha. *śaikṣas tu laukika-lokôttarābhyāṃ dṛḍhīkṛtatvāt* prathamāt gotrān na parihīyate. yat tad ātmīyaṃ prathamaṃ gotraṃ tal laukikena mārgeṇa pūrvaṃ bhāvitaṃ. śaikṣeṇa ca mārgeṇa punar bhāvitam iti. tato [Tib. 249ᵇ] na parihīyate.

atra kaścid āha. yad ucyate. yasya yat prathamaṃ gotraṃ. sa tasmān na parihīyate śaikṣâśaikṣa-mārgābhyāṃ dṛḍhīkṛtatvād iti. tad etad akāraṇaṃ. yasmād yo 'pi cetanā-dharmā uttāpanā-gatas tasmāt gotrāt parihīyate. tad gotraṃ śaikṣâśaikṣābhyāṃ mārgābhyāṃ dṛḍhīkṛtam iti. parihāṇir na prāpnoti. tasmāt gotram eva tat tādṛśaṃ yasmād ādyān na parihīyate. uttāpanā-gatāt tu parihīyata iti. yad apy uktaṃ śaikṣas tu laukika-lokôttarābhyāṃ dṛḍhīkṛtatvān na parihīyata ity etad apy akāraṇaṃ. srotaāpannasya parihāṇi-prasaṃgāt. na hi srotaāpatti-phalaṃ laukikena mārgeṇa dṛḍhīkṛtam iti. kartavyo 'tra yatna iti.

[1] Kārikā VI, 42ᶜᵈ. [2] °rmā MSS. [3] °kṛtim° MSS. bcos-ma ma-yin-paḥi phyir-ro. [4] °rvād MSS; but see p. 118⁴.

atra vayam Ācāryasyâbhiprāyaṃ darśayāmo yenâivam uktaṃ. katham iti. yat tāvad uktaṃ cetanā-dharmā uttāpanā-gatas tasmāt gotrāt parihīyata iti. tad ayuktaṃ. yad dhi cetanā-dharma-gotraṃ śaikṣâvasthāyāṃ bhāvitaṃ punaś câśaikṣâvasthāyām api bhāvitam iti dṛḍhīkṛtaṃ. nâiva sa tasmād arhattvāt parihīyamāṇaḥ parihīyate. śaikṣâvasthāyāṃ prathamī-bhūtatvāt. uktaṃ c' ācārya-Saṃghabhadreṇa[1] yaḥ śaikṣâvasthāyāṃ gotrâṃtaram adhigamyârhattvaṃ prāpnoti. asāv [Tib. 250ª] api taṃ mārgaṃ parityajati. na côttāpanā-gata eva gotre nâvatiṣṭhata iti. yat tu cetanā-dharma-gotram aśaikṣâvasthāyām idānīm evâdhigataṃ na śaikṣâvasthāyām adhigataṃ. sa tasmāt parihīyamāṇaḥ parihīyate. tad-avasthā-dvayâdṛḍhīkṛtatvāt.[2] iti na[3] kāraṇam evâitad bhavati. yad apy uktaṃ śaikṣas tu laukika-lokôttarābhyāṃ mārgābhyāṃ dṛḍhīkṛtatvān na parihīyeta ity etad apy akāraṇaṃ. srotaāpannasya parihāṇi-prasaṃgāt. na hi srotaāpatti-phalaṃ laukikena lokôttareṇa dṛḍhīkṛtam iti. tad apy anavabuddhyā 'bhihitaṃ. tad gotraṃ prati kāraṇam ucyate. na phalaṃ prati. tatra hi kāraṇâṃtaraṃ vakṣyate. yena prathamāt phalān na parihīyate. na hi kiṃcid apy asti phalaṃ yad yugapad ubhābhyāṃ laukika-lokôttarābhyāṃ prāpyate. gotraṃ tu laukika-lokôttarābhyāṃ mārgābhyāṃ dṛḍhīkṛtaṃ bhavati. aihajanmikenôṣmagat'ādinā pārajanmikena vā prahāṇa-mārgeṇânyena vā laukikena mārgeṇa lokôttareṇa śaikṣâvasthāyāṃ bhāvitatvāt. *yat tu paścāt-pratilabdham uttāpanayêti*. yad āgaṃtukaṃ gotraṃ paścād eva na dvayor avasthayor adhigataṃ *tasmāt* [Tib. 250ᵇ] *parihīyate*.

gotraṃ nirdiśya phalaṃ nirdiśyate. *yasya ca yat prathamaṃ phalam* iti vistaraḥ. *ata eva ca srotaāpatti-phalān nâsti parihāṇir* iti. yasmāt srotaāpatti-phalaṃ yadi prāpyate 'vaśyaṃ prathamaṃ bhavati. sakṛdāgāmy-anāgāmi-phale tu kadācit tu prathame bhavato yadi bhūyo-vītarāga-kāma-vītarāgayoḥ. kadācid aprathame yady ānupūrvikasya. tatra yad-yat phalaṃ prathamaṃ bhavati srotaāpatti-phalaṃ sakṛdāgāmi-phalaṃ anāgāmi-phalaṃ vā. na tasmāt parihīyate. *yat tu paścāt* sakṛdāgāmi-phalam anāgāmi-phalaṃ arhattva-phalaṃ vā. *tataḥ parihīyate. evaṃ ca kṛtvêti*. yasya ca yat prathamaṃ gotraṃ phalaṃ ca. sa tasmān na parihīyata iti kṛtvā. *yathākramaṃ paṃca ṣaṭ sapta prakārā* iti. anurakṣaṇā-dharmaṇaḥ paṃca prakārā bhavaṃti. tad-avasthasya parinirvāṇam indriya-saṃcāraḥ parihāya vā śaikṣatvaṃ cetanā-dharma-gotra-pratyāgamanaṃ parihāṇa-dharma-gotra-pratyāgamanaṃ ca. sthitâkaṃpyasya ṣaṭ prakārā bhava-

[1] 順正理論六八 (冬六 30ᵃ¹). [2] dvaya-dṛdh° MSS. gñis-kyis brtan-par ma-byas-paḥi phyir-ro.
[3] om. MSS. supplied from Tib.

ṃti. ta eva ca paṃca anurakṣaṇā-dharma-gotra-pratyāgamanaṃ ṣaṣṭhaṃ. pra-tivedhanā-bhavyasya sapta prakārā bhavaṃti. eta eva ca ṣaṭ sthitâkaṃpya-gotra-pratyāgamanaṃ ca saptamam iti. *yasya ca yat* [Tib. 251ᵃ] *prathamaṃ gotraṃ* śaikṣâvasthāyām āsīt. *sa śaikṣībhūtaḥ*. punar iti vākyâdhyāhāraḥ. *tatrâivâvatiṣṭhate nânyasmin. anyathā hi gotra-viśeṣa-lābhāc* chaikṣâvasthād gotrād viśiṣṭaṃ tad gotraṃ bhavatîti. ato viśiṣṭa-gotra-lābhāt *vṛddhir evâsya* pudgalasya *syāt. na parihāṇir* iti. kathaṃ kṛtvā. yathā tāvat parihāṇa-dharmā arhattvâvasthāyām indriyôttāpanayā prativedhā-bhavyatā-prāptaḥ. so 'rhattvāt parihīyate. śaikṣībhūtas tat-gotrād api parihīyamāṇo na sthitâkaṃpya-gotre tiṣṭhati. pratilomato yāvan na cetanā-dharma-gotre. kiṃ tarhi. parihāṇa-dharma-gotra eva tiṣṭhatîti. anyathā hîti yady anya-gotre[1] 'vatiṣṭheta. gotra-viśeṣa-lābhād iti parihāṇa-dharma-gotra-viśiṣṭa-gotra-lābhāt. tasmād avaśyam arhattvāt parihīyamāṇa indriyôttāpanād api gotrāt parihīyata iti.

kiṃ punaḥ kāraṇaṃ prathamāt phalān nâsti parihāṇir iti. yasya yat prathamaṃ phalaṃ srotaāpatti-phalaṃ vā sakṛdāgāmi-phalaṃ vā anāgāmi-phalaṃ vā. *darśana-heyānām*[2] *avastukatvād* anadhiṣṭhānatvād ity arthaḥ. *ātmâdhiṣṭhāna-pravṛttā hy eta* iti vistaraḥ. ātmano 'dhiṣṭhānena pravṛttā ete darśana-heyāḥ. kasmād ity āha. *satkāya-dṛṣṭi-mūlatvāt*. yasmād [Tib. 251ᵇ] ātma-darśana-vaśena darśana-heyānāṃ samudācāraḥ. uktaṃ ca yāni vā punaḥ pṛthag loke dṛṣṭi-gatāni. tāni satkāya-dṛṣṭi-mūlakāni satkāya-dṛṣṭi-samudayāni satkāya-dṛṣṭi-jātīyāni satkāya-dṛṣṭi-prabhavānîti. *sa c' ātmā nâstîty avastukatvān nâsti parihāṇir* iti. *saty'ālaṃbanatvād* iti. satyānāṃ nity'ādito grahanāt. *katamaś ca kleśo nâivaṃ*. bhāvanā-prahātavyo 'pi hi rāg'ādir vitath'ālaṃbanaḥ. śuci-sukha-nity'ātm'ākāraiḥ saty'ādi-tattv'ālaṃbanāt.[3] *ātmatvam abhūtam adhyāropayaṃtîti*. yathôktaṃ. ye kecid bhikṣava ātmêti ātmīya iti samanupaśyaṃtaḥ samanupaśyaṃti. imān eva te paṃcôpādāna-skandhān ātmata ātmīyataś ca samanupaśyaṃtîti.[4] *tad-adhiṣṭhānânupravṛttāś câṃtagrāh'ādaya* iti. ātmâdhiṣṭhānânupravṛttāḥ. śāśvata ātmā. uccheḍī 'ti vā. nâsty ātmā. ayam evâgraḥ. iyam eva śuddhiḥ. kim asāv asti nâstîty-evam-ādy-ākāra-pravṛttās [6]tad-anyad[5]-darśana-heyā[6] *avastukā ucyaṃte*. niradhiṣṭhānā ucyaṃta ity arthaḥ. *na tv ātm'ādi-leśo śîti*. ādi-grahaṇen' ātmīya-grahaṇaṃ īśvar'ādi-grahaṇaṃ vā. [Tib. 252ᵃ] *pratiniyataṃ manaāpâmanaāp'ādi-lakṣaṇam* iti. rāgasya bhāvanā-heyasya manaāpaṃ keśa-daṃta-śubh'ādi-lakṣaṇaṃ

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[1] °trai MSS. [2] °heyaṃnām MSS. [3] °rair aśucy-āditas tv ālaṃb° MSS. bden-pa-la sogs-paḥi dṅos-po-la....dmigs-paḥi phyir. [4] cf. 論十九[bs] & Saṃyutta III, 46. [5] sic N, anyed C. [6]....[6] om. Tib.

vastu. pratighasyâmanaāpaṃ tad-aśubhat'ādi-lakṣaṇaṃ. mānasyâpi manaāpaṃ avidyāyā api tad eva dvayaṃ saṃmohanīyaṃ kiṃcid iti. *na tu darśana-heyānām ātm'ādi-lakṣaṇam* iti. na tu darśana-heyānām ātm'ātmīya-lakṣaṇaṃ pratiniyataṃ vastu kiṃcid asti. anyatra tad-ālaṃbanebhyo rāg'ādibhyaḥ. tasmād avastukā[1] ucyaṃte. *tasmān na pratiniyata-vastukā* ucyaṃta ity arthaḥ.

api khalv iti vistareṇ' Ācāryaḥ. *āryasya* śaikṣasyâ*nupanidhyāyato* 'saṃtīrayataḥ *smṛti-saṃpramoṣāt* kliṣṭa-smṛti-yogāt *kleśa utpadyate.* rāg'ādikaḥ. *nôpanidhyāyataḥ. rajjvām iva sarpa-saṃjñā* kasyacid anupanidhyāyataḥ smṛti-saṃpramoṣāj jāyate. nôpanidhyāyataḥ. tadvat. *ātma-dṛṣṭy-ādīnām* iti. aṃtagrāhadṛṣṭy-ādīnāṃ grahaṇaṃ. kiṃ punaḥ kāraṇaṃ. *na cânupanidhyāyata* ātmadṛṣṭy-ādīnām *utpattir* yujyate. *saṃtīrakatvāt.* keṣām. ātma-dṛṣṭy-ādīnāṃ kleśānāṃ. *ato* 'nupanidhyānād *āryasy'* ātma-dṛṣṭy-ādīnām utpattir na yujyata iti. parihāṇi-kāraṇâbhāvān *nâsti darśana-heya-*[Tib. 252ᵇ]*prahāṇāt parihāṇir* iti.

*arhattvād api nâstî*ti. na kevalaṃ darśana-heya-prahāṇān nâsti parihāṇir arhattvād api nâsti parihāṇir ity *api*-śabdena darśayati. aprathamābhyāṃ tu sakṛdāgāmy-anāgāmi-phalābhyāṃ parihāṇiḥ saṃbhavati. laukikena mārgeṇa tat-prāpti-saṃbhavād ity abhiprāyaḥ. *eṣa eva ca nyāya* ity Ācāryaḥ samarthayati. *tad dhi bhikṣavaḥ prahīṇam* iti. tad eva prahīṇaṃ. *yad ārya-prajñayā prahīṇaṃ.* tad dhi na punar utpadyate. laukikyā tu yat prahīṇaṃ. tat punar utpadyata ity abhiprāyaḥ. *śaikṣasya cāpramāda* iti vistareṇa dvitīyaṃ sūtrapadaṃ jñāpakam arhattvān nâsti parihāṇir iti. ayaṃ cāsyârthaḥ *śaikṣasyâpramāda-nimittam* apramāda-karma *pravedayāmy* apramādaḥ śaikṣeṇa kartavya iti.

nanu ca śaikṣasyâpy āryayā prajñayā prahāṇam asti. kathaṃ tasyâpramāda[2]karaṇīyaṃ śāstîti. yasmād anadhigatam anena phalâṃtaram adhigaṃtavyaṃ. laukika-mārga-gataṃ ca tasya prahāṇam astîti. atra Vaibhāṣiko brūyād *arhato 'py aham Ānanda lābha-satkāram aṃtarāya-karaṃ vadāmî*ti sūtre vacanād asty arhato 'pi parihāṇir ity ata idam ucyate. arhato 'pi vistareṇa yāvad *atra sūtre dṛṣṭadharma-sukha-vihāra-mātrād eva parihāṇir uktê*ti. [Tib. 253ᵃ] kathaṃ. yatra Bhagavān āyuṣmaṃtam Ānandam āmaṃtrayate sma. arhato 'py aham Ānanda lābha-satkāram aṃtarāya-karaṃ vadāmîti. āyuṣmān Ānanda āha. tat kasmād Bhagavān evam āha. arhato 'py aham Ānanda lābha-satkāram aṃtarāya-karaṃ vadāmîti. Bhagavān āha. na hâiv' Ānandâprāptasya prāptaye. anadhigatasyâdhigamāya. asākṣāt-kṛtasya sākṣāt-kriyāyai. api tu ye 'nena catvāra

[1] vast° MSS. gṣi med-pa. [2] māde pramāda MSS. bag yod-par.

ādhicaitasikā dṛṣṭadharma-sukha-vihārā adhigatāḥ. tato 'ham asyânyatamasmāt[1] parihāṇiṃ vadāmi. tac c' ākīrṇasya viharataḥ. yā tv anenâkākinā 'vyapakṛṣṭenâpramatten' ātāpinā prahit'ātmanā viharatā *akopyā ceto-vimuktiḥ kāyena sākṣāt-kṛtā. tato 'syâhaṃ na kenacit paryāyeṇa parihāṇiṃ vadāmi.* tasmāt tarhy Ānandâivaṃ te śikṣitavyaṃ. yal lābha-satkāram abhibhaviṣyāṇo[2] na câtyantair lābha-satkārakaiś cittaṃ paryādāya sthāsyati. evaṃ te Ānanda śikṣitavyam iti. yadi Vaibhāṣika evaṃ brūyāt. akopyā[3] iti viśeṣaṇāt sāmayikyā asti parihāṇir iti. tata āha. *sāmayikyā astîti ced iti. vayam apy evaṃ brūmaḥ.* sāmayikyā asti parihāṇir iti. *sā tu vicāryā* sā tu sāmayikī vimuktir vicāryā. katham ity āha. *kim arhattvaṃ sāmayikī vimuktir asti.* [Tib. 253[b]] *āho-svid dhyānāny*[4] *eva* laukikāni sāmayikī vimuktir iti. kasmād evam āśaṃkyata ity āha. *maulo hi dhyāna-samādhir* iti. dhyānam eva samādhir[5] dhyāna-samādhiḥ. maula-dhyāna-grahaṇaṃ sukha-pratipadām agratvāt. *samaye saṃmukhī-bhāvāt.* kasmiṃścit kāle niḥśabd'ādike saṃmukhī-bhāvāt. samaye bhavā *samāyikī vimuktir ity ucyate. punaḥ-punar eṣaṇīyatvāt kāṃtêti.* parihāṇau parihāṇau kamanīyatvāt prārthanīyatvād ity arthaḥ.

āsvādanīyatvād ity apara iti bhadaṃta-Rāmaḥ. s'āsravatvād āsvādanā-saṃprayukta-dhyāna-yogāt kāṃtêty abhiprāyaḥ. *arhattva-vimuktis tv* iti vistaraḥ. arhattvam eva vimuktir arhattva-vimuktiḥ. *nityânugatatvāt* prāpti-yogeṇa. *na yujyate sāmayikī* 'ty anena sāmayikyā vimukter viparyayeṇârhattva-vimuktiṃ darśayati. *apunaḥ-prārthanīyatvān na kāṃtêty* anena kāṃta-viparyaye 'rhattva-vimuktir na kāṃtêti. nityânugatatvenâstitvād aprārthanīyatvān na kāṃtêty arthaḥ.

ādhicaitasikebhya evêti. adhicetasi bhavā [Tib. 254[a]] ādhicaitasikā *dṛṣṭadharma-sukha-vihārāḥ.* tebhya eva. *kim arthaṃ parihāṇim avakṣyad* iti. ye te caitasikā dṛṣṭadharma-sukha-vihārā adhigatāḥ. tato [6]'ham asyânyatamasmāt[6] parihāṇiṃ vadāmîti[7] vacanāt. yady arhattvāt sāmayikī vimukti[8]-lakṣaṇāt parihāṇisaṃbhavo 'bhaviṣyat. kim arthaṃ tebhya eva parihāṇim avakṣyat. na tebhya eva parihāṇim avakṣyad ity arthaḥ. *vaśitva-lhraṃśād* iti. samādhi-saṃmukhībhāva-vaśitva-bhraṃśād ity arthaḥ. *so 'parihāṇa-dharmêti.* aparihāṇa-dharmā akopya-dharmaṇo[9] 'nyaḥ sūtre paṭhitaḥ. aṣṭādaśa-śaikṣān vistareṇôktv' āha. navâśaikṣāḥ katame. parihāṇa-dharmā. aparihāṇa-dharmā. cetanā-dharmā. anurakṣaṇā-dharmā. sthitâkaṃpyaḥ. prativedhanā-bhavyaḥ. akopya-dharmā.

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[1] asmāt MSS. de gaṅ yaṅ ruṅ-ba ṣig-las: cf, below line 25. [2] °ṣyāmo MSS. [3] °pyā yā MSS. [4] dhyān'ādy MSS. bsam-gtan-dag. [5] °dhi MSS. [6]....[6] 'ham asmāny° C, 'has ammāny° N. [7] above line 1. [8] °kta N. [9] °māṇo N.

prajñā-vimuktaḥ. ubhayato-bhāga-vimuktaḥ. ima ucyaṃte navâśaikṣā iti. yaḥ parihīyate dṛṣṭadharma-sukha-vihārebhyaḥ. sa parihāṇa-dharmā. yo na parihīyate tata eva. so 'parihāṇa-dharmā. *evaṃ* [Tib. 254[b]] *cetanā-dharm'ādayo 'piyojyāḥ.* kathaṃ. yaḥ samādhi-bhraṃśa-bhayād ātmānaṃ cetayate. sa cetanā-dharmā. yo 'nurakṣati kathaṃcid guṇa-viśeṣaṃ. so 'nurakṣaṇā-dharmā. yo yasminn eva guṇe sthitaḥ. tasmād ananurakṣann api na kaṃpyate. sa sthitâkaṃpyaḥ. yaḥ pareṇa pratividhyati. guṇa-viśeṣam utpādayatîty arthaḥ. sa prativedhanābhavyaḥ. yo na kupyati utpannebhyo na parihīyate. so 'kopya-dharmā.

ko viśeṣa iti. aparihāṇa-dharm'ādīnāṃ trayāṇām aparihāṇi-yogād viśeṣam apaśyan praśnayati. *an-uttāpanā-gata* iti. svabhāvatas tīkṣṇêndriyaḥ. nêṃdriyôttāpanāṃ prāpta ity arthaḥ. *tasmān na*[1] *kaṃpyata* iti. tasmāt guṇa-viśeṣād ity arthaḥ. *eṣa viśeṣo lakṣyata* iti. Ācāryaḥ sva-mataṃ darśayati. nanu c' āyuṣmān Gautiko[2] 'rhattvāt parihīṇa ity evaṃ yadi Vaibhāṣiko brūyād ity asya pratividhānam ārabhyate. *āyuṣmān Gautika*[3] iti vistaraḥ. *śaikṣī-bhūta* iti na tāvad arhan. *śastram ādhārayann* iti. śastraṃ vāhayan. *kāya-jīvita-nirapekṣatvāt kāraṇān maraṇa-kāla evârhattvaṃ prāptaḥ.* śastr'ādhārād[4] uttara-kāla ity arthaḥ. [Tib. 255[a]] *parinirvṛttaś ca* tenâiva śastra-prahāreṇa.

Daśôttare cêti. Da'sôttara-nāma-sūtre. kim uktam ity āha. *eko dharma utpādayitavyaḥ.* katama ity āha. *sāmayikī kāṃtā ceto-vimuktir* iti. dṛṣṭadharma-sukha-vihāra ity abhiprāyaḥ. *eko dharmaḥ sākṣāt-kartavyaḥ.* katama ity āha. *akopyā*[5] *ceto-vimuktir* iti. arhattvam ity abhiprāyaḥ. pṛthag-vacanād dhy akopya-vimukti-lakṣanād arhattvād arhattva-svabhāvā na kāṃtā ceto-vimuktir uktêty abhiprāyaḥ. dvi-prakāratvād arhattvasya pṛthag-vacanam iti Vaibhāṣika-vacanâvakāśaṃ paśyan punar āha. *yadi cârhattvam* iti vistaraḥ. *yady arhattvam eva sāmayikī kāṃtā ceto-vimuktir abhaviṣyat. kim arthaṃ tatrâiva* Daśake na sūtrâṃtare arhattvasya *dvi-grahaṇam akariṣyat.* eko dharmaḥ sākṣāt-kartavyaḥ. akopyā ceto-vimuktir iti. nâivâkariṣyad ity arthaḥ. evaṃ hy avakṣyat. eko dharmaḥ sākṣāt-kartavyaś ceto-vimuktir iti. brūyās tv arhattvaṃ dvi-prakāram. ato vacana-vibhāgenôcyate. ekam utpādayitavyaṃ dvitīyaṃ sākṣāt-kartavyam iti. atra brūmaḥ. *na ca kvacid arhattvam utpādayitavyaṃ uktaṃ.* [Tib. 255[b]] *kiṃ tarhi. sākṣāt-kartavyam* iti. tatra-tatra sūtre. abhyupetyâpi brūmaḥ. *mṛdv-indriya-saṃgṛhītaṃ côtpādayitavyam* iti. *kim anena* jñāpanena *jñāpitaṃ* kathitam *bhavati. yadi* tāvad *utpādayituṃ*[6] *śakyam ity etaj jñāpitaṃ bhavati.*

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[1] °smāt tu MSS. [2] bhaut° MSS. gnag-tshogs-can v. 光記二五 10[b1]. Godhika in Pāli. [3] bhaut° MSS. [4] °dhānād N, °dhāmād C. mtshon-gyis btab-pa. [5] āk° MSS. [6] utpāditaṃ N.

śaki liṅ cêti[1] kṛtya-pratyaya-lakṣaṇāt. *anyad api śakyaṃ* yat tīkṣṇêndriya-saṃgṛhītam arhattvaṃ. tathā ca saty evaṃ sūtre vaktavyaṃ syāt. eko dharma utpādayitavyaḥ. ceto-vimuktir iti. *athôtpādanam*[2] *arhatîty etaj jñāpitaṃ bhavati.* arhe kṛtya-tṛcaś cêti[3] lakṣaṇa-parigrahāt. *anyat sutarām arhati* yat tīkṣṇêndriya-saṃgṛhītam arhattvaṃ. tad dhy akopyatvāt suṣṭhûtpādayitum arhatîty abhiprāyaḥ, *kathaṃ tarhîti* vistaraḥ. yadi sāmayikī vimuktir arhattvaṃ bhavati. evaṃ tad-yogāt *samaya vimukto 'rhann* ity yujyata ity abhiprāyaḥ. *samayâpekṣaḥ samādhi-saṃmukhī-bhāva* iti. yasmād asya samādhiḥ s'āsravo 'nāsravo 'pi vā samayam ārogya-deśa-viśeṣ'ādi-lakṣaṇam apekṣate. *Abhidharme 'pi côktam* iti vistaraḥ. *kāma-rāgânuśayo 'prahīṇo bhavatîty* etad udāharaṇam. idaṃ câpy udāharaṇaṃ. *tatra câyoniśo-manaskāra* iti. *paripūrṇôtpattir evam iti cet.* syān matā paripūrṇa-kāraṇasya kleśasyâivam utpattiḥ. aparipūrṇa-kāraṇasya tu kleśasya viṣaya-balād evêti. [Tib. 256ª] tad ayuktaṃ. kasmād ity āha. *kasya vā 'paripūrṇa-kāraṇasyôtpattir* iti. kasyôtpattiḥ. yataḥ aparipūrṇa-kāraṇasyôtpattir asti. yāvatī hi hetu-pratyaya-sāmagrī kāryasyôtpattaye prasiddhā. sā tad-eka-deśa-vikalā satī tasyôtpattaye na bhavati. tad-yathā cakṣū rūp'āloka-manaskāra-sāmagrī cakṣur-vijñānasyôtpattaye prasiddhā. sa tad-anyêtara-vikalā satī tad-utpattaye na bhavatîti. tasmān na kiṃcid etat.

tad-rūpa iti tat-prakāraḥ. tat-svabhāva iti vā. *atha nôtpanna* iti pratipakṣaḥ. *tad-bīja-dharmatāyām* iti. kleśa-bīja-svabhāva ity arthaḥ. *tasyām anapoddhṛtāyām*[4] anunmūlitāyāṃ *kathaṃ kṣīṇ'āsravo bhavatîti.* brūyās tvaṃ na bhavatîti. ata āha. *akṣīṇ'āsravo vā katham arhan bhavatîti.*

evaṃ-carata iti. smṛtimataś carata ity arthaḥ. anaṃtaraṃ smṛti-vacanāt. śaikṣas sa ity asya vacanasya parihārârthaṃ sa eva parihāṇi-vādy āha. *sa hi tatrârhann eva jñāpita* iti. kathaṃ kṛtvā jñāpita ity āha. *dīrgha-rātram* iti vistaraḥ. aparihāṇi-vādinaḥ syād evaṃ vacanâvakāśaḥ. śaikṣasyêdaṃ *viveka-nimna*[5]*-cittam ucyate yāvan nirvāṇa-prāgbhāram* iti. asya parihārârthaṃ parihāṇi-vādī punar āha. *arhato hy etad balam anyatrôktam* iti sūtre. kathaṃ. kati bhadaṃtârhato bhikṣoḥ kṣīṇ'āsravasya balāni. [Tib. 256ᵇ] aṣṭau Śāriputrârhato bhikṣor dīrgha-rātraṃ viveka-nimnaṃ cittaṃ yāvan nirvāṇa-prāgbhāraṃ. Aṃgārakarṣū'pamāś cânena kāmā dṛṣṭā bhavaṃti. yathā 'sya kāmān jānataḥ kāmān paśyato yaḥ kāmeṣu kāmacchandaḥ kāma-snehaḥ vistareṇa yāvat kāmâdhyavasānaṃ. tatrâsya[6] cittaṃ na paryādāya tiṣṭhatîti vistaraḥ. *kiṃ ca śītī-*

[1] Pāṇini 3, III, 172. [2] arth° MSS. ḥon-te skyed-pa. .. [3] Pāṇini 3, III, 169. [4] anayoddh° MSS. [5] ninna N. [6] tad asya MSS. de-la ḥdiḥi.

bhūtaṃ vāṃtī-bhūtam iti câbhidhānāt. tatrâivÂṃgārakarṣū'pame sūtre 'rhann eva jñāpita iti.

asty etad evam iti. Aṃgārakarṣū'pame yad uktam arhann eva jñāpita iti. *yāvat tu cāro na supratividdha* iti. piṇḍapāt'di-cāraḥ. *śaikṣâvasthām adhikṛtyâ-vaṃ-vacanād adoṣa* iti. yad etad uktaṃ. kadācit smṛti-saṃpramoṣād utpadyaṃte pāpakā akuśalā vitarkā iti. tac chaikṣām adhikṛtyôktaṃ nârhattvāvasthāṃ. yat tûktaṃ dīrgha-rātraṃ viveka-nimnaṃ iti. tac chaikṣasyâpi saṃbhavati. arhatas tu prakarṣeṇa bhavatîti viśeṣāḥ. yac câpy uktaṃ s'āsrava-sthānīyair dharmaiḥ śītī-bhūtaṃ vāṃtī-bhūtam iti. tad api śaikṣâvasthām adhikṛtya saṃbhavati. kāmâvacar'āsrava-sthānīya-dharma-śītī-bhāvâbhidhānāt. [Tib. 257ª] arhattvâvasthāṃ câdhikṛtya tathā 'bhidhānād adoṣa iti Ācāryasyâbhiprāyaḥ.

(60ᶜᵈ) *prayogâsaṃbhavān na darśana-mārga* iti. paṃcadaśa-kṣaṇo darśana-mārgaḥ. tatrêndriya-saṃcāre prayogâvakāśo nâsti. *kaścit pṛthagjanâvasthāyām indriyāṇi saṃcaratî*ti. [kim anity'ādy-ākāra-patitena mārgeṇêndriyāṇi saṃcarati.][1] kim audārik'ādy°-ākāreṇa mārgeṇêndriyāṇi saṃcarati. ut' āho śāṃt'ādy-ākāreṇêti. aviśeṣitatvād ubhayathā 'pi saṃbhavatîti paśyāmaḥ. tathā hy enam artham Ācāryaḥ sūcayiṣyati. na hi s'āsraveṇa mārgeṇ' āryāṇām indriya-saṃcāra ity[2] āryāṇām iti viśeṣaṇāt. api nāma mamêndriyāṇi tīkṣṇāni syur iti prayogam abhisaṃdhāya. mārgaṃ laukikaṃ lokôttaraṃ cânyasy' ānaṃtarya-vimukti-mārga-krameṇêndriyāṇi saṃcaratîti veditavyaṃ. *kaścic chraddhā'dhimuktâvasthāyām* ity atrâśaikṣâvacanaṃ. śaikṣa-pṛthagjanâdhikārāt. aśaikṣo 'pi tv iṃdriyāṇi saṃcaratîti boddhavyaṃ.

(61) *katham akopya-dharmaṇo dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir* iti. tīkṣṇêndriyatvād asya dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir na saṃbhavet. kim utâkopyāyā[4] vimukter ity asaṃbhāvayan pṛcchati. *buddhasyôpabhoga-parihāṇir evê*ti. *vineya-kārya*-[Tib. 257ᵇ]*vyāpṛtatvād* dṛṣṭadharma-sukha-vihārān nôpabhuṃkte. na saṃmukhī-karotîty arthaḥ. *sā câprāpta-parihāṇiś cê*ti. akopya-dharmaṇaḥ sā côpabhoga-parihāṇiḥ kutaścid vyāsaṃgāt. aprāpti[5]-parihāṇiś ca *pudgala-viśeṣa-dharmâprāpaṇāt*. yasmād akopya-dharmā 'pi kaścin mahā-śrāvakāṇām ārya-Śāriputra-Maudgalyāyan'ādīnāṃ prâṃtakoṭik'ādīn dharmān. svayaṃbhuvāṃ ca kāṃścid dharmān na prāpnoti. mahā-śrāvakā api svayaṃbhuvāṃ kāṃścid viśeṣa-dharmān na prāpnuvaṃtîty-ādi. *anyasyârhata* iti parihāṇa-dharm'āder mṛdv-indriyasya *prāpta-parihāṇir apy asti*. api-śabdāt pūrvôkte api

[1] om. Tib. [2] °rika MSS. rags-paḥi....la sogs-pa. [3] 論二十五 8ᵇ⁷. [4] °pyāyāyā MSS.
[5] To read aprāpta?

parihāṇī sta iti. *akopya-dharmaṇa upabhoga-parihāṇi-vacanāt sūtrâvirodha* iti. yad etad uktaṃ. ye 'nena catvāra iti vistareṇa. yāvat tato 'ham asyânyatamasmāt parihāṇiṃ vadāmîti.[1] tasya sutrasyâvirodhaḥ. ṣaṇṇām apy arhatām akopyā vimuktir ity ukte Vaibhāṣiko brūyāt. yadi sarvasyâlvârhato 'nāsravā vimuktir akopyā. kasmād asamaya-vimukta evâkopya-dharmā vyavasthāpito nânya iti. ata idam ucyate. *sarvasyânāsravā vimuktir* [Tib. 258ª] *akopyêti. satyam asty etat. akopya-dharma-vyavasthānaṃ tu yathā tathôktam* iti. dṛṣṭadharma-sukha-vihārebhyas tu kaścil lābha-satkāra-vyākṣepa-doṣāt parihīyate vaśitva-bhraṃśāt. yo mṛdv-indriyaḥ. kaścin na parihīyate. yas tīkṣṇêndriyaḥ.[2] sa evâkopya-dharmā vyavasthāpitaḥ. yata eva ca dṛṣṭadharma-sukha-vihārebhyo lābha-satkāra-vyākṣepa-doṣāt parihīyate. mṛdv-indriyo na tīkṣṇêndriyaḥ. *ata etad acodyaṃ.* katham. akopya-dharmaṇo dṛṣṭadharma-sukha-vihārāt parihāṇir ity aparihāṇi-vādī. atha vā ayam anyaḥ saṃbaṃdhaḥ. pūrvam akopya-dharmaṇo dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir nâstîty uktaṃ. sūtre ca. yasyâkopyā vimuktiḥ. tasya dṛṣṭadharma-sukha-vihārāt parihāṇir uktā. aviśeṣyâbhidhānād ata idam ucyate. sarvasyânāsravā vimuktir akopyêti. na tayâlvâkopya-dharmā vyavasthāpyata ity abhiprāyaḥ. ata evôcyate akopya-dharma-vyavasthānaṃ tu yathā tathôktam iti. ata etad acodyam iti. yad uktaṃ sūtram āśritya katham akopya-dharmaṇo dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir iti.

(62) *dhandhā* iti mandāḥ. *anyathā hy* [Tib. 258ᵇ] *anāśvāsikam* iti. yady[3] arhattvāt parihīṇaḥ punar jāyeta su-cīrṇa-brahmacarye 'smin mārge câpi subhāvite tuṣṭa āyuḥ-kṣayād bhavati rogasyâpagame[4] yathêty āśvāsaḥ. evaṃvidho na syād iti. *tad akāryam* abrahmacary'ādi-lakṣaṇaṃ *śūra-praskhalanâpatanavad* iti. yathā śūrasya praskhalane apatanaṃ bhavati śaktita [5]ātma-dhāraṇāt.[5] tadvad āryaḥ phalāt parihīṇo 'pi tat-phalam alabdhvā[6] *na mriyate. śūra*-grahaṇam avihvalatvāt. balavāṃ chūra ity apare.

(63, 64) katham abhyastam ity āha. *śaikṣâśaikṣa-mārgābhyāṃ dṛḍhīkṛtatvād* iti. *prayoga-mārgas tu sarvatrâika evê*ti. akopya-prativedhe dṛṣṭi-prāptatāyāṃ ca.

*na hi śāsraveṇê*ti. āryêndriya-saṃcārasya vivakṣitatvāt. anyathā hi kaścit prthagjanâvasthāyāṃ indriyāṇi saṃcaratîty etad virudhyate.

nânyatra parihāṇy-asaṃbhavād iti. parihāṇi-bhayād dhîndriya-saṃcāra iṣyate. anyatra ṣaṭsu kāmâvacareṣu deva-nikāyeṣu rūp'ārūpya-dhātvoś ca parihāṇir nâstîty āha. ūrdhva-dhātûpapanna āryo nâlvêndriyāṇi saṃcarati. nâpi kathaṃcit

[1] supra p. 588ult. [2] 論二十五. 5a5–8. [3] yad MSS. gal-te. [4] °parāme N. nad dan bral-ba. [5]....[5] ādya-dh° N, āya-dh° C. bdag-fiid bzuń-baḥi phyir. [6] °bdhā MSS.

parihīyata [Tib. 259ᵃ] iti. uktam atra kāraṇaṃ. kālântara-parivāsenêndriyāṇāṃ paripakvataratvāt. āśraya-viśeṣa-lābhāc cêti. atha kasmāt kāmâvacareṣu deveṣu parihāṇir nâsti. ye pūrvam abhyudārebhyo 'pi viṣayebhyaḥ saṃvijaṃto niyataṃ[1] satyāni paśyaṃti. te kathaṃ tān ev' ālaṃbya parihāsyaṃte. avaśyaṃ hi te tīkṣṇêndriyā bhavantîty abhiprāyaḥ.

aśaikṣo nava niśrityêti.

tat-phalasya nava-bhūmi-saṃgṛhītatva-saṃbhavāt. *phalaṃ phala-viśiṣṭaṃ cêti.* phalaṃ sakṛdāgāmi-phalaṃ. phala-viśiṣṭaṃ prathama-dhyān'ādi prahāṇāya prayog'ānantarya-vimukti-viśeṣa-mārga-lakṣaṇaṃ. *phala-mārgam eva pratilabhata* iti. kāma-dhātu-vairāgya-mātra-saṃgṛhītaṃ. *na cânāgāmi-phalam ārūpya-saṃgṛhītam* iti. paṃcānām avara-bhāgīyānāṃ prahāṇād anāgāmī 'ti sūtre vacanāt. darśana-mārgasya ca tatrâbhāvāt. tad-abhāvaḥ kāma-dhātv-anālaṃbanād iti vyākhyātam etat.

(65ᵃᵇ) *akopya-dharmā ca dvividha* iti. sūtre paṭhitatvāt akopya-bheda eva

dvau buddhāv

iti. akopya-dharmā mṛdu-madhyâdhimātrêndriya-bhedāt tridhā bhidyate. śrāvako hy akopya-dharmā 'dhimātra-mṛdv-indriyaḥ. [Tib. 259ᵇ] pratyekabuddho 'dhimātra-madhyêndriyaḥ. samyaksaṃbuddho 'dhimātrâdhimātrêndriya iti. *mṛdu-mṛdv-ādi-nava-prakārêndriya-bhedād* iti. parihāṇi-dharmā mṛdu-mṛdv-indriyo yāvad Bhagavāṅ adhimātrâdhimātrêndriya iti.

(65ᶜᵈ, 66ᵃᵇ) *sapta bhavaṃtîti.* pratyekabuddha-samyaksaṃbuddhāv ubhayato-bhāga-vimukta-saṃgṛhītāv cêti kṛtvā. *pūrvam evêti* vistaraḥ. pūrvam eva pṛthagjanâvasthāyāṃ para-pratyayena parataḥ śrutvā smṛtyupasthān'ādīn dharmān. paścād *artheṣu prayogāt.* cintā-bhāvanā-sevanād ity arthaḥ. tathā pūrvam eva pṛthagjanâvasthāyāṃ prajñayā dvādaśâṃga-pravacana-dharmânusāreṇa svayam evaṃ bodhipakṣ'ādīn dharmān anusaranu artheṣu prayogāt cintā-bhāvanā-sevanāt. ity evaṃ *prayogataḥ śraddhā-dharmânusāriṇau bhavataḥ. śraddhā'dhimokṣa-prajñ'ādhikyata* iti. śraddhā'dhimokṣ'ādhikyataḥ prajñ'ādhikyataś ca. śraddhayā 'dhimokṣaḥ śraddhā'dhimokṣaḥ. tasy' ādhikyān mṛdv-indriyatvaṃ. prajñādhikyāt[2] tīkṣṇêndriyatvaṃ. *vimuktita* iti. kleśa-vimuktitaḥ prajñayā kleśād vimuktaḥ *prajñā-vimukta* iti kṛtvā. *samāpatti-vimuktita* iti. samāpattito vimuktitaś ca.

tatrêndriyata [Tib. 260ᵃ] iti vistaraḥ. yaṭhâite śraddhā'nusāriṇo gaṇyaṃte. tathā yathāgranthaṃ pradarśayiṣyāma. *indriyatas trayaḥ.* mṛdu-madhyâdhimā-

[1] yataḥ MSS. ṅes-na. [2] °dhikṛtas MSS. śes-rab lhag-paḥi phyir.

trêndriyatvāt. atra punar evam avagantavyaṃ. yady api śraddhā'nusāriṇaḥ sarva eva mṛdv-indriyāḥ. tathā 'pi tāratamyenâvasthānād eṣāṃ punas tridhā-bhedaḥ mṛdu-madhyâdhimātrêndriyā iti. *gotrataḥ paṃca.* katham. parihāṇa-dharma-gotrako yāvat prativedhanā-bhavya-gotraka iti paṃca bhavaṃti. punar eṣāṃ gotrêndriya-bhedāt pancadaśānām ekâiko *mārgataḥ paṃcadaśa bhavaṃti.* katham ity ucyate. *aṣṭa-kṣānti-sapta-jñāna-sthā* iti. darśana-mārgo hi paṃca-daśa=kṣaṇāḥ. aṣṭau kṣāntayaḥ. duḥkhe dharma-jñāna-kṣāṃtir yāvan mārge anvaya-jñāna-kṣāntiḥ. sapta jñānāni. duḥkhe dharma-jñānaṃ yāvan mārge dharma-jñānaṃ. mārge 'nvaya-jñānasya bhāvanā-mārga-saṃgṛhītatvāt. aṣṭau ca sapta ca paṃcadaśa bhavanti. ta evaṃ tatra-sthāḥ paṃcadaśa bhavaṃti. evam eṣāṃ mārgataḥ paṃcadaśadhā-bhinnānāṃ punar ekâiko *vairāgyatas trisa=ptatiḥ.* katham. *sakala-bandhanas* tāvat[1] kāma-dhātāv *ekaḥ. kāma-vairāgyān nava.* eka-prakāra-vītarāgo yāvan nava-prakāra-vītarāgaḥ. *evaṃ yāvad ākiṃca=ny'āyatana-vairāgyān navêti.* bhavâgra-vairāgyān navêti na saṃbhavati. lauki=kasya mārgasya bhavâgra-pratipakṣasyâbhāvāt. ta ete 'ṣṭau navakā dvisaptatiḥ. [Tib. 260ᵇ] sakala-bandhanena pūrvôktena saha trisaptatir bhavaṃti. punar ete vairāgyataḥ pratyekaṃ trisaptati-bhinnāḥ. pratyekam *āśrayato nava.* katham ity āha. *tri-dvīpa-ṣaḍ-deva-nikāya-jā* iti. trayo dvīpā Uttarakuru-varjyāḥ. Utta=rakurau mārgâbhāvāt. ṣaḍ deva-nikāyāḥ kāmâvacarāḥ. tata ūrdhvaṃ darśana-mārgâbhāvāt. teṣu jātā iti. pratyekam ete nava-guṇā bhavaṃti. *indriya-gotra-mārga-vairāgy'āśrayataḥ piṇḍitā*[2] iti. nigamana ucyate. iyanta iti vṛttau likhi=tāḥ. *evam anye 'pi pudgalāḥ saṃbhavataḥ saṃkhyeyā* iti. dharmânusāri-pra=bhṛtayaḥ. yathêndriya-gotra-mārga-vairāgy'āśrayataḥ śraddhā'nusāriṇaḥ saṃ=khyātāḥ. tathâiva saṃkhyeyāḥ saṃbhavata iti. dharmânusāri-dṛṣṭiprāptâsama=yavimuktānāṃ gotra-bhedo nâsti. śraddhā'dhimukta-samayavimuktayos tu gotra-bhedo 'py astîti. saṃbhavata ity ucyate. tatrêndriyatas trayo dharmâ=nusāriṇaḥ. gotrata eka evêti bhedo nâsti. mārgataḥ pancadaśa aṣṭa-kṣānti-sapta-jñāna-sthāḥ. vairāgyatas trisaptatiḥ. sakala-bandhanaḥ. kāma-vairāgyān nava.[3] evaṃ yāvad ākiṃcany'āyatana-vairāgyāt. [Tib. 261ᵃ] āśrayato nava. tri-dvīpa-ṣaḍ-deva-nikāya-jā iti. evam indriya-mārga-vairāgy'āśrayataḥ piṇḍitāḥ. sahasrāṇy ekānnatriṃśat saṃpadyaṃte. śatāni ca paṃca paṃcaṣaṣṭiś ca. evam indriyatas trayaḥ śraddhā'dhimuktāḥ. gotrataḥ paṃca pratyekaṃ. vairāgyatas trisaptatiḥ pratyekameva pūrvavat. āśrayato nava. tri-dvīpa-ṣaḍ-deva-nikāya-jā iti. evam indriya-gotra-vairāgy'āśrayataḥ piṇḍitāḥ. nava sahasrāṇi saṃpadyante.

[1] thāv° MSS. re-ṣig. [2] °ṇḍatā MSS. [3] neva MSS.

śatāni câṣṭau paṃca paṃcāśac ca. kevala-phala-stho ṣoḍaśa-citta-prāpto 'dhikṛtaḥ.
śraddhā'dhimukta-dṛṣṭyāptau mṛdu-tīkṣṇêndriyau tadêty
anayor iha vivakṣitatvāt.

Bhagavadviśeṣas[1] tv āha. mārgato nava[2] bhavaṃti. bhāvanā-mārga-stha-
tvād iti. tan na budhyāmahe kenâbhiprāyeṇêdam uktam iti. yady ayam abhi-
prāyo bhavet. mārgato bhūmau-bhūmau nava[3] bhavantîti. vairāgyatas trisa-
ptatir iti sa evârtho darśito bhavet. tat-avyatirekād iti. yuktaṃ syāt. tad eva
hi parimāṇaṃ syāt. atha nava-bhūmikânāsrava-bhāvanā-mārgasthatvān nava-
tvam eṣāṃ vyavasthāpyeta. tathā sati. tat-parimāṇaṃ punar nava-guṇī-kriyeta.
etāvantaś ca bhaveyur aṣṭâśīti-sahasrāṇi. śatāni ca ṣaṭ. paṃca-navatiś cêty
evam uttaratrâpi vaktavyaṃ. yadi tu śraddhā'dhimukta ā vajrôpamāt samādher
gṛhyeta. tato 'nyathā gaṇayitavyaṃ. indriyatas trayaḥ śraddh'ādhimuktāḥ.
[Tib. 261[b]] gotrataḥ paṃca pratyekaṃ. vairāgyata ekâśītiḥ trisaptattau bha-
vâgrâṣṭa-prakāra-vītarāgān aṣṭāv adhikān prakṣipya. āśrayata ekānnatriṃśat.
kathaṃ kāma-dhātau navôpapatti-sthānāni. rūpa-dhātau ṣoḍaśa sthānāni. ca-
tvāraś c' ārūpyā iti. evam indriya-gotra-vairāgy'āśrayataḥ piṇḍitāḥ sahasrāṇi
paṃcatriṃśat. śate ca dve. paṃcatriṃśac cêti. dṛṣṭiprāptasya gotra-bhedo nâ-
sti. indriya-vairāgy'āśrayataḥ piṇḍitāḥ sahasraṃ saṃpadyante. śatāni ca nava.
ekā saptatiś ca. yadi tv ā vajrôpamāt samādher dṛṣṭiprāpto gṛhyate. tata evaṃ
saṃkhyātavyāḥ. indriya-vairāgy'āśrayataḥ piṇḍitāḥ. saptacatvāriṃśad adhi-
kāni sapta sahasrāṇi saṃpadyante. kāyasākṣī śraddhā'dhimukta-dṛṣṭiprāptayor
antarbhūta iti na gaṇyate. yadi punar gaṇyate indriyatas trayaḥ. yadi śra-
ddhā'dhimuktaḥ sa kāyasākṣī gotrataḥ paṃca. yadi[4] dṛṣṭiprāpto nâsti gotra[5]-
bhedaḥ. mārgata ubhayor api nâsti bhedaḥ. ākiṃcany'āyatana-vītarāgatvāt
vairāgyato 'pi nâsti bhedaḥ. yady api bhavâgre sakala-bandanaḥ eka-prakāra-
vītarāgo yāvad aṣṭa-prakāra-vītarāga iti. mārgato vairāgyato vā 'sti bhedaḥ.
na tu mārga-vairāgya-kṛtaṃ kāyasākṣitvam iti. nâsya tat-kṛtas tad-bhedo vyava-
sthāpyate. [Tib. 262[a]] āśrayato vā bahudhā-bhedaḥ. kām âvacar'āśrayatvāt yā-
vad bhavâgr'āśrayatvād iti Bhagavadviśeṣaḥ. katham ākāś'ānaṃty'āyatan'ādy-
āśrayaḥ kāyasākṣī bhavati. evaṃ tu yuktaṃ paśyāmaḥ. āśrayataḥ paṃcaviṃ-
śatiḥ. kāma-dhātau navôpapatti-sthānāni. rūpa-dhātau ca ṣoḍaśa sthānānîti.
tatra hy āryo nirodha-samāpattim utpādayet. yadi tu kāma-rūp'āśrayôtpādita-
nirodha-samāpatti-yogāt kāyasākṣī-bhūtasyânāgāminaḥ. tat-samanvāgama-mātra-

[1] °ganadv° C, °gatadv° N. bcom-ldan khyad-par-can. [2] na MSS. dgu. [3] navad MSS. dgu-pa.
[4] om. MSS. suuplied from Tib. gal-te. [5] om. MSS. supplied from Tib. rigs-kyi.

prayogāt. paścād api bhavâgr'āśrayaṃ kāyasākṣitvam iṣyeta. bhavâgraṃ ṣaḍviṃśatitama āśrayaḥ syād ity avagantavyaṃ. evam indriya-gotr'āśrayataḥ parigaṇya gaṇayitavyaḥ. prajñā-vimuktasyâpi bhedaḥ. indriyatas trayaḥ prajñā-vimuktaḥ. gotrataḥ paṃca. yadi samaya-vimuktāḥ. athâsamaya-vimuktā nâsti bhedaḥ. evam ubhayato-bhāga-vimukto 'pi yojayitavyaḥ.

(66cd) *prajñā-samādhi-balābhyāṃ kleśa-vimokṣ'āvaraṇa-vimuktatvād* iti. prajñā-balena kleś'āvaraṇa-vimuktatvāt. samādhi-balena ca vimokṣ'āvaraṇa-vimuktatvāt. vimokṣāḥ punar aṣṭau vakṣyante. rūpī rūpāṇi paśyatîti vistaraḥ.[1] tatra kleś'āvaraṇam [Tib. 262b] iti. kleśā ev' āvaraṇaṃ. vimokṣ'āvaraṇaṃ °iti. vimokṣāṇām āvaraṇaṃ.[2] tat punaḥ kāya-cittayor akarmaṇyatā. yayā vimokṣān utpādayituṃ[3] na śaknotîti.

(67) *kleśān prahāyêha hi yas tu paṃcê*ti. paṃcâvarabhāgīyāni saṃyojanāni satkāyadṛṣṭy-ādīny uktāni. *ahārya-dharmê*ty aparihāṇi-dharmêty arthaḥ. *phalata evê*ti vistaraḥ. *śraddhā'dhimuktatvā*n nêndriyataḥ paripūrṇatvam. *akāyasākṣi*tvān na samāpattitaḥ. *anāgāmi*tvāt tu phalataḥ paripūrṇatvam asti. *indriyata evê*ti. *dṛṣṭiprāptatvā*d indriyataḥ paripūrṇatvam. *avītarāgatvā*t tu na phalato nâpi samāpattitaḥ. anāgāmi-phala-samāpattyor abhāvāt evam anyeṣām api saṃbhavato yojyaṃ. *samāpatlita evê*ti. samāpattita eva paripūrṇatvaṃ nêndriya-phalābhyām iti *nâsty etat*. kasmāt. na hy asatyām anāgāmi-phala-prāptau nirodha-samāpattir asti. *samāpattîndriyataś ca vinā phalenê*ti. samāpattîndriyata eva ca paripūrṇatvaṃ na phalata ity etad api nâsti. yasmād anāgāmi-phalam aprāptasya nirodha-samāpattir nâstîti. *indriyataḥ samāpattitaś cê*ti. [Tib. 263a] tīkṣṇêndriyatayā nirodha-samāpatti-lābhatayā cêty arthaḥ. *indriyata evê*ti vistaraḥ. *asamayavimuktasyê*ti vacanāt. asyêndriyataḥ paripūrṇatvaṃ. *prajñāvimuktasyê*ti vacanāt. na samāpattito 'sya paripūrṇatvaṃ. anirodha-samāpatti-lābhī hi prajñāvimukta ity uktaṃ. *samāpattita evê*ti. *samayavimuktasyê*ti vacanāt. nêndriyataḥ paripūrṇatvam asya bhavati. *ubhayato-bhāga-vimuktasyê*ti vacanāt. samāpattito 'sya paripūrṇatvaṃ. nirodha-samāpatti-lābhī 'ty ubhayato-bhāga-vimukta ity uktaṃ. *indriya-samāpattibhyāṃ*. kiṃ. paripūrṇatvaṃ. *asamayavimuktatvā*d indriyataḥ *ubhayato-bhāga-vimuktatvā*t samāpattita iti darśayati.

(68) *ānantarya-mārgo yen' āvaraṇaṃ prajahātî*ti. aprahāṇa[4]-mārga-saṃbhavāt. asti sa ānantarya-mārgo yen' āvaraṇaṃ na prajahāti. indriya-saṃcār'ādiṣu.

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[1] 論二十九 4a5. [2]....[2] om. MSS. ṣes bya-ba ni rnam-par thar-ba-rnams-kyis sgrib-pa yin-te.
[3] °dituṃ MSS. [4] pr° MSS. mi-spoṅ-ba.

yas tat-prahey'āvaraṇa-nirmuktaḥ[1] *prathamata* iti. ya ānantarya-mārga-pra=heyeṇ' āvaraṇena nirmuktaḥ. *prathamata* iti viśeṣaṇam. yasmāt tṛtīy'ādiṣu kṣa=ṇeṣu taj-jātīyo [Tib. 263[b]] mārgo viśeṣa-mārga itîṣyate. tena eva c' āha. *viśeṣa-mārgo ya ebhyo 'nyo mārga* iti. prayoga-mārg'ādibhyo 'nya ity arthaḥ. kiṃ ca yadi prathamata iti na brūyāt. vimukti-mārgo yas tat-prahey'āvaraṇa-nir=mukta ity etāvad brūyāt. evaṃ sati duḥkha-dharma-jñānāt pareṇa sarve āna=ntarya-mārg'ādayas tat-prahey'āvaraṇa-nirmuktā utpadyanta iti. sarve vimukti-mārgāḥ syuḥ. aniṣṭaṃ cêtat. ānantarya-mārg'ādiṣv api vimukti-mārga-prasaṃ=gāt. tasmād ānantarya-mārgasya duḥkha-dharma-jñāna-kṣānty-āder yat-praheyam āvaraṇam. duḥkha-darśana-prahātavyo nikāyo yāvad bhāvanā-prahātavyaḥ. tena prahey'āvaraṇena nirmukto yaḥ prathamata utpadyate. sa vimukti-mārgaḥ. nânyas tat prahey'āvaraṇa-nirmuktatve 'pîti. ya ebhyaḥ prayoga-mārg'ādibhyas tribhyo[2] 'nyaḥ. sa viśeṣa-mārgaḥ. ṣoḍaśān mārgânvaya-jñāna-kṣaṇāt pareṇa saptadaśādayas taj-jātīyā ye 'nāsravāḥ kṣaṇāḥ. te viśeṣa-mārga-svabhāvā ity avagantavyam. evam anyad api vimukti-jñānam. yat prākarṣikaṃ kṣayajñā=n'ādi. tad api vaktavyam. yaś ca dṛṣṭadharma-sukha-vihārāya vaiśeṣika-guṇâ=bhinirhārāya vā mārgaḥ. so 'pi viśeṣa-mārga[Tib. 264[a]] eva prayoga-mārgo yasmād ānantarya-mārgôtpattir ity uktam. ato laukikā agradharmāḥ prayoga-mārga iti gamyate. yas tu pratilomataḥ kṣānty-ādi-mārgaḥ. sa kasminn antarbhavatîti vaktavyam. āha. prayoga-mārga evântarbhavati. viprakṛṣṭas tv asau prayoga-mārga ity ayaṃ tasyâgradharmebhyo viśeṣaḥ. udāharaṇârthatvāc c' Ācāryeṇa saṃnikṛṣṭa eva prayoga-mārga ukta iti.

eṣa hi nirvāṇasya panthāḥ. tena tad-gamanād iti. loke yena gamyate. sa mārga iti pratītaḥ. *anena ca nirvāṇaṃ gamyate* prāpyate. tasmān mārga iti darśayati. *mārgayaṃty anena vê*ti. mārgo 'nveṣaṇa[3] iti dhātuḥ paṭhyate. ta=syâtad ghañi rūpaṃ mārga iti. yena nirvāṇam anviṣyate. sa mārga iti. *vimu=kti-viśeṣa-mārgayoḥ katham mārgatvam* iti. na hi tābhyāṃ nirvāṇaṃ prāpyate. prayog'ānantarya-mārgayor eva tat-prāptau sāmarthyān na tayor iti abhiprāyaḥ. *taj-jātīyâdhimātrataratvād* iti. prahāṇa-mārga-jātīyau c' ālaṃban'ākārânāsrava=tva-sādṛśyāt. adhimātratarau ca hetûpacayataḥ. yathā hy ānantarya-mārgaś catuḥ-saty'ālaṃbana-ṣoḍaś'ākāro 'nāsravaś ca. evaṃ vimukti-viśeṣa-mārgāv api. adhimātrataratvenâiva tu tasmād viśeṣa iti. [Tib. 264[b]] *uttarôttara-prāpaṇāt. nirupadhiśeṣa-praveśād vê*ti. yasmād vimukti-mārgeṇa viśeṣa-mārgeṇa ca utta=

[1] °ktasya C, °ktaṃ N. [2] °dibhyastibhyo N, °dityastibhyo C. lam-la sogs-pa gsum-po.
[3] °rga anv° MSS.

rôttaro mārgaḥ prāpyate. tasmāt anayor mārgatvam ity arthaḥ. yasmād vā tābhyāṃ nirupadhiśeṣaṃ nirvāṇaṃ praviśati. yad-utpattau nirupadhiśeṣa-nirvāṇa-praveśa iti.

apare punar evaṃ vyācakṣate. uttarôttara-prāpaṇān nirupadhiśeṣa-praveśaḥ. tasmād anayor mārgatvam iti.

(69) *nirvāṇa-pratipādanād* iti. yasmād anena nirvāṇaṃ pratipadyata ity arthaḥ. *evaṃ sukhā 'pi dvividhêti.* asti pratipat sukhā dhandhâbhijñā. asti sukhā kṣiprâbhijñêti. *aṃga-parigrahaṇa-śamatha-vipaśyanā-samatābhyām ayatna-vāhitvād* ity aṃgaiḥ parigrahaḥ. śamatha-vipaśyanayoḥ samatvaṃ. aṃga-parigrahaś ca śamatha-vipaśyanā-samatvaṃ ca. tābhyām ayatna-vāhitvaṃ. *tasmāt sukhā pratipat.* yasmād aṃga-parigṛhītāni dhyānāni śamatha-vipaśyanābhyāṃ samāni ca. tasmād ayatna-vāhīni. ataś ca sukhā 'sau pratipad iti. *aṃgâparigrahād* iti vistaraḥ. *aṃgâparigrahād anāgamya-dhyānâṃtar'ārūpyā*[1] *yatna-vāhinaḥ. śamatha-vipaśyanā-nyūnatvāc ca* saṃbhavatas te [Tib. 265ᵃ] yatna-vāhinaḥ. *śamatha-nyūnatvād anāgamya-dhyānâṃtare* yatna-vāhinī. *vipaśyanā-nyūnatvāc c' ārūpyā* yatna-vāhinaḥ. tad-bhāvāt. *te* 'nāgamy'ādayo *duḥkhā pratipad* iti. *dhandhâbhijñêti. dhandhâbhijñā 'syām* iti. dhandhâbhijñā mandaprajñêty arthaḥ. *kṣiprâbhijñêti* tīkṣṇa-prajñā. *dhandhasya* mandasya *pudgalasyêyam abhijñā dhandhâbhijñêti.* ṣaṣṭhī-tatpuruṣeṇâpy etat sidhyatîti darśayati. evaṃ kṣiprasya tīkṣṇasya pudgalasyâbhijñā kṣiprâbhijñêti yojyaṃ.

(70) *catvāri smṛtyupasthānāni.* kāya-vedanā-citta-dharmā-smṛtyupasthānāni yathôktāni. *catvāri samyakprahāṇāni.* utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati. vyāyacchate. vīryam ārabhate. cittaṃ pragṛhṇāti. pradadhāti. anutpannānāṃ pāpakānām akuśalānāṃ dharmāṇām anutpādāya chandaṃ janayatîti pūrvavat. anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya chandaṃ janayatîti pūrvavat. utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye asaṃmoṣāya bhāvanā-paripūraye bhūyo-bhāvāya vṛddhi-vipulatā-jñāna-sākṣāt-kriyāyai chandaṃ janayatîti pūrvavat. *catvāra ṛddhipādāḥ.* chanda-samādhi-prahāṇa-saṃskāra-samanvāgata ṛddhipādaḥ. evaṃ vīrya-citta-mīmāṃsā-samādhi-prahāṇa-saṃskāra-samanvāgata ṛddhipādaḥ. ṛddhipādā ṛddhi-hetava ity arthaḥ. [Tib. 265ᵇ] *paṃcêndriyāṇi.* śraddhā-vīrya-smṛti-samādhi-prajñêndriyāṇi. *paṃca balāni.* śraddhā-vīrya-smṛti-samādhi-prajñā-balāni. *sapta-bodhyaṃgāni.* smṛti-dharmapravicaya-vīrya-prīti-praśrabdhi[2]-samādhy-upekṣā-bodhyaṃgāni. smṛtir eva saṃbodhyaṃgaṃ smṛti-saṃbodhyaṃgam. evaṃ yāvad upekṣâiva saṃbo-

[1] °tar'ālamb'ārūpya N. [2] prasr° MSS.

dhyaṃgaṃ upekṣā-saṃbodhyaṃgam iti. *āryâṣṭaṃgo mārgaḥ*. samyagdṛṣṭiḥ. samyaksaṃkalpaḥ. samyagvāk. samyakkarmântaḥ. samyagājīvaḥ. samyagvyāyāmaḥ. samyaksmṛtiḥ. samyaksamādhir iti. *aśeśâvidyā-prahanād* iti. yasmād aśeṣatraidhātuky-avidyā-prahāṇaṃ. tasmād ubhayaṃ bodhiḥ. anena śaikṣa-pṛthagjanānāṃ prajñā na bodhir vyavasthāpyata iti darśayati. kiṃ ca yathākramaṃ. *tābhyāṃ svârthasya yathābhūtaṃ kṛtâpunaḥ*[1]*-kartavyatā'vabodhāc ca*. kṣayajñānena yathābhūtaṃ kṛtâvabodhāt[2] tat kṣayajñānaṃ bodhiḥ. [3]duḥkham me parijñātam iti yathābhūtaṃ prajānāti. samudayo me prahīṇa iti. nirodho me sākṣāt-kṛta iti. mārgo me bhāvita iti yathābhūtaṃ prajānātîti. anutpādajñānena yathābhūtam apunaḥ-kartavyam iti. [mārgo me bhāvito na punar bhāvayitavya][4] tad anutpādajñānam api bodhiḥ.[3] duḥkhaṃ me parijñātaṃ na punaḥ parijñātavyam [Tib. 266ª] iti yathābhūtaṃ prajānāti. samudayo me prahīṇo na punaḥ prahātavya iti. nirodho me sākṣāt-kṛto na punaḥ sākṣāt-kartavya iti. mārgo me bhāvito na punar bhāvayitavya iti yathābhūtaṃ prajānātîti. duḥkhaṃ me parijñātam ity anena kṣayajñānaṃ. na punaḥ parijñātavyam ity anenânutpādajñānam. ity ubhayam api tīkṣṇêndriyasya pudgalasya darśayatîti sarvaṃ neyaṃ. tad evaṃ kṣayajñānam anutpādajñānaṃ ca bodhir ity avayavârthaṃ prasādhya samudayârthaṃ prasādhayann āha.

tādanulomyataḥ
saptatriṃśat tu tat-pakṣā

iti. tasyā bodher anulomas tad-anulomaḥ. tad-bhāvas tādanulomyaṃ. tasmāt. tādanulomyato bodhipakṣā. bodhipakṣe sādhavo 'nulomā iti bodhipakṣāḥ. smṛtyupasthān'ādayaḥ saptatriṃśad ucyaṃte pravacane.

(71) *daśa dravyāṇîti*. keṣāṃcin matena. vakṣyati hi Vaibhāṣikāṇām ekādaśa kāya-vāk-karmaṇor asaṃbhinnatvād iti.

prajñā hi smṛtyupasthitir

iti. prajñā smṛtyupasthānam ity arthaḥ. smṛtir upatiṣṭhate 'nayêti kṛtvā. tathā hi sūtra uktaṃ. kāye [Tib. 266ᵇ] kāyânupaśyī vistaraḥ.

vīryaṃ samyakprahāṇ'ākhyam

iti. yasmād uktam utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati. vyāyacchate. vīryam ārabhata iti sarvaṃ.

ṛddhipādāḥ samādhaya

iti. yasmād uktaṃ chanda-samādhi-prahāṇa-saṃskāra-samanvāgatam ṛddhipādaṃ

[1] kṛtvāp° MSS. [2] kṛtvāvab° N. [3]....[3] om. C. [4] sic by mistake. Instead of this Tib. has rtog-paḥi phyir=avabodhāt?

bhāvayatîti sarvaṃ prahāṇa-saṃskārāḥ punar atrâṣṭau sūtre paṭhyante. kathaṃ. tathābhūtasya yaś chandaḥ. yo vyāyāmaḥ. yā śraddhā. yā praśrabdhiḥ.[1] yā smṛtiḥ. yat saṃprajanyaṃ. yā cetanā. yôpekṣā. ima ucyante prahāṇa-saṃskārā iti. *indriyāṇi tāvad* iti vistaraḥ. sva-*nāma-grahaṇena* yānîndriya-bala-svabhāvāni *śraddhā-vīrya-smṛti-samādhi-prajñā dravyāṇi paṃca. teṣāṃ prajñâiva sā yāni* catvāri *smṛtyupasthānāni.* yac ca bodhyaṃgeṣu *dharma-pravicaya-saṃbodhyaṃgaṃ. yā ca* mārgâṃgeṣu *samyagdṛṣṭiḥ.* na dravyântaraṃ. *vīryam eva tad* yāni catvāri *samyakprahāṇāni. yac ca* bodhyaṃgeṣu *vīrya-saṃbodhyaṃgaṃ. yaś ca* mārgâṃgeṣu *samyagvyāyāmaḥ. samādhir eva ca sa* ye catvāra *ṛddhipādāḥ. yac ca* bodhyaṃgeṣu *samādhi-saṃ*[Tib. 267ª]*bodhyaṃgaṃ. yac ca* mārgâṃgeṣu *samyaksamādhiḥ. kim avaśiṣyate* yan na prajñêndriy'ādi-svabhāvaṃ. bodhyaṃgeṣu *prīti-praśrabdhy*[2]*-upekṣā-saṃbodhyaṃgāny* avaśiṣyante. mārgâṃgeṣu *samyaksaṃkalpāḥ. śīlâṃgāni ca* trīṇi. samyagvāk samyakkarmântaḥ[3] samyagājīva iti. *daśa dravyāṇî*ti. śraddh'ādīni paṃca. prīti-saṃbodyaṃg'ādīni ca paṃcêti. śīlâṃgāni trīṇy avijñapti-svabhāvānîti kṛtvâikaṃ dravyaṃ vyavasthāpyate.

Vaibhāṣikāṇām ekādaśa dravyāṇi. kāya-vāk-karmaṇor asaṃbhinnatvāt dve dravyaṃ iti kṛtvā. abhiprāya-vaśāt pakṣa-dvaye 'py adoṣaḥ. yadi tu mukhya-vṛttyā tasmin kalāpe yāvaṃti dravyāṇi saṃti. tāvaṃti gaṇyeran. nâiva tāni daśa dravyāṇi. samāhitâvijñapti-rūpāṇāṃ sapta-dravyatvāt. ṣoḍaśa dravyāṇîti vaktavyaṃ syāt.

(72) *pradhāna-grahaṇenâivam uktaṃ.* prajñ'ādi-svabhāvāḥ smṛtyupasthān'ādaya iti. *sarve tu prāyogika-guṇāḥ* s'āsravânāsravāḥ śruta-cintā-bhāvanā-mayā yathāyogaṃ *smṛtyupasthāna-samyakprahāṇa-ṛddhipādāḥ.* prādhānyaṃ punas tad-[Tib. 267ᵇ]balenânyeṣāṃ vṛtteḥ. na punas te na santi. prajñā-pradhānāni hi smṛtyupasthānānîty ataḥ prajñā-grahaṇaṃ. na tu prajñâiva[4] smṛtyupasthānaṃ. kiṃ tarhi. prajñā-vīrya-smṛti-samādhi-prīti-praśrabdhy[5]-upekṣā-samyaksaṃkalp'ādayo 'pîti. prāyogika-grahaṇam upapatti-labhya-śraddh'ādi-nirāsârthaṃ. evaṃ vīrya-pradhānāni samyakpradhānāni.[6] samādhi-pradhānā ṛddhipādā iti vistareṇa vaktavyaṃ.

ṛddhipādāḥ samādhaya iti kuta etat. sūtrāt. uktaṃ hi chandaṃ câpi bhikṣavo bhikṣur adhipatiṃ [7]kṛtvā labhate[7] samādhiṃ. so[8] 'sya bhavati chanda-

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[1] prasr° N. [2] prasr° N. [3] simply karm° MSS. yaṅ-dag-paḥi las-kyi mthaḥ. [4] °jñāyai C, jñāyâiva N. śes-rab kho-na. [5] prasr° N. [6] spoṅ-ba-rnams = prahāṇāni. [7]....[7] kṛtvāllabh° N, kulātvaṃbh° C. [8] yo N, °dhiyo C. de.

samādhiḥ. cittaṃ vīryaṃ mīmāṃsāṃ cāpi bhikṣavo bhikṣur adhipatiṃ kṛtvā labhate samādhiṃ. so 'sya bhavati mīmāṃsā-samādhir iti.

tena hi samyak kāya-vāṅ-manāṃsi pradhīyaṃta iti. pradhīyaṃte dhāryaṃte niyamyante pravartyante vā kadācid anenêti pradhānaṃ. *tat-pratiṣṭhitatvād* iti. yasmāt sarva-guṇa-saṃpatti-lakṣaṇā ṛddhis tasmin samādhau pratiṣṭhitā. ṛddheḥ pādaḥ pratiṣṭhêti ṛddhipāda iti.

ye tv āhuḥ samādhir eva ṛddhiḥ. pādāś[1] *chaṃd'ādayaḥ.* chanda-citta-vīrya-mīmānsā iti. *teṣām* evaṃvādināṃ Vaibhāṣikāṇāṃ *trayodaśa bodhipakṣāḥ prāpnuvanti. chanda-cittayor ādhikyād* ekādaśasu [Tib. 268ᵃ] prakṣepe. vīrya-prajñe tv atra nâdhike. samyakpradhāna[2]-smṛtyupasthāneṣv antarbhāvāt. *bahudhā bhavatîti vistara* iti. bahudhā-bhūtvâiko bhavati. āvirbhāvaṃ. tirobhāvaṃ jñāna-darśanena pratyanubhavati. tiraḥ kuḍyaṃ tiraḥ prākāram asajjamānaḥ kāyena[3] gacchati. tad-yath' ākāśe. pṛthivyām unmajjana-nimajjanaṃ karoti. tad-yathôdake. udake 'bhidyamānena srotasā gacchati. tad-yathā pṛthivyām. ākāśe paryaṃkeṇa krāmati. tad-yathā śakuniḥ pakṣī. imau vā punaḥ bhūyo candramasāv evaṃ maha-rdhikāv evaṃ mahā'nubhāvau pāṇinā āmārṣṭi parimārṣṭi. yāvad Brahma-lokaṃ kāyena vaśe vartayata iti. iyam ucyate ṛddhiḥ. ṛddhipādāḥ katame. chanda-samādhiḥ. vīrya-samādhiḥ. citta-samādhiḥ. mīmānsā-samādhiḥ. ima ucyante ṛddhipādā iti. [4]evaṃ-lakṣaṇaḥ samādhiḥ.[4] tasmān na samādhir eva rudhir iti. atr' ācārya-Saṃghabhadra[5] āha. na bhavaty eṣa teṣāṃ doṣaḥ. samādhiṃ[6] hi te ṛddhipādam icchanti. ṛddhir apîti.[7] chand'ādayas tûcyante samādheś[8] catustva-jñāpanârthaṃ. kaścid dhi samādhiḥ kuśala-mūla-prayogâvasthāyāṃ pradhānī bhavati. kaścit kuśala-mūla-niṣpannâvasthāyāṃ. pūrvo 'tra rddhipādaḥ. uttara rddhir iti. [9]sūtra-virodho 'pi câiṣāṃ na bhavati. ṛddhipāda-phalam ṛddhi-[Tib. 268ᵇ]śabdenôktaṃ. parijñā-phalasya tac-chabdâbhidhānavad ity-ādi.

mṛdv-adhimātra-bhedād iti. mṛdūnîndriyāṇi. adhimātrāṇi balāṇi. katham eṣāṃ mṛdv-adhimātra-bheda iti hetum āha. *avamardanīyânavamardanīyatvād* iti. *tad-vipakṣa-bhūtair* āśraddhya-kausīdya-muṣitasmṛtitā-vikṣepâsaṃprajanyair antarā-samudācārād indriyāṇy *avamṛdyante na tv evaṃ balānîti*. punas tāny uktâni.

(73) *ādikarmika-nirvedhabhāgīyeṣv*

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[1] °dā MSS. [2] yaṅ-dag-par spoṅ-ba=samyakprahāṇa [3] °ye MSS. lus-kyis. [4]....[4] ex conj. na hy evāl° MSS. tiṅ-ṅe-ḥdsin-kyi mtshan-ñid ni de lta-bu yin. [5] 正理論七十一 (冬六 43ᵃ⁹). [6] °dhi C, °māhi N; tiṅ-ṅe-ḥdsin. [7] °r iti MSS. rdsu-ḥphrul yaṅ yin-no ṣes bya-ba. [8] °dhiś MSS. [9] loc. cit. l. 18.

iti. paṃcâvasthā ime uktāḥ.

bhāvane darśana cêti.

dve avasthe iti. saptasv avasthāsu

sapta vargā yathākramaṃ

prabhāvyaṃte vyavasthāpyante pradhānīkriyante vā. ādikarmikâvasthāyāṃ smṛtyupasthānāni. uṣmagatâvasthāyāṃ samyakpradhānāni. mūrdhâvasthāyām ṛddhipādāḥ. kṣānty-avasthāyām indriyāṇi. laukikâgradharmâvasthāyāṃ balāni. bhāvanā-mārgâvasthāyāṃ bodhyaṃgāni. darśana-mārgâvasthāyām āryâṣṭâṃgo mārga iti. *viśeṣâdhigama-hetur vīrya-saṃvardhanaṃ. tasmād uṣmagateṣu samyakpradhānāni.* [Tib. 269ᵃ] *aparihāṇīya-kuśala-mūla-praveśatvāt. mūrdheṣv*[1] iti. aparihāṇy-anukūlānāṃ kuśala-mūlānāṃ praveśo mūrdhataḥ.

mūrdha-lābhī na mūla-cchid

iti[2] vacanāt. praviśaty ebhir iti kṛtvā praveśaḥ. aparihāṇir hi kṣāntiṣu bhavati. tad-avasthāḥ samādhayaḥ samṛddher āśrayī-bhavaṃtîti. *mūrdhasv*[3] *ṛddhipādā* vyavasthāpyaṃte. *apunaḥ-parihāṇita* iti vistaraḥ. yasmāt kṣāntiṣu punaḥ-parihāṇir nâsti. ādyayor eva hi parihāṇi-saṃbhavaḥ. *tasmād ādhipatya-prāptāni* śraddh'ādīni bhavaṃti. tad-bhāvāt *kṣāntiṣv indriyāṇi* vyavasthāpyaṃte. *kleśânavamardanīyatvād* iti. yasmāt kleśair nâvamṛdyante. tasyām avasthāyāṃ kleśâsamudācārāt. *laukikânya-dharmânavamardanīyatvād vā.* atha vā laukikair anyair dharmair anavamardanīyatvād *agradharmâvasthāyāṃ* śraddh'ādīni *balānîti prabhāvyante. bodhy-āsannatvād* iti. kṣayânutpāda-jñān'āsannatvād ity arthaḥ. bhāvanā-mārgo hi kṣayânutpāda-jñān'āsannaḥ. darśana-mārgas tu dūro tadantarāla-bhāvanā-mārga-vyavahitatvāt. *gamana-prabhāvitatvād* iti. mārgo hi loke gamana-prabhāvitaḥ. gacchaṃty anenêti mārgaḥ. gacchatîti vā mārgaḥ. Pāṭaliputram ayaṃ panthā gacchatîti loke vacanāt. darśana-mārgaś câtiśayena gamana-prabhāvito na bhāvanā-mārgaḥ. katham ity āha. *tasy'* [Tib. 269ᵇ] *āśugāmitvād* iti. tadvān api ten' āśu gacchati. bhāvanā-mārgeṇa tu bhūmi-bhedena prākarṣakatvāt bahunā kālena gacchati.

apare punar āhur ity Ācāryaḥ. [4]*asmad-ādaya*[4] ity abhiprāyāt. yathā Vaibhāṣikair bhinnaḥ kramaḥ. tathā tam abhittvā bodhipakṣāṇām ānupūrvīṃ[5] varṇayaṃti. darśana-mārge bodhyaṃgānîti kṛtvā. *bahuvidhêti* vistaraḥ. bahuprakāro viṣayo rūp'ādi-bhedāt. nīl'ādi-bhedāc ca. tasmin *vyāseko* vikṣepaḥ. bahuvidha-viṣaya-vyāsekena visartuṃ śīlam āsām iti. *bahuvidha-viṣaya-vyāseka-*

[1] sic MSS. [2] Kārikā VI, 24ᵇ. [3] °rdham MSS. rtse-mo-dag-la. [4]....[4] aspadādādaya C, asyadādādaya N. bdag-la sogs-pa. [5] °rvī N. °rva C.

visāriṇyo buddhayaḥ. tāsāṃ nigrahârthaṃ smṛtyupasthānāni. gardh'āśritānāṃ tṛṣṇ'āśritānām ity arthaḥ. *smara-saṃkalpānām* ity anubhūta-viṣaya-smṛti-saṃkalpānām ity arthaḥ. kāma-saṃkalpānām iti vā. *tad-balenêti.* catuḥ-smṛtyupasthāna-balenêty arthaḥ. *caturvidha-kārya-saṃpādanāyêti.* caturvidhaṃ kāryam utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇam. anutpannānām anutpādaḥ. tathā 'nutpannānāṃ kuśalānām utpādaḥ. utpannānāṃ sthity-ādīni. *tataḥ samādhi-viśodhanād* iti. tataḥ samyakpradhānebhyo 'nantaraṃ samādher viśodhanād *ṛddhipādāḥ* [Tib. 270ª] *prabhāvyaṃte. lokôttara-dharmâdhipati-bhūtānîti.* tad-āvāhakatvād adhipati-bhūtāni veditavyāni. tāny evêndriyāṇi. yadā *nirjita-vipakṣa*[1]*-samudācārāṇi.* nirjitâśraddhy'ādi[2]-samudācārāṇi bhavaṃti. tadā balāni.[3] indriyâvasthāyāṃ hi kleśa-samudācāraḥ saṃbhavati. kṣānty-avasthāyāḥ prākarṣakatvāt. *darśana-mārge bodhyaṃgānîti.* anāsravā prajñā bodhir iti kṛtvā. *ubhayor mārgâṃgānîti.* darśana-bhāvanā-mārgayoḥ. katham ity āha. *tathā hy uktam* iti vistaraḥ. bhāvanayā [4]paripūrir *bhāvanā-paripūriḥ.* tāṃ gacchaty āryâṣṭâṃgo mārgaḥ. *tasmin gacchati catvāri smṛtyupasthānāni bhāvanā-paripūriṃ gacchaṃti. yāvat sapta bodhyaṃgānîti.* bhāvanā-paripūriṃ gacchaṃtîti vacanāt bhāvanā-mārge 'pi āryâṣṭâṃgo mārgo bhavatîti gamyate. na hi darśana-mārge bhāvanā[4] paripūriṃ gacchati. kiṃ tarhi bhāvanā-mārga iti. punaś côktam ubhayor mārgâṃgāni vyavasthāpyaṃta iti. *caturṇām ārya-satyānām etad adhivacanam* iti darśana-mārgaṃ darśayati. *yath'āgatena mārgeṇa prakramaṇam* iti vistareṇa yāvan *mārgasyâitad*[Tib. 270ᵇ]*adhivacanam* iti bhāvanā-mārgaṃ darśayati. yath'āgatena yathāprāptena mārgeṇa[5] prakramaṇaṃ yāvad bodhir iti. tad evaṃ darśana-mārge bhāvanā-mārge ca mārgâṃgāni vyavasthāpyanta iti. *ata ubhayor āryâṣṭâṃgo mārga eṣṭavya iti.*

(74) *siddho 'nukramaḥ.* pūrvaṃ bodhyaṃgāni paścād āryâṣṭâṃgo mārga iti.

anāsravāṇi bodhyaṃga-mārgâṃgāṇîti.

anāsravāṇy evêty avadhāraṇaṃ.

dvidhêtara

iti. smṛtyupasthān'ādayo bala-paryantāḥ.

(75) *bala-vāhanīyatvād* iti. balena vīryeṇa saṃmukhī-karaṇīyatvāt. anāgamye *prīty-abhāvaḥ.* sukhâdhigamyaṃ cittaṃ prīṇāti. nêtarad iti. *kiṃ câdhara-bhūmi-s'āśaṃkatvāc ca.* parihāṇiṃ prati s'āśaṃka iti. ataś ca tatra prīty-abhāvaḥ. s'āśaṃkatāyāṃ hi cittaṃ na prīyate. *saṃkalpa-varjyā* iti. saṃkalpo

[1] nikṣepa C. [2] °ddh'ādi C. [3] laṃbanāni MSS. stobs-rnams. [4]....[4] om. C. [5] om. MSS. supplied from Tib. lam-gyis.

vitarkaḥ.

kāma-dhātau bhavâgre ca bodhi[1]*-mārgâṃga-varjitā*

iti. kathaṃ bhavâgre kāya-smṛtyupasthānaṃ bhavati. na hi tatra kāyo vidyate. kāy'ālambanā hi prajñā kāya-smṛtyupasthānaṃ. na ca bhavâgraṃ kāma-dhātuṃ rūpa-dhātuṃ c' [Tib. 271ª] ālambate.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti[2] siddhântāt. nâitat kenacid vyākhyākāreṇa likhitaṃ. tad idam atra vyavasthāpayāmaḥ. kāyasya kaḥ svabhāvaḥ. bhautikatvam ity uktaṃ. bhūtaṃ bhautikaṃ ca kāya ity arthaḥ. tatra yadi kevala-bhūt'ālambanā kevala-bhautik'ālambanā tad-ubhay'ālambanā vā prajñā bhavet. kāya-smṛtyupasthānam eva tad bhavet. bhavâgre ca kuśala-s'āsravā prajñā mārgata iti nyāyata iti vā 'nāsrava-saṃvara-mārg'ālambanata iti. s'āsravâdhar'ālambanā hi maulāḥ kuśal'ārūpyā nêṣyaṃte. na tv anāsravâdhar'ālambanā iti. atas tad atra kāya-smṛtyupasthānaṃ veditavyaṃ.

(77, 78) catvāro 'vetyaprasādāḥ buddhe 'vetyaprasādo dharme saṃghe c' āryakāntāni ca śīlānîti. tatra duḥkha-saty'ādīnāṃ dharmatvād abuddha-saṃgha-svabhāvatvāc ca. yathākramaṃ *satya-trayam abhisamayan* paśyan *dharme câvetyaprasādam ārya-kāntāni ca 'śīlāni* anāsravāṇi *pratilabhate*. na buddhe na saṃghe vā avetyaprasādaṃ. [duḥkha-saty'ādīnāṃ dharmatvād. abuddha-saṃgha-svabhāvatvāc ca. yathā][3] *mārga-satyam abhisamayato*[4] *buddhe tasya ca śrāvaka-saṃghe 'vetyaprasādaṃ pratilabhate*. mārga-satyasya buddha-saṃgha-svabhāvatvāt. *ko 'yam iha dharmo 'bhipreta* [Tib. 271ᵇ] iti. bahavo dharmāḥ kuśalā dharmā ity evam-ādayaḥ. tat ko 'yam iha dharmo 'bhipretaḥ. yad uktaṃ dharme câvetyaprasādaṃ[5] pratilabhata iti. atha vā buddha-ratnaṃ saṃgha-ratnaṃ cêdam ucyate. tasmād idam api [6]dharma-ratnam[6] ihâbhipretaṃ bhavet. ratnatrayasya hy ayaṃ svabhāva uktaḥ.

buddha-saṃgha-karāṃ dharmān aśaikṣān ubhayāṃś ca saḥ
nirvāṇaṃ cêti śaraṇaṃ yo yāti śaraṇa-trayam

iti.[7] tat kim ayaṃ nirvāṇa-dharmo 'bhipreta ity ataḥ pṛcchati. ko 'yam iha dharmo 'bhipreta iti.

dharmaḥ satya-trayam

iti vistaraḥ. duḥkha-samudaya-nirodha-satyāni. bodhisattvasya ca śaikṣâvasthā-

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[1] °dhir MSS. [2] Kārikā VIII, 21ᶜᵈ. [3] sic MSS certainly by mistake. [4] °yena C, °yana N. mñon-par rtogs-na cf. p. 606⁵. [5] vāvety° MSS cf. above l. 17. [6]....[6] dharmam MSS. chos dkon-mchog. [7] Kārikā IV, 33.

yāṃ anāsravo mārgaḥ. pratyekabuddhasya ca śaikṣâśaikṣa-lakṣaṇo mārgo dharma ihâbhipreta iti. *ataś catvāry apîti* vistaraḥ. mārga-satyam apy abhisamayan dharmam api bodhisattva-pratyekabuddha-mārga-lakṣaṇam abhisamayati. tasmāc *catvāry api satyāny abhisamayato dharme 'vetyaprasāda-lābha ity uktam* iti. buddha-saṃghayor mārgo dharma iti nôcyate. yasmāt tad-abhisamayato buddhe saṃghe câvetyaprasāda-lābha iti. kathaṃ punar mārga-satyâbhisamayataḥ[1] śraddhā-lakṣaṇānāṃ trayāṇāṃ buddha-dharma-saṃghâvetyaprasādānāṃ yugapat sammukhī-bhāvaḥ. *sâiva śraddhā'dhiṣṭhāna-bhedâpekṣayā* [Tib. 272ª] nāma-trayaṃ labhata ity adoṣaḥ. atha vā dharme 'vetyaprasādo vartamānaḥ. anāgatās tu trayo bhāvyaṃte. tenôcyate

lābho mārgâbhisamaye buddha-tat-saṃghayor apîti.[2]

yady adhiṣṭhānâpekṣayā 'vetyaprasāda-vyavasthānaṃ dharmâvetyaprasādaḥ pūrvaṃ paṭhitavyaḥ syād ity ata āha. *yathā tu vyutthitaḥ saṃmukhīkaroti. tathâiṣām ānupūrvam* iti. *vaidya-bhaiṣajyôpasthāyaka-bhūtatvād* iti. vaidya-bhūto Bhagavān anuttaro viṣak śalya[3]-hartêti sūtrāt. dharma-bhaiṣajya-daiśikatvāc ca. bhaiṣajya-bhūto dharmaḥ kleśa-vyādhi-bhaiṣajyatvāt. nirvāṇ'ārogya-saṃprāpakatvāc côpasthāyaka-bhūtaḥ saṃgho nirvāṇ'ārogya-prāptaye parasparôpasthānāt. *citta-prasāda-kṛtaḥ śīla-prasāda* iti. trividhaś citta-prasādaḥ. samyaksaṃbuddho bata[4] Bhagavān. sv'ākhyāto 'sya dharma-vinayaḥ. supratipanno 'sya śrāvaka-saṃghā iti tena kṛtaḥ śīla-prasādaḥ. śīlam eva prasādaḥ. śīlasya vā prasādo 'nāsravatvaṃ śīla-prasādaḥ. ante trayāṇāṃ prasādānāṃ caturtha uktaḥ śīla-prasādaḥ. kasmād ity āha. *evaṃ prasannasya* samyaksaṃbuddho bata[5] Bhagavān iti vistareṇâiṣā[6] pratipattiḥ. [Tib. 272] ārya-kānta-śīla-pratipattir ity arthaḥ. *ārogya-bhūtatvād vā.* kim ante śīla-prasāda uktaḥ. vaidya-bhaiṣajyôpasthāyak'ārogyânukramataḥ. *daiśika-mārga-sārthika-yāna-vad vā.* kim. ante caturtha ukta ity adhikṛtaṃ. daiśika-bhūto Bhagavān. mārga-bhūto dharmaḥ. sārthika-bhūtaḥ saṃghaḥ. yāna-bhūtāny ārya-kāntāni śīlānîti. āryāṇaṃ kāntāni prayāṇîty ārya-kāntānîti.

(79, 80) *aṣṭābhir* iti. *aṣṭābhir aṃgaiḥ samanvāgataḥ śaikṣaḥ.* katamair aṣṭabhiḥ. śaikṣyā samyag-dṛṣṭyā yāvac chaikṣeṇa samyak-samādhinêti. *daśabhir aṃgaiḥ samanvāgato 'śaikṣaḥ.* katamair daśabhiḥ. aśaikṣyā samyag-dṛṣṭyā yāvad aśaikṣeṇa samyak-samādhinā aśaikṣyā samyag-vimuktyā aśaikṣeṇa ca samyag-jñānenêti. *vimukti-tat-pratyātma-jñāṇābhyāṃ prabhāvita* iti. tasyāṃ

[1] °rgam abh° N. [2] Kārikā VI, 77ᵈ. [3] kalpa MSS. zug-rñu. [4] bhava N. [5] vaca C, cava N. [6] °ṇâvā C, °ṇâvo N. ḥdi.

vimuktau pratyātma-jñānaṃ tat-pratyātma-jñānaṃ vimuktiś ca tat-pratyātma-jñānaṃ ca. vimukti-tat-pratyātma-jñānaṃ. tābhyāṃ prabhāvitaḥ. kleśa-vimuktyā kleśa-vimukti-pratyātma-jñānena ca. kleśebhyo vimukto 'smîti prabhāvitaḥ. prakarṣita ity arthaḥ. tasyâivâśaikṣasya *tad-vacanaṃ* vimukti-vacanaṃ vimukti-jñāna-vacanaṃ ca. *nyāyyaṃ* na śaikṣasyêti. *adhimokṣaḥ saṃskṛtā vimuktir* [Tib. 273ª] iti. dhātv-arthâikatvāt. *aṃgānāṃ saṃskṛtatvād* iti. yathā samyag-dṛṣṭy-ādīni saṃskṛtāni. tathā vimuktir api saṃskṛtâiva gṛhyate nâsaṃskṛtā. visabhāgatvād visadṛśatvāt. *dve vimuktī sūtra ukte* iti. rāga-virāgāc *ceto-vimuktiḥ*. avidyā-virāgāt *prajñā-vimuktir* iti. ceto-vimuktiḥ prajñā-vimuktiś cêty arthaḥ. *vimukti-skaṃdho 'pi sa cêti*. śīla-skandhaḥ. samādhi-skandhaḥ prajñā-skandhaḥ. vimukti-skandhaḥ. vimukti-jñāna-darśanaś cêty atra draṣṭavyaḥ.

yat tarhi sūtra uktam iti. catvārîmāni Vyāghrabodhyāyanāḥ pariśuddhi-pradhānāni. katamāni catvāri. śīla-pariśuddhi-pradhānaṃ. samādhi-pariśuddhi-pradhānaṃ. dṛṣṭi-pariśuddhi-pradhānaṃ. vimukti-pariśuddhi-pradhānaṃ cêti vistareṇôktv' āha. *katamac ca Vyāghrabodhyāyanā vimukti-pariśuddhi-pradhānaṃ*. yāvad *yaś chando vīryam* iti vistaraḥ. Vyāghrabodhyāyanā iti bahu-vacanaṃ. teṣāṃ bahutvāt. vimukti-pariśuddhi-pradhānam iti. vimukteḥ pariśuddhiḥ vimukti-pariśuddhiḥ. tasyai[1] pradhānaṃ vīrya-vimukti-pariśuddhi-[Tib. 273ᵇ]pradhānaṃ. tad evam atra vimukti-pariśuddhi-pradhāna iti praśna-trayaṃ. tatra *iha bhikṣo rāgāc cittaṃ viraktaṃ bhavati vimuktaṃ. dveṣāt. mohād viraktaṃ bhavati vimuktaṃ*. vimuktir uktā. *ity aparipūrṇasya vā vimukti-skandhasya paripūraye. paripūrṇasya vā 'nugrahāyāyêti*. vimukti-pariśuddhiḥ paripūry-anugraha-lakṣaṇôktā. *yaś chando vīryam* iti vistareṇa pradhānam uktaṃ. yata evaṃ rāg'ādibhyo vimuktiḥ prahāṇam ity evaṃ-lakṣaṇā vimuktir uktā sūtre nâdhimuktiḥ. *tasmān nâdhimokṣa eva vimuktiḥ*.[2] *kiṃ tarhi. tattva-jñānâpanīteṣu rāg'ādiṣu cetaso vaimalyam* anāsravatvam anarthântarabhūtaṃ[3] ghṛta-maṇḍa-svacchatāvad *iti apara* ity Ācāryaḥ.

(81ᵃᵇ) *tad-utpatti-vibandhatvād* iti. tasyâśaikṣasya cittasyôtpattau vibandhatvāt. kleśa-prāptir hi vibandhaḥ. *yat tarhi nôtpadyamānam* iti. yad anāgataṃ vajrôpamāt samādher anantaraṃ na bhavaty aśaikṣam eva.[4] *laukikaṃ vêty* aśâikṣa-saṃtāna eva yal laukikaṃ. *yat tu niyatam utpattau. tad evôktam* iti. yad utpādâbhimukham anāgataṃ. tad evôktaṃ śāstre vimucyata iti. tad-vimucyamānatayā [Tib. 274ª] sûpalakṣyatvād ity abhiprāyaḥ.

tata evôtpatty-āvaraṇād iti. tata eva kleśa-prāptitaḥ. tad-utpatti-vibaṃdhād

[1] °sya N. [2] muktiḥ MSS. [3] arth° N. don gṣan ma-yin-pa. [4] evaṃ MSS. ñid.

iti tad evâtra kāraṇaṃ vaktavyaṃ. yady aśaikṣa-saṃtāna[1]-laukikam api vimucyata ity abhyupagamyate. śaikṣasyâpi laukikam utpadyate. [2]kasmān na[2] vimucyata ity abhyupagamyate. ata āha. *na tat tādṛśam* ity-ādi. kleśa-prāpti-sahitaṃ tac-chaikṣasya laukikaṃ. na tv aśaikṣasya laukikam evaṃ bhavatîty asāmyaṃ.

(81[cd]) *nirudhyamāna*

iti. nirodhâbhimukhaḥ.

tad-āvṛtim

ity aśaikṣa-citt'āvaraṇaṃ.

(82) *yā câsaṃskṛtā vimuktir uktā* śāstre ihâiva vā
asaṃskṛtā kleśa-hānam

iti.[3] *ye ca trayo dhātava ucyaṃte.* kvôcyaṃte. *sūtre* śāstre 'pi vā.

virāyo rāga-saṃkṣaya

iti. bheda-vivakṣāyām evam ucyate. abheda-vivakṣāyāṃ tu yo virāgaḥ. tat prahāṇam apy ucyate. nirodho 'pîty-ādi.

(83) *vastuna* iti. s'āsravasya rūp'ādeḥ. *catuṣkoṭika* iti. syān nirvidyate na virajyate. syād virajyate na nirvidyate. syād ubhayaṃ. syān nôbhayam [Tib. 274[b]] iti.

nirvidyate duḥkha-hetu-kṣānti-jñānair

iti. anena vastu-hetukaṃ nirvedaṃ darśayati.

virajyate sarvair[4] *jahāti yair*

iti prahāṇa-kriyā-hetukaṃ virāgaṃ darśayati. *evaṃ catuṣkoṭikaṃ sidhyatîti.* evaṃ nirveda-virāga-kāraṇaṃ paricchidya yojyam. anena catuṣkoṭikaṃ sidhyatîty abhiprāyaḥ. katham ity āha. *nirvidyata evêti* vistaraḥ. *nirvidyata eva duḥkha-samudaya-kṣāṃtibhir duḥkha-samudaya-jñānaiś ca nirveda-vastv-ālaṃbanatvāt.* duḥkha-samudayau hi nirvedasya vastunī ālaṃbanam iti. na virajyate. *kleśān aprajahad* iti vacanena prahāṇa-kriyāyā asaṃbhavāt. *virajyata eva nirodha-mārga-kṣāntibhir*[5] darśana-mārge. *nirodha-mārga-jñānair* bhāvanā-mārge. *kleśān prajahad* iti prahāṇa-kriyā-saṃbhavāt.[6] na nirvidyate. *prāmodya-vastv-ālaṃbanatvāt.* nirvāṇa-mārgau[7] hi prāmodya-vastunī ālaṃbanam iti. ubhaya-pūrvaiḥ kleśān prajahad iti *nirvidyate ca virājyate ca* pūrvair duḥkha-samudaya-kṣānti-jñānaiḥ. katham. nirvidyate. nirveda-vastv-ālaṃbanatvāt. virajyate. kleśān prajahad [Tib. 275[a]] iti vacanena prahāṇa-kriyā-sadbhāvāt. *nôbhayam*

[1] °ne N. [2]....[2] kalpānta C, °smāttatra N. ciḥi phyir....ma. [3] Kārikā VI, 79[cd]
[4] °rvaṃ C. [5] °ntir MSS. [6] sadbhāvāt C. [7] °rgo MSS. lam-dag.

uttaraiḥ kleśān aprajahad[1] iti. na ca nirvidyate. na ca virajyate. uttarair nirodha-mārga-kṣānti-jñānaiḥ prāmodya-vastv-ālaṃbanatvāt na nirvidyate. kleśān aprajahad iti vacanena prahāṇa-kriyāyā abhāvāt na virajyate.

āha. apadiṣṭaṃ prathamāyāṃ koṭyaṃ caturthyāṃ ca kleśāṃ aprajahad iti. kaḥ [2]kān kleśān[2] na prajahāti. *tatra vītarāga* iti vistaraḥ. tatrârthôpakṣepârtham. vītarāgaḥ kāma-dhātor yāvad ākiṃcany'āyatanād api. *satyāni paśyann* abhisamayan. *dharma-jñāna-kṣāṃtibhir* dharma-jñānair dharma-jñāna-kṣāntibhiś ca *kleśān na prajahāti*. laukikena bhāvanā-mārgeṇa pūrvaṃ prahīṇatvāt. anāsravā tu kevalaṃ visaṃyoga-prāptir utpadyate. anvaya-jñāna-kṣāntibhis tv avaśyaṃ kleśān prajahāti. na hi laukikena mārgeṇa bhavâgra-vairāgyam asti. jñānais tu bhāvanā-mārge. *prayoga-vimukti-viśeṣa-mārgair* ānantarya-mārgair ap ica kaiścid indriya-saṃcār'ādy-avasthāsu *na kleśān prajahāti*. [Tib. 275^{b}] ke 'vaśiṣyaṃte. tad-anya ānantarya-mārgās taiḥ kleśān prajahātîti siddhaṃ.

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośa-vyākhyāyāṃ ṣaṣṭhaṃ kośasthānaṃ samāptaṃ.

[1] aprahad MSS. [2]....[2] kaiḥ kleśā N, kaiḥ C. gaṅ-ṣig gaṅ-dag.

VII

jñāna-nirdeśo nāma saptamaṃ kośa-sthānam

(1) ṣaṣṭhāt kośasthānād anantaraṃ saptamasyôpanyāse saṃbaṃdhaṃ darśayann āha. *kṣāntayaś côcyante. jñānāni cê*ti vistaraḥ.

laukikebhyo 'gradharmebhyo dharma-kṣāntir anāsravêty[1]

atrâṣṭau kṣāntaya uktāḥ.

kāma-duḥkhe tato 'trâiva dharma-jñānaṃ. tathā punar

ity[2] atra jñānāni.

cet kṣaya-jñānam aśaikṣī vā dṛṣṭir

ity[3] atra samyag-dṛṣṭiḥ.

sâiva vimuktī dve jñānaṃ bodhir yathôditêty[4]

atra samyag-jñānaṃ. ihâiva vā ṣaṣṭha-kośa-sthānâvasāna etat sarvam uktam.

nirvidyate duḥkha-hetu-kṣānti-jñānair virajyate[5]

sarvair jahāti yair

iti.[6] śāstra-saṃbandhena vā 'yam upanyasyate.[7] śāstre hi kṣāntayaś côcyante. jñānāni ca samyag-dṛṣṭiḥ samyag-jñānaṃ ca. tat-pratyāyanāya câyam ārabhyata ity ataḥ pṛcchati. *kiṃ punaḥ kṣāntayo na jñānam* iti vistaraḥ.

nâmalāḥ kṣāntayo jñānam

iti. amalā eva kṣāntayo na jñānam ity [Tib. 276ª] avadhāraṇāt s'āsravāḥ kṣāntayo jñānam ity uktaṃ bhavati. saṃvṛti-jñānam hi tad iṣyate. *tat-praheyasyê*ty. kṣānti-praheyasya *vicikitsā'nuśayasyâprahīṇatvāt.*[8] prahīyate hi tāsv avasthāsv anuśayaḥ.[9] na prahīṇo viprakṛtâvasthatvāt. niścitaṃ ca jñānam iṣyate. nâniścitam. iti na kṣāntayo jñānaṃ. kṣamaṇa-rūpeṇa ca kṣāntaya utpadyante. na niścaya-rūpeṇêti na jñānam iti varṇayanti. vicikitsā'nuśayasyâprahīṇatvād

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[1] Kārikā VI, 27ac. [2] Kārikā VI, 27bd. [3] Kārikā VI, 51ab. [4] °ditêpy N, °dity C. Kārikā VI, 80bc. [5] varajyate N, vairakṣyate C. [6] Kārikā VI, 82ab. [7] °sya tri MSS. ñe-bar ḥgodde. [8] °śayasya pr° C, °tsānvayasya pr° N. ma-spaṅs-paḥi-phyir. [9] anvaś° MSS.

ity etāvati vaktavye[1] tat-praheyasyêti viśeṣaṇaṃ kim artham. dvitīye hi kṣaṇe prathama-kṣānti-praheyo vicikitsā'nuśayaḥ prahīṇo bhavatîti prathamâiva kṣāntir na jñānam iti gamyeta. na tv anyāḥ kṣāntayaḥ. ity atas tat-praheyasyêti viśeṣaṇaṃ. [yad vā duḥkha-dharma-jñān'ādīnāṃ jñānatva-pratipādanârthaṃ. yadi vicikitsā'nuśayâpra-hīṇatvād ity etāvad ucyate. evaṃ][2] *saṃtīraṇ'ātmakatvād* iti. upanidhyāna-svabhāvatvād ity arthaḥ. *asaṃtīraṇâparimārgaṇ'āśayatvād* iti. nâsti saṃtīraṇam asyêty asaṃtīraṇaṃ. parimārgaṇe[3] āśayo 'bhiprāyaḥ parimārgaṇ'āśayaḥ. nâsya parimārgaṇ'āśaya ity aparimārgaṇ'āśayaṃ. asaṃtīraṇaṃ [4]ca tad aparimārgaṇ'āśayaṃ[4] ca asaṃtīraṇâparimārgaṇ'āśayaṃ.[5] tad-bhāvaḥ. tasmāt. *kṣaya-jñānam anutpāda-jñānaṃ ca na dṛṣṭir* ity [Tib. 276b] arthaḥ. yāvad ayam akṛta-kṛtyaḥ. tāvad duḥkh'ādīni satyāny upanidhyāyati parimārgayati c' āśayato yathôktair anity'ādibhir ākāraiḥ. kṛta-kṛtyasya punar yathā dṛṣṭiṣv eva duḥkh'ādiṣv ārya-satyeṣu pratyavekṣaṇa-mātraṃ tābhyāṃ bhavatîti duḥkhaṃ mayā[6] parijñātaṃ na punaḥ parijñeyam ity-ādi. tasmān na te dṛṣṭi-svabhāve.

tad-anyôbhayath' āryā dhīr

iti. duḥkhe dharma-jñānaṃ yāvan mārge 'nvaya-jñānaṃ. sā prajñôpanidhyāna[7]-pravṛttī prahīṇa-tad-viṣaya[8]-vicikitsā ca.

*anyê*ti

laukikī. sā sarvâiva jñānam ity avadhāraṇaṃ. na sā prajñā 'sti. yan na jñānam ity arthaḥ. kā punar asau prajñā. paṃca-vijñānakāyikā kuśalâkuśalâvyākṛtā mānasī yā dṛṣṭi-svabhāva-kleśa-saṃprayuktā anivṛtâvyākṛtā ca. yā punar dṛṣṭi-svabhāvā yā ca mānasī kuśalā. sā kiṃ bhavatîty āha.

dṛśaś ca ṣaḍ

iti. *eṣā ṣaḍvidhā laukikī prajñā dṛṣṭiḥ. anyā na dṛṣṭiḥ.* ṣaḍ evêty avadhāraṇāt. kā punar anyā. yā pūrvam uktā laukikī. *jñānaṃ tv eṣā cânyā eê*ti. eṣā ca[9] ṣaḍvidhā dṛṣṭi-svabhāvā prajñā. tato 'nyā ca pūrvôktā jñānam ity[9] ucyate. ata eva ca

dṛśaś ca ṣaḍ

iti ca-kāraḥ paṭhyate. yasmād etāḥ ṣaṭ jñānāni côcyante dṛṣṭayaś cêti.

(2, 3) *daśabhir jñānaiḥ.* katamaiḥ. [Tib. 277a] dharmânvaya-saṃvṛti-paracitta-duḥkha-samudaya-nirodha-mārga-kṣayânutpāda-jñānair avadhāraṇârtho 'yam ārambho daśâiva jñānāni. cyuty-upapāda-pudgala-jñān'ādīnām [10]eṣām evântarbhāvāt.[10]

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[1] °vya MSS. [2] sic MSS. om. Tib. [3] °ṇo N. [4]....[4] om. C. [5] °yas MSS. [6] duḥkhama C, duḥkhaṃma N. bdag-gis sdug-bsṅal. [7] °jñāpraṇidhāna C. [8] °ṣa N. [9] om C. [10]....[10] evâîcāṃtar° N, eṣâîvântar° C. ḥdi-dag kho-naḥi naṅ-du ḥdus-paḥi phyir-ro.

samāsena tu dve eva s'āsravam anāsravaṃ cêti. *prāyeṇêti* viśeṣaṇaṃ. *ghaṭa-paṭ'ādikaṃ saṃvṛti-sad-vastu* saṃvṛti-jñānam *ālaṃbate*. sva-sāmānya-lakṣaṇam api tu kadācid gṛhṇāti. *sāṃvṛtam* iti. saṃvṛtau bhavaṃ sāṃvṛtaṃ.

anāsravam

api[1] saṃkṣipyamāṇaṃ

dvidhā dharma-jñānam anvaya-jñāna[2] *cêti.*

duḥkha-jñān'ādīnām anayor evântarbhāvāt. *ālaṃbanaṃ saṃbhavata* iti. yasya yad ālaṃbanaṃ. tasya tad bhavati. na hi cakṣur-vijñānasya śabd'ālaṃbanaṃ. *tad-ālaṃbanatvād* iti. duḥkh'ādy-ālaṃbanatvād ity arthaḥ.

(4) *ete* [3]*caturvidhe*

iti.[3] ete eva *dharmânvaya-jñāne* dve duḥkh'ādy-ālaṃbana-bhedāc[4] *caturvidhe.*[5] *adṛṣṭi-svabhāve satī kṣaya-jñānam anutpāda-jñānaṃ côcyate.*

te punaḥ prathamôdite.

te punaḥ kṣayânutpāda-jñāne prathamôtpanne satī

duḥkha-hetv-anvaya-jñāne bhavataḥ.

duḥkha-samuday'ālaṃbane avaśyaṃ bhavata ity arthaḥ. kasmād ity āha. *duḥkha-samuday'ākārair bhāvāgrika-skaṃdh'ālaṃbanatvād* iti. [tasya hi sarva-paścād bhavâgram eva prahīyate. tasmād yena ca pīḍyate yena ca baddhaṃ[6] tata eva mokṣaṃ bahu[7] manyamāno 'nantaraṃ kṣīṇaṃ bhavâgram ālaṃbate. tac ca duḥkhaṃ [8]yā samudayā cityato[8] duḥkha-samuday'ākārair bhavâgram[9] ālaṃbate.][10] yasmād avaśyaṃ te prathamô[Tib. 277[b]]tpanna-kṣayânutpāda-jñāne duḥkh'ākārair anity'ādibhiḥ samuday'ākārair vā hetv-ādibhir bhāvāgrikān skaṃdhān ālaṃbate. aprathamôtpanne tv anya-saty'ālaṃbane api te bhavata ity arthād uktaṃ bhavati. vajrôpamânantaraṃ kṣaya-jñānaṃ bhavati. tad-anantaraṃ cânutpāda-jñānam ity ataḥ pṛcchati. *kiṃ vajrôpamo 'pi tābhyām ek'ālaṃbano bhavatîti.* tābhyām iti prathamôtpannābhyām ity arthaḥ. yathā kṣayânutpāda-jñāne ek'ālaṃbane kiṃ vajrôpamo 'pi tābhyām ek'ālaṃbana ity api-śabdasyârthaḥ. *yadi duḥkha-samuday'ālaṃbano bhavati.* kiṃ. *tābhyām ek'ālaṃbano bhavatîti* saṃbhavaḥ. *atha nirodha-mārg'ālaṃbano bhavati nâik'ālaṃbanaḥ.* tayor niyamena bhāvāgrika-skaṃdh'ālaṃbanatvāt. yathā hi viṣa-kāṇḍa-viddhasya mṛtasya viṣaṃ sarvam aṃgam abhivyāpya vraṇa-deśa eva maraṇa-kāle 'vatiṣṭhate nânyatra. tadvad asya yoginaḥ praheya eva bhāvāgrika-skaṃdha-lakṣaṇe jñānam avatiṣṭhate.

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[1] iti N. yaṅ. [2] °naṃ C, contra metrum. [3]...[3] °dhêti MSS. [4] °dā MSS. bye-brag-gis. [5] °dho N. [6] sic C, vadvan N. [7] in C bahu stands before mokṣam. [8]...[8] sic C, pāśa-muyocettyato N. [9] bhāv° N. [10] om. Tib.

(5, 6) *caturbhyaḥ para-citta-vid*

iti. caturbhya eva dharma-jñān'ādibhyas tat-saṃgṛhītatvāt. na duḥkha-jñān'ādibhyaḥ. ary'ākāratvāt. anāsravaṃ hi paracitta-jñānaṃ mārg'ākāram eva mārga-jñānatvāt. yat tu s'āsravaṃ. tal laukik'ākāraṃ sa-rāgaṃ [Tib. 278ª] vigata-rāgam ity-ādi. *śraddhā'dhimukta-samaya-vimukta-mārgeṇêti.* yathāsaṃkhyaṃ śraddhā'dhimukta-mārgeṇa *dṛṣṭiprāpta-mārgaṃ na jānāti.* samaya-vimukta-mārgeṇâsamaya-vimukta-mārgaṃ *na jānāti. adhareṇôttaram* iti. *anāgāmi-mārgeṇârhan-mārgaṃ na jānāti.* arhan-mārgeṇa *pratyekabuddha-mārgam* ity-ādi. *kāma-dhāt'ūrdhva-dhātu-pratipakṣ'ālaṃbanatvāt tayor* iti. tayor dharma-jñāna-pakṣânvaya-jñāna-pakṣayoḥ. dharma-jñāna-pakṣasya kāma-dhātu-pratipakṣa ālaṃbanam. anvaya-jñāna-pakṣasya ūrdhva-dhātu-pratipakṣa ālaṃbanam iti niyamaḥ. *darśana-mārge paracitta-jñānaṃ nâstîty* avyāpāratvāt darśana-mārgasya. duḥkhe *dharma-jñāna-kṣāntiṃ dharma-jñānaṃ cêti* saṃbhavaṃ praty evam[1] ucyate. kadācid dhi[2] prayoga-vaśād duḥkhe 'nvaya-jñāna-kṣāntiṃ duḥkhe 'nvaya-jñānaṃ ca jñātuṃ saṃbhavati. *aṣṭamaṃ ca samudayânvaya-jñānam* iti. dharma-jñāna-pakṣau dvau kṣaṇau jñātvā 'nvaya-jñāna-pakṣaṃ pareṇa cittaṃ jñāsyāmîti prayogaṃ kṛtvā samudayânvaya-jñānam aṣṭamaṃ saṃbhāvayati. *mṛdu-prayogatvād* iti alpa[3]-prayogatvād ity arthaḥ. śrāvakasya hi mahā-prayogasādhyaṃ tad anvaya-jñāna-pakṣ'ā[Tib. 278ᵇ]laṃbanaṃ paracittam. ato yāvat sa tatra prayogam ārabhate. tāvad ayaṃ ṣoḍaśaṃ cittam anuprāpto[4] bhavatîti aṃtarā na jānāti. *prathama-dvitīya-paṃcadaśān* iti etān eva trīn jānāti. kathaṃ. duḥkhe dharma-jñāna-kṣāntiṃ dharma-jñānaṃ ca jñātvā prayogântaraṃ ca kṛtvā paṃcadaśa-kṣaṇaṃ mārgânvaya-jñāna-kṣāntiṃ jānātîti.

(7) *katham anāsraveṇa jñānenâivaṃ jānātîti.* anāsravāṇāṃ duḥkh'ādy-ākāratvāt. idaṃ ca saṃvṛty-ākāraṃ duḥkhaṃ me parijñātam ity evaṃ-ādy-ākāratvād ataḥ pṛcchati. *tad-viśeṣeṇa tayor viśeṣa* iti. tasya saṃvṛti-jñāna-dvayasya tat-pṛṣṭha-labdhasya viśeṣeṇa duḥkhaṃ me parijñātaṃ yāvan me mārgo bhāvita iti jānāti. duḥkhaṃ me parijñātaṃ na punaḥ parijñeyaṃ. yāvan mārgo me bhāvito na punar bhāvayitavyaḥ iti ca jānātîty evaṃrūpeṇa tayor anāsravayoḥ kṣayânutpāda-jñānayor viśeṣaḥ Śāstre jñāpito darśitaḥ. ata eva *tad upādāyêty* [5]uktaṃ. tad upādāyêti[6] *ʃ ūrvī*[7]*-kṛtya*[5] tat puraskṛtyêty arthaḥ. niṣyaṃdane[8] tayor nirvikalpayor viśeṣo 'numīyata ity abhiprāyaḥ.

anāsraveṇâpy evaṃ jānātîti. ṣoḍaś'ākāra-vyatirikto 'sty anāsrava ākāraḥ.

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[1] av° MSS. [2] vi MSS. [3] anya MSS. chuṅ-ba. [4] antapr° C, aṃtapr° N. rjesu ḥthob-pa. [5]...[5] om. Tib. [6] °yeta N, °yata C. [7] ex conj. dūrī— MSS. [8] °dana MSS.

tenâivaṃ jānātîty *apare*. yadi tad upādāya[1] yaj jñānaṃ darśanam iti Śāstra-vacanena duḥkha-parijñān'ādi-saṃvṛti-[Tib. 279ª]jñāna-phalam anāsravaṃ kṣayânutpāda-jñānam ucyate. yad idam ucyate

kṣayânutpāda-dhīr na dṛk

iti[2] na dṛṣṭir iti. tad virudhyate. ten' āha. *darśana-vacanaṃ tu bhāṣy'ākṣepād* iti. yad etac Chāstre vacanaṃ yaj jñānaṃ darśanam iti. tad bhāṣy'ākṣepād bhavati. duḥkha-jñān'ādiṣu hi jñānaṃ darśanaṃ vidyā buddhir bodhir[3] iti paṭhyate. tat-pāṭh'ākṣepeṇâyam upatiṣṭhate tat-pāṭhināṃ pāṭhaḥ. na tu te kṣayânutpāda-jñāne darśana-svabhāve. na dṛṣṭi-svabhāve ity arthaḥ. *pratyakṣa-vṛttitvād vêti*. pratyakṣā vṛttir asya jñāna-dvayasya. tad iyaṃ pratyakṣa-vṛttiḥ.[4] tad-bhāvāt. anayor darśana-vacanaṃ. na hy etaj-jñāna-dvaye ānumānikavad[5] Āgāmikavad vā parokṣa-vṛttiḥ.[6] pratyakṣa-vṛttiś ca darśanam iṣyate. tad-yathā cakṣur-vijñānaṃ. tad-sādharmyād etad api jñāna-dvayaṃ darśanam ity uktam. *ata evôktam* iti. ata eva pratyakṣa-vṛttitvād uktaṃ *Śāstre yat tāvaj jñānaṃ. darśanam api tat.* syāt tu darśanaṃ na jñānam aṣṭāv abhisamayāntikāḥ kṣāntayaḥ. tad idam uktaṃ bhavati darśanatvam anayor iṣyate. na dṛṣṭitvam iti.

tatrêti teṣu daśasu jñāneṣu *saṃvṛti-jñānaṃ* saṃvṛti-jñānam eva svabhāva-saṃgrahataḥ. *ekasya ca* para-citta-jñānasya *bhāga* eka-deśaḥ. tasya hi s'āsravân'āsravasya [Tib. 279ᵇ] sāsrava eva bhāgaḥ[7] saṃvṛti[8]-jñānaṃ. nânāsravo bhāga iti. *dharma-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ* dharma-jñānam eva. *saptānāṃ ca bhāgo* duḥkha-samudaya-nirodha-mārga-para-citta-kṣayânutpāda-jñānānāṃ. kathaṃ. duḥkha-jñānaṃ hi dharmânvaya[9]-jñāna-svabhāvaṃ. tasya yo dharma-jñāna-bhāgaḥ. tad dharma-jñānam. evaṃ samudaya-jñānasya yāvad anutpāda-jñānasya dharmânvaya-jñāna-svabhāvasya yo dharma-jñāna-bhāgaḥ. tad dharma-jñānaṃ. na tv anvaya-jñāna-bhāga iti. para-citta-jñānasya tu dharmânvaya-mārga-saṃvṛti-jñāna-svabhāvasya dharma-jñāna-bhāgo dharma-jñānam iti. *evam anvaya-jñānam* ekam anvaya-jñānam eva. saptānāṃ ca bhāgaḥ. teṣām eva duḥkha-jñān'ādīnāṃ yo 'nvaya-jñāna-bhāgaḥ. tad anvaya-jñānam iti yojyaṃ. *duḥkha-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ*. tad eva duḥkha-jñānaṃ. *caturṇāṃ ca bhāgo* dharmânvaya-kṣayânutpāda-jñānānām. etāni hi dharma-jñān'ādīni catvāri catuḥ-saty'ālaṃbanāni bhavanti. ya eṣāṃ duḥkha-saty'ālambano[11] bhāgaḥ. tad duḥkha-jñānaṃ. nânyo bhāgaḥ. *ity evaṃ samudaya-nirodha-*

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[1] °ye N. [2] Kārikā VII, 1ᵇ. iti is added by me from Tib. ṣes. [3] °dher MSS. [4] °tti MSS.
[5] mānamānik° MSS. rjes-su dpag-pa-las byuṅ-ba lta-bu. [6] °tti MSS. [7] bhāvaḥ N. cha.
[8] saṃvṛtti N. [9] °ya-sukha C. [10] °vṛtti N, om. C. [11] °nā MSS.

jñāne yojye pratyekam. ekaṃ jñānaṃ samudaya-jñānaṃ nirodha-jñānaṃ vā. caturṇāṃ ca bhāgo dharmânvaya-kṣayânutpāda-jñānānāṃ yaḥ samuday'ālaṃbana-bhāgo nirodh'ālaṃbana-bhāgo vā. tat samudaya-jñānaṃ nirodhā-jñānaṃ ca. *mārga-jñānaṃ* daśasu jñāneṣv [Tib. 280ª] ekaṃ jñānaṃ tad eva mārga-jñānaṃ. *paṃcānāṃ ca bhāgaḥ.* dharmânvaya-kṣayânutpāda-para-citta-jñānānāṃ. etāni paṃca mārga-jñānāni mārga-jñāna-svabhāvāni bhavanti. ya eṣāṃ mārga-jñāna-bhāgaḥ. tan mārga-jñānaṃ nêtara iti. *para-citta-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ* tad eva para-citta-jñānaṃ. *caturṇāṃ ca bhāgo* dharmânvaya-mārga-saṃvṛ-ti-jñānānāṃ. etāni hi catvāri jñānāni para-cittâpara-citta-jñānaṃ svabhāvāni bhāvaṃti. ya eṣāṃ paracitta-jñāna-bhāgaḥ. tat para-citta-jñānaṃ. nêtara iti. *kṣaya-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ* tad eva kṣaya-jñānaṃ svabhāva-saṃgrahataḥ. *ṣaṇṇāṃ ca bhāgo* dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānāṃ. kṣaya-jñānaṃ duḥkhaṃ me parijñātam ity evam-ādy-ākāra-[1]jñāna-niṣyandaṃ.[1] tatra yat[2] kāmâvacara-duḥkh'ādy-ālaṃbanaṃ. tad dharma-jñāne 'ntar-bhavati. yad rūp'ārūpyâvacara-duḥkh'ādy-ālaṃbanaṃ. tad anvaya-jñāne 'ntar-bhavati. yat pratyekaṃ duḥkh'ādy-ālaṃbanaṃ. tad duḥkha-jñānaṃ yāvan mārga-jñānaṃ vā bhavati. tatra ya eṣām evaṃ-lakṣaṇo bhāgaḥ. tat kṣaya-jñānaṃ nêtara iti. ṣaṇṇāṃ bhāga ity ucyate. [Tib. 280ᵇ] *evam anutpāda-jñānaṃ* daśasu jñāneṣv ekaṃ jñānaṃ tad evânutpāda-jñānaṃ. ṣaṇṇāṃ ca bhago dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānāṃ [3]yo bhāgaḥ. duḥkhaṃ me parijñātaṃ na punaḥ parijñeyam ity evam-ādy-ākāra-niṣyandaṃ. tad anutpāda-jñānaṃ. rūp'ārūpyâvacara-duḥkh'ādy-ālaṃbanam.[4] tad anvaya-jñānaṃ.[3] nêtaro bhāga iti. ṣaṇṇāṃ bhāga ity ucyate.

(8) *ākār'ākāra-gocarād*

iti. ākāraś ca gocaraś c' ākāra-gocaraṃ. ākāraś c' ākāra-gocaraṃ. [5]ākār'ākāra-gocaram.[5] tasmāt. *svabhāvataḥ saṃvṛti*[6]*-jñānam* iti. svabhāvena svabhāvataḥ saṃvṛti-jñānaṃ. saṃvṛtau vā jñānaṃ saṃvṛti-jñānaṃ. kasmād ity āha. *a-paramârtha-jñānatvād* iti. *kāma-dhātu-pratipakṣo dharma-jñānaṃ. ūrdhva-dhā-tu-pratipakṣo 'nvaya-jñānaṃ.* tathā hi Śāstra[7] uktaṃ. dharma-jñānaṃ katamat. kāma-pratisaṃyukteṣu saṃskāreṣu yad anāsravaṃ jñānaṃ. kāma-pratisaṃyuktā-

[1]....[1] °ṣyannaṃ C, jñānānippadyaṃ N. śes-paḥi rgyu mthun-pa-can. [2] yāt MSS.

[3]....[3] This passage and Tibetan version too are corrupt. Tib. runs thus: cha bdag-gi sdug-bsñal yoṅs-su śes-pa byar med-do ṣes bya-ba-la sogs-paḥi rnam-pa-can ḥdod-pa daṅ. gzugs daṅ gzugs-med-pa ni spyod-paḥi sdug-bsñal-la sogs-paḥi dmigs-pa gaṅ yin-pa de ni mi-skye-ba śes-pa yin-gyi. True apprehension however can be made in accordance with the commentary of kṣaya-jñāna above. [4] °nas MSS. [5]....[5] c' ākāra-gocaraṃ C, om. N. [6] °vṛtti here and in the sequel N. [7] 發智論第八 (秋五. 35ᵃ⁸).

nāṃ saṃskārāṇāṃ hetau yad anāsravaṃ jñānaṃ. kāma-pratisaṃyuktānāṃ saṃskārāṇāṃ nirodhe yad anāsravaṃ jñānaṃ. kāma-pratisaṃyuktānāṃ saṃskārāṇāṃ prahāṇāya mārge yad anāsravaṃ jñānaṃ. idam ucyate dharma-jñānam. api khalu dharma-jñāne dharma-jñāna-bhūmau ca yad anāsravaṃ jñānam. idam ucyate dharma-jñānam. anvaya-jñānaṃ katamat. rūp'ārūpya-pratisaṃyukteṣu saṃskāreṣu yad anāsravaṃ jñānaṃ. rūp'ārūpya-pratisaṃyuktānāṃ saṃskārāṇāṃ [Tib. 281ª] hetau yad anāsravaṃ jñānaṃ. rūp'ārūpya-pratisaṃyuktānāṃ saṃskārāṇāṃ nirodhe yad anāsravaṃ jñānaṃ. rūp'ārūpya-pratisaṃyuktānāṃ saṃskārāṇāṃ prahāṇāya mārge yad anāsravaṃ jñānam. idam ucyate anvaya-jñānaṃ. api khalv anvaya-jñāne anvaya-jñāna-bhūmau ca yad anāsravaṃ jñānam. idam ucyate 'nvaya-jñānam iti. *ākārato duḥkha-samudaya-jñāne* iti. ākārata eva *n' ālaṃbanataḥ* paṃcôpādāna-skaṃdha-lakṣaṇatvena *tayor abhedāt*. tathā hi Śāstra[1] uktaṃ. duḥkha-jñānaṃ katamat. paṃcôpādāna-skaṃdhān anityato duḥkhataḥ śūnyato 'nātmataś ca manasikurvato yad anāsravaṃ jñānaṃ. idam ucyate duḥkha-jñānaṃ. samudaya-jñānaṃ katamat. s'āsravaṃ hetukaṃ hetutaḥ samudayataḥ prabhavataḥ pratyayataś ca manasikurvato yad anāsravaṃ jñānam. idam ucyate samudaya-jñānaṃ. *ākār'ālaṃbanato nirodha-mārga-jñāne* iti. ākārataś c' ālaṃbanataś ca nirodha-mārga-jñāne vyavasthāpyete.[2] tathā hi Śāstra[3] uktaṃ. nirodha-jñānaṃ katamat. nirodhaṃ nirodhataḥ śāntataḥ praṇītato niḥsaraṇataś ca manasikurvato yad anāsravaṃ jñānam. idam ucyate nirodha-jñānam iti. mārga-jñānaṃ katamat. mārgaṃ mārgato nyāyataḥ pratipattito nairyāṇikataś ca manasikurvato yad anāsravaṃ jñānam. idam ucyate mārga-jñānam iti. *prathamata* [Tib. 281ª] iti grahaṇam anutpāda-jñāna-viśeṣaṇârtham. tad api hi kṛtakṛtya-saṃtāna utpadyate. *sarvânāsrava*[4]*-hetukatvād* iti. prathamôtpannāni daśa jñānāny adhikṛtya sabhāga-hetunā sarvânāsrava-hetukam anutpāda-jñānaṃ. kṣaya-jñānaṃ tu na sarvânāsrava-hetukaṃ. na hy anutpāda-jñānam asya hetur bhavati viśiṣṭatvāt.

(9) *sakalasya sakala-pratipakṣatvād* iti. sakalasya kāma-dhātor darśana-bhāvanā-prahātavya-saṃgṛhītasya paṃca-prakārasya sakalaṃ dharma-jñānaṃ darśana-bhāvanā-mārga-saṃgṛhītaṃ catur-āryasaty'ālaṃbanaṃ pratipakṣa iti kṛtvā *kāma-dhātor eva pratipakṣo dharma-jñānam ity uktam*. api tv asti saṃbhavo yad rūp'ārūpya-dhātor api dharma-jñānaṃ pratipakṣaḥ. katamat tad dharma-jñānaṃ. yan nirodhe mārge ca dharma-jñānaṃ. nirodha-mārgau hy a-dhātu-patitau. tāv adharāv api na hīnau vyavasthāpyete. duḥkha-samudaya-satye tv

[1] loc. cit. l. 10. [2] °pyate MSS. [3] loc. cit. l. 11. [4] zag-pa med-paḥi śes-pa = °nāsrva-jñāna.

adhara-bhūmike nihīne. na tad ālaṃbanaṃ dharma-jñānaṃ rūp'ārūpya-dhātu-pratipakṣa ity avagaṃtavyaṃ.

bhāvanā-patha-

grahaṇaṃ tu rūp'ārūpyâvacarāṇāṃ darśana-heyānām anvaya-jñāna-kṣānti-vaḥ dhyatvāt. anvaya-jñānaṃ tarhi nirodha-mārg'ālaṃbana-bhāvanā-mārga-saṃgṛhītaṃ kasmāt tri-dhātu-pratipakṣo na bhavati. kāma-dhātor jitatvāt. dharma-jñānenâiva kāma-dhātuḥ [Tib. 282ª] pūrvatara-jito bhavati. tataḥ paścād anvayam utpadyate. tataḥ kāma-dhātor jitatvān *na tat kāma-dhātu-pratipakṣa* iti. dharma-jñānaṃ tu rūp'ārūpya-dhātor ajitatvāt pratipakṣo yujyate. [karmān[1] nirodha-mārga-dharma-jñānābhyām eva traidhātuka-bhāvanā-prahātavya-kleśa-prahāṇaṃ na pūrvābhyāṃ. śānta-nairyāṇikatā-sābhāgāt.[2] na hi kāmâvacara-saṃskārāṇāṃ nirodhāt pratipakṣād vā rūp'ārūpyâvacara-saṃskārāṇāṃ nirodhasya pratipakṣasya vā 'sti kaścid viśeṣaḥ. sarvo hi[3] nirodhaḥ kuśalo 'saṃskṛto mārgaś ca nairyāṇikaḥ.][4] anvayam ity anvetîty anvayaṃ jñānaṃ.

(10–12ª[b]) *sarvathê*ti. bhāvanā-mārga-saṃgṛhītam api. *tān purastād* iti. tān anity'ādīn ākārān ūrdhvaṃ *vyākhyāsyāmaḥ. ṣoḍaś'ākāram* uṣmagat'ādiṣu. *sva-sāmānya-lakṣaṇ'ādi-grahaṇād* iti. sva-lakṣaṇa-grahaṇāt sāmānya-lakṣaṇa-grahaṇāc ca. ādi-śabdena bhuṃkṣva tiṣṭha gacchêty evam ākāraṃ ca. na hy ete sva-lakṣaṇ'ākārāḥ. kiṃ tarhi. evam-ākārā evêti.

ubhayam api tv iti. s'āsravânāsravaṃ. *yat tarhî*ti vistaraḥ. rāgasya ca cittasya ca yugapad-grahaṇam ity abhiprāyaḥ. sūtraṃ punar evaṃ[5] paṭhyate. sarāgaṃ cittaṃ sarāgaṃ cittam iti yathābhūtaṃ prajānāti. vigata-rāgaṃ cittaṃ vigata-rāgaṃ cittam iti yathābhūtaṃ prajānāti. yathā sarāgaṃ vigata-rāgam. evaṃ sadveṣaṃ vigata-dveṣaṃ samohaṃ vigata-mohaṃ saṃkṣiptaṃ vikṣiptaṃ līnaṃ pragṛhītam uddhatam [Tib. 282ᵇ] anuddhatam avyupaśāntaṃ bhāvitam avimuktaṃ vimuktam iti yathābhūtaṃ prajānātîti.[6] *vastra-malâyugapad-grahaṇavad* iti. yathā vastra-malayor na yugapad-grahaṇaṃ. tadvat. katham. yathā yadā vastram iti paricchinn'ākāraṃ vijñānam utpadyate na tadā malaṃ gṛhṇāti. yadā ca malam iti paricchinn'ākāraṃ vijñānam utpadyate. na tadā vastraṃ gṛhṇāti.

*saṃsṛṣṭa-sarāgatā saṃyukta-sarāgatā cê*ti. saṃsṛṣṭa-sarāgatā saṃprayogāt. saṃyukta-sarāgatā rāga-prāpty-anubaṃdhād ity eke. anuśayāna-rāg'ālaṃbanatvād ity apare. *dvābhyām* iti. saṃsṛṣṭa-sarāgatayā [7]saṃyukta-sarāgatayā[7] cêti. *tato*

[1] sic C, rmāṃ N. Qu. kasmān? [2] sic MSS. Qu. sābhāvyāt? [3] °rvābhi N. [4] om. Tib. [5] eva C. [6] °nāti N. [7]....[7] om. MSS. ldan-paḥi ḥdod-chags daṅ bcas-pa ñid-kyis.

'nyat s'āsravam iti. yat kliṣṭam avyākṛtaṃ kuśalaṃ ca laukikaṃ. *tat saṃyoga-sarāgatayā sarāgaṃ.*

tad evam ubhayam apy etat sarāgam evôktam. āha. kiṃ punaḥ kāraṇam ekīya-matena *rāga-pratipakṣo vigata-rāgam* ity ucyate. [1]yatas ta āhuḥ.[1] *yadi hi rāgeṇâsaṃprayuktaṃ vigata-rāgaṃ syād anya-kleśa-saṃprayuktam api.* dveṣ'ādi-saṃprayuktam api. *syāt vigata-rāgaṃ.* [Tib. 283[a]] tad api hi rāgeṇâsaṃprayuktaṃ saṃprayuktam api. na ca sūtre dveṣ'ādi-saṃprayuktaṃ vigata-rāgam ity uktaṃ. sadveṣaṃ samoham ity-ādi-vacanāt. yeṣāṃ punā rāga-pratipakṣo vigata-rāgam iti. teṣām ayam adoṣaḥ. na hi rāga-pratipakṣo dveṣ'ādibhiḥ[2] saṃprayujyata[3] iti.

evaṃ tarhîti vistaraḥ. yadi rāga-saṃprayuktaṃ[4] cittaṃ sarāgaṃ rāga-pratipakṣo vigata-rāgaṃ. *tad-apratipakṣaḥ*[5] sarāga-cittasyâpratipakṣaḥ. *cittam akliṣṭam* anivṛtâvyākṛtaṃ. *nâiva sarāgaṃ* rāgeṇâsaṃprayogāt. *na vigata-rāgaṃ* rāgasyâpratipakṣatvāt. *evam-ādîti.* ādi-śabdena sadveṣaṃ samoham iti tulya[7]-prasaṃgo yojyaḥ. katham. atra tu sūtre dveṣa-saṃprayuktaṃ cittaṃ sadveṣaṃ dveṣa-pratipakṣo vigata-dveṣam iti. yadi hi dveṣeṇâsaṃprayuktaṃ vigata-dveṣaṃ syāt. anya-kleśa-saṃprayuktam iti syād [8]ity eke.[8] evaṃ tarhi tad-[Tib. 283[b]]apratipakṣaś cittam akliṣṭaṃ nâiva sadveṣaṃ syāt na vigata-dveṣam. ity evaṃ samohaṃ cittaṃ vigata-moham iti vaktavyaṃ. *tasmād rāga-saṃyuktatayā 'pi sarāgaṃ cittam atrêṣṭavyaṃ.* api-śabdād rāga-saṃprayuktatayā[9] 'pîty *apare.* Ābhidhārmikāḥ.[10] *evaṃ yāvat samohaṃ* [11]*vigata-mohaṃ cê*ti. tasmād dveṣa-saṃyuktatayā 'pi sadveṣaṃ moha-saṃyuktatayā 'pi samoham atra sūtre eṣṭavyam iti.

ālaṃbanâbhisaṃkṣepād iti. kuśalaṃ cittaṃ vikṣepeṇa na saṃprayujyate. tasmāt tad-ālaṃbane tasyâbhisaṃkṣepa iti.

saṃkṣiptaṃ vikṣiptaṃ ca syāt. kliṣṭa-middha-saṃprayogād iti. dvividhaṃ middhaṃ. kliṣṭam akliṣṭaṃ[12] ca. tad eva hi cittaṃ kliṣṭaṃ middha-saṃprayuktam iti saṃkṣiptaṃ syād iti. kliṣṭam iti ca vikṣiptaṃ syād iti sāṃkarya-doṣaḥ. *Śāstra-virodhaś cê*ti. katham. *saṃkṣiptaṃ cittaṃ yathābhūtaṃ saṃprajānāti*[13] vistareṇa yathā vṛttau. teṣām *anvaya-jñānaṃ* tāvat saṃkṣipta-citt'ālaṃbanaṃ na saṃbhavati. kāma-dhātor ūrdhvaṃ middhâbhāvād anvaya-[Tib. 284[a]]

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[1]....[1] tatas ta āhuḥ C, tatr' āhu N. ḥdi ltar de-dag-na re....zer-ro. [2] °ṣāditi MSS. ṣe-sdan-la sogs-pa daṅ. [3] °prayukta C. [4] saṃyuktaṃ MSS. mtshuṅs-par ldan-pa. [5] api pr° N. [6] tatrāhu N. [7] sūtra N. ḥdra-ba. [8]....[8] om. MSS. kha cig-na re....zer-ro. [9] saṃyuktatayā MSS. mtshuṅs-par ldan-pa. [10] Abh° MSS. om. Tib. apparently originally a marginal gloss. [11] From here up to p. 620[15] dvābhyām is wanting in N. [12] om. C. supplied from Tib. ñon-moṅs-pa-can ma-yin-pa. [13] °jāti C.

jñānasya ca kāma-dhātv-anālaṃbanatvāt. *mārga-jñānam* api saṃkṣipta-citt'ālaṃbanaṃ[1] na saṃbhavati. mārga-jñānaṃ hi mārg'ālaṃbanaṃ. na ca mārga-saṃgṛhītaṃ cittaṃ *middha-saṃprayogî*ti. tenâ[1]vaṃ vaktavyaṃ abhaviṣyat tat-jñānaṃ dve [jñāne].[2] dharma-jñānaṃ saṃvṛti-jñānaṃ cêti. ye tu varṇayanti saṃkṣiptaṃ cittaṃ kuśalam ālaṃbanâbhisaṃkṣepād iti. teṣām etad doṣa-dvayaṃ na bhavati. tad akliṣṭena middhena na saṃprayujyata iti saṃkṣiptaṃ vikṣiptaṃ ca na prāpnoti. nâpi Śāstra-virodhaḥ. kuśalaṃ traidhātuka-saṃgṛhītam asaṃgṛhītaṃ ca saṃkṣiptaṃ cittaṃ taj-jñānaṃ catvāri jñānānîti siddhaṃ. rūp'ārūpya-kuśala-citt'ālaṃbanam anāsravaṃ jñānaṃ anvaya-jñānaṃ bhavati. mārga-saṃgṛhīta-kuśal'ālaṃbanaṃ mārga-jñānam apîti.

vyavadāna-parīttair niṣevitatvād iti. alpa[3]-kuśala-mūlair niṣevitatvād ity arthaḥ. *tad-viparyayād* iti. vyavadāna[4]-mahadbhir niṣevitatvād ity arthaḥ. *mūl'ādīnāṃ balântānāṃ alpa-bahutvam* ekâikasya mūlasyâlpa-bahutvād yathākramaṃ parīttaṃ mahadgataṃ ca veditavyaṃ. katham ity āha. *kliṣṭaṃ hi* [Tib. 284[b]] *dvābhyām* akuśala-*mūlābhyāṃ* samūlaṃ mohena lobha-dveṣayoś cânyatareṇa. ekasmin kalāpe 'nayor asamavadhānāt. *kuśalaṃ tribhir* alobhâdveṣâmohair eṣām avinābhāvāt. *taj-jātīyânāgata-bhāvanā'bhāvād* iti. kliṣṭa-jātīyasyânāgatasya bhāvanāyāḥ pratilaṃbhasyâbhāvāt kuśala-saṃskṛtā dharmā bhāvayitavyā iti nyāyāt. *tribhiś ca skaṃdhaiḥ sânuparivartaṃ* vedanā-saṃjñā-saṃskāra-skaṃdhaiḥ. na vijñāna-skandhena. ekasmin kalāpe dvitīya-vijñānâbhāvāt. na ca sv'ātmanā sv'ātmani vṛtti-virodhāt. *kuśalaṃ tu mahā-parivāraṃ* taj-jātīyânāgata-bhāvanā-sadbhāvāt. *caturbhiś ca skaṃdhaiḥ sânuparivartaṃ.* taiś ca veda-n'ādibhis tribhiḥ. rūpa-skaṃdhena ca dhyānânāsrava-saṃvara-saṃgṛhītena cittânuparivartanâsaṃbhava-yogataḥ. *alpa-balaṃ khalv api kliṣṭam* iti. nanu ca kuśalam api durbalam ekena mithyā-dṛṣṭi-kṣaṇena kuśala-paṃca-skaṃdha-samudghātāt. na tad atyaṃtam ucchidyate *punaḥ pratisaṃdhānāt. duḥkha-dharma-jñāna-kṣāṃtyā tu daśānām anuśayānām atyaṃta-samucchedaṃ* iti *tasmād apî*ty api-śabdena pūrvôktād apîti. *tat-pratipakṣatvād* iti. auddhatya-pratipakṣatvād ity arthaḥ. [5]*evam avyupaśāntaṃ*[6] *vyupaśāntaṃ cê*ti. avyupaśāṃtaṃ [Tib. 285[a]] kliṣṭam auddhatya-saṃprayogāt. vyupaśāntaṃ kuśalaṃ tat-pratipakṣatvād iti kleśa-saṃprayogâsaṃprayogato vā tad avyupaśāntaṃ[7] vyupaśāntaṃ ca bhavati. *samāhitaṃ kuśalaṃ tat-pratipakṣatvād* iti. vikṣepa-pratipakṣatvāt. *pratilaṃbha-niṣevaṇa-bhāvanābhyām* iti. alabdha-pūrvasya prāptiḥ pratilaṃbhaḥ. saṃmukhī-

[1] °ne C. [2] °na C. om. Tib. [3] anya C. chun-du. [4] °naṃ C. cf. supra. [5]....[5] om. N. [6] abhy° C. [7] apy° C.

bhāvo niṣevaṇaṃ. te eva bhāvane. tābhyām abhāvitatvāt abhāvitaṃ. na hi kliṣṭaṃ kuśalavad[1] anāgataṃ bhāvyate. na ca niṣevaṇârhaṃ bhavati nihīnatvāt.

pratilaṃbha-niṣev'ākhye[2] śubha-saṃskṛta-bhāvane

iti.[3] *tābhyām* iti pratilambha-niṣevaṇābhyām ity arthaḥ.[5] *svabhāva-saṃtāna-vimuktibhyām avimuktatvād* iti. kleśaiḥ saṃprayogān na svabhāva-vimuktyā vimuktaṃ. kṣīṇa-kleśa-saṃtānânutpatteś ca na saṃtāna-[4]vimuktyā ca[4] vimuktaṃ. kuśalaṃ tu kleśâsaṃprayogāt. kṣīṇa-kleśa-saṃtānôtpatteś[6] ca vimuktaṃ.

styāna-middha-sahagatam iti. styāna-middha-saṃprayuktaṃ *adhyātmaṃ saṃ-nirodha-sahagatam* iti. etad eva nigamayati [7]*na tu*[7] *vipaśyanayā samanvāgatam* iti. *anuvikṣiptam* ity asya nirdeśaṃ karoty *anuvisṛtam* iti.

middha-sahagatasya kliṣṭasya vikṣiptatvâpratijñānād [Tib. 285[b]] iti. kim iti kṛtvā vikṣiptatvam atra na pratijñāyate. kiṃ middha-sahagate kliṣṭe citte vikṣiptatvaṃ[8] nâstîti na pratijñāyate. āhosvid vidyamānam apy atra vikṣipta-tvaṃ saṃkṣiptatvenâiva sthāpitatvān na pratijñāyate. ubhayathā 'pi vyācakṣate. kecid vyācakṣate. middha-sahagatād dhi kliṣṭād yad anyat kliṣṭaṃ. tad vikṣi-ptaṃ pratijñāyate. middha-sahagataṃ tu kliṣṭam akliṣṭaṃ câviśeṣeṇa saṃkṣiptam evêti. apare punar vyācakṣate. yan middha-saṃprayuktaṃ.[9] tat saṃkṣiptam eva na vikṣiptaṃ. yat tu viṣayeṣu visṛtaṃ. tad eva vikṣiptam ity ato 'tra mid-dha-saṃprayukte citte na pratijñāyata iti. *varaṃ Śāstra-virodha* iti. abuddhô-ktam Abhidharma-śāstram ity abhiprāyaḥ. *abhinna-lakṣaṇa-vacanād* iti. sar-vāṇi tāni kliṣṭāny uktānîti. kliṣṭatva-lakṣaṇam eṣāṃ vikṣipt'ādīnām avimuktâ-ntānām.[10] kliṣṭatvaṃ punaḥ kleśa-mahā-bhūmikaiḥ saṃprayogaḥ. *saṃkṣipta-pragṛhīt'ādīnāṃ* câbhinna-lakṣaṇa-vacanān *nârtha-viśeṣa ukto bhavatî*ti saṃban-dhaḥ. ādi-śabdena mahadgatânuddhata[11]-vyupaśānta-[Tib. 286[a]]samāhita-bhāvita-vimuktānāṃ grahaṇaṃ. kuśalam eṣām abhinnaṃ. kiṃ punaḥ kuśalatvaṃ. kuśalaṃ mahā-bhūmikaiḥ saṃprayogaḥ. *na vai nôkta* iti vistaraḥ. vai iti nipā-taḥ. na nôkta iti dvau pratiṣedhau ukta evêty arthaḥ. ka uktaḥ. padānām artha-viśeṣaḥ. katham ity āha. *kliṣṭa-sāmānye 'pi* vikṣipt'ādīnāṃ tulye kliṣṭa-tve *teṣāṃ doṣa-viśeṣa-saṃdarśanād* ity apy etat kliṣṭaṃ cittaṃ vikṣepa-yogād vikṣiptaṃ kliṣṭaṃ. kausīdya-yogāl līnam auddhatya-yogād uddhatam ity evam-ādi-doṣe viśeṣa-saṃdarśanād *ukta evârtha-viśeṣo bhavati. evaṃ kuśalasyâpi* saṃ-

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[1] °ved C. [2] °vaṇ'ākhye C. contra metrum. [3] Kārikā VII, 33[ab]. [4]....[4] om. MSS. supplied from Tib. rnam-par grol-bas kyaṅ. [6] °ttaiś MSS. [7]....[7] notta C, nonta N. mi. [8] °ptatvān N. [9] saṃy° MSS. daṅ mtshuṅs-par ldan-pa. [10] °ktānāṃ MSS. rnam-par mi-grol-ba-la thug-paḥi dag-gi. [11] om. MSS. mahadgata. Supplied from Tib. chen-po.

kṣipt'āder *guṇa-viśeṣa-saṃdarśanād* ity apy etat kuśalaṃ cittaṃ saṃkṣiptaṃ pragṛhītam iti viśtareṇô*kta evârtha-viśeṣo bhavati. sūtra-virodhasyâparihārād* iti. sūtre hi styāna-middha-sahagataṃ saṃkṣiptam uktaṃ. styāna-yogena yat kliṣṭaṃ middha-saṃprayuktaṃ.[1] tat saṃkṣiptaṃ na kuśalaṃ. styānasya kleśa-
5 mahābhūmikatvāt. *yadi ca sūtre* iti vistaraḥ. yadi [Tib. 286[b]] yuṣman-nītyā[2] sūtre *līnam evôddhataṃ* Bhagavatā[3] *'bhipretaṃ syāt.* līnôddhatayoḥ pṛthag-vacanaṃ nôktaṃ syāt. katham ity āha. *yasmin samaye cittaṃ līnaṃ* kausīdya-saṃprayuktaṃ. *līnâbhiśaṃki*[4] līnam etad bhaviṣyatîty abhiśaṃkato[4] līnâbhi-śaṃki. *akālas tasmin samaye praśrabdhi-samādhy-upekṣā-saṃbodhyaṃgānāṃ*
10 *bhāvanāyā ity* eṣa[5] niyamo na syāt. evaṃ ca vaktavyaṃ syāt. akālas tasmin samaye dharma-vicaya[6]-vīrya-prīti-saṃbodhyaṃgānāṃ bhāvanāyā apîti. kiṃ kā-raṇaṃ. tad eva līnaṃ cittam uddhatam iti kṛtvā. tathā *yasmin samaye uddha-taṃ cittaṃ bhavaty auddhatyâbhiśaṃki. akālas tasmin samaye dharma-vicaya-vīrya-prīti-saṃbodhyaṃgānāṃ bhāvanāyā* ity eṣa niyamo na syāt. evaṃ ca
15 vaktavyaṃ syāt. akālas tasmin samaye praśrabdhi-samādhy-upekṣā-saṃbodhya-ṃgānāṃ bhāvanāyā apîti. kiṃ kāraṇaṃ. tad evôddhataṃ cittaṃ līnam iti kṛtvā. avibhāgena vā vaktavyaṃ syāt. yasmin samaye cittaṃ līnaṃ bhavati līnâbhiśaṃki uddhataṃ vā bhavaty auddhatyâbhiśaṃki. akālas tasmin samaye praśrabdhi-samādhy-upekṣā-dharma-vicaya-vīrya-prīti-saṃbodhyaṃgānāṃ bhāva-
20 nāyā iti. smṛti-saṃbodhyaṃgasyâgrahaṇaṃ sarvatragatvāt[7] smṛteḥ. ubhaye 'pi citte 'nukta siddhitaḥ. [Tib. 287[a]] smṛtiṃ khalv ahaṃ sarvatra-gatāṃ vadāmîti sūtre vacanāt. kathaṃ punar Vaibhāṣikeṇa yad eva līnaṃ. tad evôddhatam ity abhīṣṭaṃ gamyate. līnaṃ cittaṃ kliṣṭaṃ kausīdya-saṃprayogāt. uddhataṃ cittaṃ kliṣṭam auddhatya-saṃprayogād iti vacanāt. *kiṃ punar atra bodhyaṃgā-*
25 *nāṃ vyagrā bhāvanêti.* kiṃ kadācit praśṛabdhy-ādi-bhāvanaiva na dharma-pravicay'ādi-bhāvanā.[8] kadācid dharma-vicay'ādi-bhāvanâiva na praśrabdhy-ādi-bhāvanêti[9] vyagrā bhāvanā. *manasikaraṇaṃ teṣāṃ bhāvanêṣṭā. na saṃmukhībhāva* iti. manasikaraṇam ālaṃbanī-karaṇaṃ. līne citte akālaḥ praśrabdhy-ādīnām ālaṃbanī-karaṇasy' ābhoga-karaṇasyêty arthaḥ. uddhate ca citte akālo dharma-
30 vicay'ādīnām iti. na tu[10] saṃmukhī-bhāvo bhāvanêṣṭā. tasmin kāle na praśra-bdhy-ādayaḥ saṃmukhī-kartavyāḥ. dharma-vicay'ādayas tu saṃmukhī-kartavyāḥ. dharma-vicay'ādayo vā na saṃmukhī-kartavyāḥ. praśrabdhy-ādayas tu kartavyā

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[1] saṃy° MSS. daṅ mthsuṅs-par ldan-pa. [2] °ṣmannityādi C. [3] °to MSS. [4] °kate C.
[5] eva N. ḥdir. [6] rab-tu rnam-par ḥbyed-pa=pravicaya here and in sequel. [7] °tvā MSS.
[8] °naivā C. [9] °nâiva C. [10] nu N, om. C.

iti. *kausīdyâdhikam atrêti* vistaraḥ. yatra kausīdyam [Tib. 287ᵇ] adhikam auddhatyaṃ tu nyagbhāvena vartate. *tal līnaṃ.* yatra c' *auddhatyam adhikaṃ* kausīdyaṃ tu nyagbhāvena. *tad uddhatam.* ity anayor viśeṣād avirodhaḥ sūtrasya pṛthag-vacane. *tayos tu saha-bhāvād* ekasmin kalāpe yugapad bhāvāt *tad eva līnaṃ tad evôddhatam iti brūma* iti. līnaṃ kliṣṭaṃ kausīdya-saṃyogāt. uddhataṃ kliṣṭam auddhatya-saṃyogād iti. Ācārya āha. *ābhiprāyikaṃ*[1] *yāvat sūtre tu nâyam abhiprāya* iti. kausīdyâdhikaṃ līnam auddhatyâdhikam uddhatam iti. yasmād āha. yasmin samaye līnaṃ cittaṃ bhavati vistareṇa na tv evaṃ viśinaṣṭi kausīdyâdhikam auddhatyâdhikam iti vā.

yat tûktaṃ sarvam eva rāga-saṃyuktaṃ cittaṃ sarāgam iti. katham uktaṃ. tatra rāga-saṃprayuktaṃ cittaṃ dvābhyāṃ sarāgaṃ. tato 'nyat s'āsravaṃ saṃyoga-sarāgam iti vacanāt. tatra rāga-saṃyuktatayā 'pi sarāgaṃ cittam atrêṣṭavyam iti[3] vacanāt. *anāsravam api sarāgaṃ prāpnoti śaikṣaṃ cittam* iti. śaikṣasaṃtāne rāgasya sâvaśeṣatvāt. [Tib. 288ᵃ] *rāg'ālaṃbanaṃ cet.* atha mataṃ rāgasya yad ālaṃbanaṃ. tad rāga-saṃyuktaṃ *sarāgaṃ ca bhavati. arhato 'pi* s'āsravaṃ *cittaṃ* parakīyasya rāgasy' ālaṃbanatvāt rāga-saṃyuktam iti kṛtvā *sarāgam iti gṛhṇīyāt* paracittavit paracitta-jñānaṃ vā. atha mataṃ na tad rāgeṇ' ālaṃbyata iti. [4]tata ucyate. *kathaṃ vā tat s'āsravam* iti. *sāmānya-kleś'ālaṃbanatvād iti cet.* atha mataṃ sāmānya-kleśānāṃ dṛṣṭi-vicikitsā'vidyānām ālaṃbanaṃ tad ataḥ s'āsravam iti. *evam api samohaṃ gṛhṇīyāt.* arhataḥ s'āsravaṃ cittaṃ *moh'ālaṃbanatvāt.* moho 'pi sāmānya-kleśaḥ. parakīyasya ca mohasyârhac-cittam ālaṃbanī-bhavatîti. *na ca para-citta-jñānaṃ prāpty-ālaṃbanam* iti. yasmāt para-citta-jñānaṃ citta-caitt'ālaṃbanam iṣyate. tasmān na rāga-prāpti-sahitatvena rāga-saṃyuktatvāt sarāgam iti. *nâpi tac-citt'ālaṃbana-rāg'ālaṃbanam* iti. tad iti yat tat parakīyaṃ cittaṃ para-citta-jñānena [Tib. 288ᵇ] gṛhyate. tat tac-chabdenôcyate. [tasy' ālaṃbanaḥ].[5] tac-citt'ālaṃbanas tac-citt'ālaṃbano rāgaḥ. ālaṃbanam asya para-citta-jñānasyêti tad bhavati tac-citt'ālaṃbana-rāg'ālaṃbanaṃ. yasmād evaṃvidhaṃ rāgaṃ n' ālaṃbate para-citta-jñānaṃ viprakṛṣṭatvāt. ekâika[6]-dravya-gocaraṃ hi para-citta-jñānaṃ. na ca parakīya-citta-jñānaṃ tasya cittasy' ālaṃbanaṃ gṛhṇāti. ākār'ālaṃbana-nirapekṣaṃ hi tad iti[7] vacanāt. *raktam idaṃ cittaṃ jānātîti*[8] vacanāc ca. *tasmād api na rāga-saṃyogāt sarāgaṃ cittam* iti. *asaṃprayuktaṃ vigata-rāgam* iti. satyām api rāga-prāptāv ity abhiprāyaḥ. *tatra tat saṃdhāyôktam* iti rāg'ādi-prāpti-vigamaṃ saṃ-

[1] n' ābh° MSS. [2] 論二六 5ᵇ¹⁰. [3] loc. cit. 6ᵃ⁴. [4] tatrôcy° C. [5] sic MSS. om. Tib.
[6] ekâikaṃ MSS. 2 論二六 5ᵇ⁸. [7] ibd. 8ᵇ⁵. [8] ibd.

dhāyôktaṃ na saṃprayogam iti darśayaty *anāvartika-dharmi kāma-bhave rūpa-bhave ārūpya-bhave* iti. traidhātuka-vairāgya-saṃdarśanād ity abhiprāyaḥ. *nanu côktam* iti vistaraḥ. kvôktam. atra tu sūtra iti vistareṇa yāvad yadi hi rāgeṇâ-saṃprayuktaṃ cittaṃ vigata-rāgaṃ syād anya-kleśa-saṃprayuktam [Tib. 289ª] api vigata-rāgaṃ syād ity[1] atra. etenâbhisaṃdhinā *rāya-viprayuktatvād vigata-rāgam anya-kleśa-saṃprayuktam apîty* anena. yady evaṃ sadveṣaṃ samoham ity evam-ādi. na vaktavyaṃ syād ity ata āha. *na tu tad vigata-rāgam* ity-ādi. na tu tad dveṣ'ādi-saṃprayuktaṃ cittaṃ vigata-rāgam api sad vigata-rāgam iti kṛtvā gṛhyate. kiṃ tarhi. *sadveṣaṃ samoham ity evam-ādi* dveṣ'ādi-saṃprayogitayā viśiṣṭatvāt. ādi-śabdena câtra saṃkṣiptaṃ vikṣiptam ity evam-ādi-sūtrôktāni padāni gṛhyante.

anyathā hîti vistaraḥ. yady asmin vastuni rūp'ādike raktam iti vijānīyāt *tad rūp'ālaṃbanam api syāt.* tathā ca sati na tat para-citta-jñānaṃ syād rūp'ā-laṃbanatvāt. *tad-ālaṃbanaṃ ca para-cittaṃ gṛhṇataḥ svabhāva-grahaṇaṃ prā-pnuyād* iti. s'ālaṃbana-para-citta-grahaṇe hîṣyamāṇe sv'ātmā para-citta-jñānena gṛhyeta. asti hi saṃbhavo yat para-citta-vid yasya cittaṃ gṛhṇāti. asāv[2] āpi tasya para-citta-vidaś cittam ālaṃbeta. tataś ca para-citta-jñānasya sv'ālaṃbana-[Tib. 289ᵇ]parijñānāt svam evâsau para-citta-vic cittam ālambeta. na câtat prāpyaṃ. yat tenâiva cittena tad eva gṛhyate. *sarvaṃ cêti* vistaraḥ. *dravyasya sva-lakṣaṇaṃ ca citta-caittāś ca praty utpannāś ca para-saṃtatiś ca kāma-rūpa-pratisaṃyuktāś câpratisaṃyuktāś ca viṣayo 'syêti* samāsa-vigrahaḥ. dravya-grahaṇaṃ saṃvṛti-san-nirāsârthaṃ. sva-lakṣaṇa-grahaṇaṃ sāmānya-lakṣaṇa-nivṛtty-arthaṃ. citta-caitta-grahaṇaṃ rūp'ādi-viśeṣaṇârthaṃ. pratyutpanna-grahaṇam atītânāgata-vivecanârthaṃ. para-saṃtati-grahaṇaṃ sva-saṃtati-vyu-dāsârthaṃ. kāma-rūpa-pratisaṃyuktâpratisaṃyukta-grahaṇaṃ ārūpya-pratisaṃ-yukta-pratiṣedhârthaṃ. *darśana-mārga-pratiṣiddham* iti. darśana-mārge varta-mānaḥ para-citta-jñānaṃ na saṃmukhī-karotîty ato darśana-mārga-saṃgṛhī-taṃ nâsti. na hi darśana-mārgo vyavacchinna-citta-caitt'ālaṃbano[3] bhavati. *bhāvanā-mārga upalabhyate.*[4] bhāvanā-mārga-saṃgṛhītaṃ bhavatîty arthaḥ. *śūnyat'ānimitta-viprayuktam* iti. śūnyatā-samādhinā ānimitta-samādhinā ca viprayuktaṃ. śūnyatā-samādhir duḥkha-jñāna-saṃyuktaḥ. ānimitta-samādhir nirodha-jñāna-saṃprayuktaḥ. na ca para-citta-jñānaṃ. [Tib. 290ª] duḥkha-jñānaṃ duḥkha-nirodha-jñānaṃ vā bhavaty ākār'ālambana-bhedāt. atas tābhyāṃ viprayuktam ucyate. arthād uktaṃ bhavaty apraṇihita-samādhi-saṃprayuktaṃ

[1] ibd.[b10]—6[a1,2]. [2] avasāv N. de. [3] nāt N. [4] °lambate N.

saṃbhavatîti. *kṣayânutpāda-jñānâsaṃgṛhītam* iti. kṣaya-jñānenânutpāda-jñānena na[1] saṃgṛhītaṃ. na kṣayânutpāda-jñāna-svabhāvam ity arthaḥ. kiṃ kāraṇaṃ. dravya-sva-lakṣaṇa-saṃtīraṇa-parimārgaṇ'āśayaṃ para-citta-jñānaṃ. na câîva kṣaya-jñānam anutpāda-jñānaṃ cêti tābhyām asaṃgṛhītaṃ. *ānantarya-mārgaṃ pratiṣiddhaṃ cêti*. sa hi prahāṇa-mārgo bhavati. para-cita-jñānaṃ ca vimukti-viśeṣa-mārga iti. *pāramārthikayor api saṃvṛti-bhajanād* iti. paramârtha-nimitte paramârthena vā dîvyataḥ pāramārthike. tayoḥ saṃvṛti-bhajanāt. yasmād ete saṃvṛtiṃ bhajete. ataḥ śūnyânātm'ākārau na staḥ. kathaṃ punar ete saṃvṛtiṃ bhajete. *kṣīṇā me jātiḥ. nâparam asmād bhavaṃ prajānātî*ti yathākramaṃ. katham ete anāsrave satī evam-ākāre. *tad-balenânuvyavahārataḥ*. anyena jñānenêti vākya-śeṣaḥ. yasmāt tat-pṛṣṭha-nirjāte saṃvṛti-jñāne evam-ākāre pravartete.[2] atas tan-niṣyandena tayoḥ saṃvṛti-bhajanam ity ucyate. na tu mukhya-vṛttyā tayoḥ saṃvṛti-bhajanam [Tib. 290ᵇ] ity abhiprāyaḥ. yataś câîva niṣyanden' ātma-dṛṣṭiṃ bhajamāne iva te pravartete.[3] atra tasmāc chūnyâ-nātm'ākāra-vivarjitaiś caturdaśabhir ev' ākāraiḥ saṃprayukte iti.

(12ᶜᵈ) *apratisaṃyuktenêty* anāsraveṇa. *anityam* ity anityataḥ. ayaṃ hi tasi[4]-pratyayaḥ svârthe prayuktaḥ. evaṃ sarvatrâyaṃ pratyayo jñātavyaḥ. atha vā 'ntareṇâpi bhāva-pratyayaṃ bhāva-pradhāno nirdeśo bhavati. anityena rūpeṇa bhāvo 'nityata iti. evam anyatrâpi yojyaṃ. *asty etat sthānam asty etad vastv* iti. etāv api dvāv ākārāv anāsravau. asty etat sthānam ity asty etal lakṣaṇam ity arthaḥ. asty etad vastv ity ayaṃ hetur ity arthaḥ. *yoga-vihitato vijānīyād* iti. aviparītato vijānīyād ity arthaḥ. *nâsyâyam artha* iti vistaraḥ. asyêti vākyasya pada-dvayasya vā. asty etat sthānam asty etad vastv ity[5] asty[6] ayaṃ [7]saṃbhavo 'sty[7] ayaṃ yogo *yad anity'ādito vijānīyād iti mataṃ cet. na.* nâîtad asti. *anyatrâvacanāt.* anyatra vākye pada-dvayasyâvacanāt. *darśana-prahātavyenêti*.[8] darśana-prakāreṇa. *ātmata ātmīyataś cêti*. satkāya-dṛṣṭyā saṃprayuktena cittena. *ucchedataḥ śāśvata* iti. [9]anta-grāha[9]-dṛṣṭyā. *ahetuto 'kriyāto 'pavādata* iti mithyā-dṛṣṭyā. *agrataḥ śreṣṭhato viśiṣṭataḥ paramata* iti dṛṣṭi-parāmarśena. *śuddhito muktito nairyāṇikata* iti śīla-vrata-[Tib. 291ᵃ]parāmarśena. *kāṃkṣāto vimatito vicikitsāta* iti vicikitsāta. *rajyetêti*[10] rāgeṇa. *dviṣyād* iti dveṣeṇa. *manyetêti* mānena. *muhyed* iti mohena. *ayoga-vihitatā*[11] *vijānīyād* iti. evam ātm'ādibhir viparītatā[12] vijānīyād iti nigamayati. *atrâpi vākye eṣa*[13]

[1] ca MSS. ma. [2] °vartate N, °vartte C. [3] °rttate N. [4] tasi denotes Taddhita-suffix tas. [5] om. C. [6] om. N. [7]....[7] °ve asty C, hetur ity arthaḥ asty N. [8] prahāṇa-prahātavyo nêti MSS. spañ-bar bya-ba ṣes bya-ba. [9]....[9] antargr° MSS. mthar ḥdsin-pa. [10] °jyateti. N. [11] hitato MSS. om. Tib. [12] °rīto N, °rītato C. om. Tib. [13] evaṃ N.

pāṭho 'bhaviṣyad iti. *na câivam. ato gamyate nâyam asyârtha* iti.

(13) *sapta dravyata* iii. duḥkh'ākārāś catvāro dravyato bhavanti. *samudaya'ādy-ākārās tv ekâika* iti sapta. ya eva hetv-ākāraḥ. sa eva samudayaḥ prabhavaḥ pratyayaś ca paryāya-mātraṃ nârtha-bhedaḥ. Śakra Indraḥ Puraṃdara iti yathā. evaṃ nirodha eva śāntaḥ praṇīto niḥsaraṇam ity eka ākāraḥ. mārga eva ca nyāyaḥ pratipan nairyāṇika ity eka ākāra iti. tad idam uktaṃ bhavati. duḥkh'ākārāṃś caturaḥ pṛthag yoginaḥ sammukhī-kuryuḥ. hetv-ādy-ākārāṇāṃ tv ekâikam ity ekīya-mataṃ.

dravyataḥ ṣodaśêti

Vaibhāṣikā varṇayanti duḥkh'ākāravat samuday'ādy-ākārāṇāṃ sarveṣām api pṛthak-pṛthak saṃmukhī-kartavyatvāt. prajñā-svabhāvā hy ākārā iti bruvate. *pratyayâdhīnatvād* iti vistaraḥ. na niyata-bhavam *anityaṃ* pratyayâdhīnatvāt pratyaya-pratibaddha-janmatvād ity arthaḥ. *pīḍan'ātmakatvād* [Tib. 291ᵇ] iti. bādhan'ātmakatvād ity arthaḥ. *vipakṣeṇêti*. pratipakṣeṇêty arthaḥ. viruddhaḥ pakṣo vipakṣa iti kṛtvā. *hetur bīja-dharma*[1]*-yogenêti*. prakṛṣṭâvasthatāṃ hetor darśayaty ādi-bījavat. yoga-śabdo 'tra nyāyârthaḥ. *samudayaḥ prādurbhāva-yogenêti*. saṃnikṛṣṭâvasthatāṃ hetor darśayati. yataḥ kṣaṇād anantaram utpadyate samudety asmād iti kṛtvā. *prabhavaḥ prabaṃdha-yogenêti*. saṃtati[2]-yogenânucchedaṃ darśayati. bījâṃkura-kāṇḍa-nāl'ādi-vat. *abhiniṣpādanârthena pratyaya* iti. hetv-ādibhyo bahubhya[3] utpadyata iti darśayati. *tad-yathā mṛt-piṇḍa-daṇḍ'ādibhyo bahubhyo niṣpadyate ghaṭaḥ. tadvat. agni-nirvāpaṇād* iti. rāga-dveṣa-mohâgni-nirvāpaṇād ity arthaḥ. *nirupadravatvād* iti. nirduḥkhatvād [4]iti arthaḥ.[4] *sarvâpakṣāla-viyuktatvād* iti. sarva-duḥkha-kāraṇa-vimuktatvāt. *gamanārthena* nirvāṇasya. *yoga-yuktatvād* upapatti-yuktatvād upāya-yuktatvād vā. *samyak-pratipādanârthena pratipad* iti. pratipadyate nirvāṇam anayêti pratipat. nairyāṇika iti. *atyaṃtaṃ niryāṇāya prabhavatîti nairyāṇikaḥ*.

anātyantikatvād [Tib. 292ᵃ] *anityam* iti. pūrvaṃ prāg-utpatty-abhāvenânityam uktam. idānīṃ pradhvaṃsâbhāvenêti darśayati. *abhinyāsa-bhūtatvād* iti. bhāra-bhūtatvād ity arthaḥ. duḥkhena bhāra-bhūtena hi sa pudgalo bhidyate. ākramyata ity arthaḥ. *akāma-kāritvād* iti. kāmataḥ kartuṃ śīlam asyêti kāma-kārī. na kāma-kāry a-kāma-kārī. tad-bhāvāt *anātmā*. sūtre 'py ayam artha uktaḥ. rūpaṃ ced bhikṣava ātmā 'bhaviṣyat. na rūpam ātma-vyābādhāya saṃvarteta. labhyeta ca rūpe evaṃ bhavatv evaṃ mā bhūd iti kāma-kāry ātmêti

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[1] °rme C. [2] sāṃt° N. [3] °bhya dravya N. [4]....[4] iti yo 'rthaḥ MSS. [5]....[5] sic MSS.

nirukti-parigrahāt. *hetur āgamana-yogenêti*. hi gatau[1] hinoty asmād iti hetuḥ. asmād utpadyata ity arthaḥ. *unmajjana-yogenêti*. anāgatâdhvana unmajjatîvêty arthaḥ. *prasaraṇa-yogenêti*. prabandha-yogena. *pratisaraṇârthena pratyaya* iti. jani-kriyā-pratipradhāna-bhūta ity abhiprāyaḥ. *asaṃbandhaḥ saṃbaṃdhôparamād* iti. pūrvasya duḥkhasyôparamāt. uttarasya saṃbaṃdhôparamo *nirodha* ity arthaḥ. *tri-saṃskṛta-lakṣaṇa-vimuktatvāt*. utpāda-vyaya-sthity-[Tib. 292[b]]anyathātva-vimuktatvāt. *param'āśvāsatvād* iti sarva-duḥkhôcchittyā parama-kṣematvāt. *nirvāṇa-purâvirodhanârthena pratipad* iti. yasmād anena nirvāṇa-puraṃ na virodhyate[2] na visaṃvādyate. kiṃ tarhi. pratipadyata evêty ataḥ pratipat. pratipadyate anayêti kṛtvā.

chanda-mūlakā iti. chanda-hetukā ity arthaḥ. tṛṣṇā-paryāya iha chaṃdaḥ. *chanda-samudayā* iti. chanda-samudgamā ity arthaḥ. *chanda-jātīyā* iti. chanda-pratyayā ity arthaḥ. *prabhava-śabdaḥ kevalaṃ paścāt paṭhitavyaḥ*. Ābhidhārmikair iti vākyâdhyāhāraḥ. sūtrânusaraṇaṃ hi kartavyam ity abhiprāyaḥ. hetutaḥ samudayataḥ pratyayataḥ prabhavataś cêti.

kaḥ punar eṣāṃ [padānāṃ][3] *chandānām* [iva vā][3] *viśeṣaḥ*. *asmîty abhedeṇ' ātmabhāva-cchanda* iti. anavadhāryâikaṃ dravyaṃ samasteṣu paṃcasûpādāna-skaṃdheṣu asmîty abhedena prakārântara-viśiṣṭasya pratyutpannasy' ātmabhāva-vastuno 'nālaṃbanataḥ traiyadhvik'ātma-bhāvânālambanato vā ātmabhāva-prārthanā ātmabhāva-cchanda iti prathamaḥ. *syām ity abhedenêti punar-bhava-mātra*[4]*-prārthanā* na viśeṣa-rūpâprārthanêti dvitīyaḥ. *itthaṃ syām* iti. idaṃprakāraḥ [Tib. 293[a]] syām iti *bhedena punar-bhava-cchandas* tṛtīyaḥ. *pratisaṃdhi-bandha-cchandaś caturtha* iti. pratisaṃdhir eva baṃdhaḥ. pratisaṃdher[5] vā baṃdhaḥ pratisaṃdhi-baṃdhaḥ. tatra chandaḥ prārthanêti caturthaḥ. *karmâbhisaṃskāra-cchando vā* caturtha ity adhikṛtaṃ. karmaṇo vā 'bhisaṃskāraḥ. tatra chandaḥ. evaṃ câivaṃ ca dānaṃ dāsyāmîti. kathaṃ punas te chandā mūl'ādi-śabda-vācyā iti pratipādayann āha. *tatra prathama* iti vistaraḥ. ādiḥ kāraṇam ādau vā kāraṇam *ādi-kāraṇaṃ*. tad-bhāvāt chanda-mūlakāḥ. hetv-artho hi mūla-śabdaḥ. *phalasyêva bījam* iti. yathā phalasya bījam ādi-kāraṇaṃ viprakṛṣṭa-kāraṇaṃ. tadvad ayam ādi-cchando duḥkhasya. *tena tat-samudāgamād* iti. tena dvitīyena chandena punar-bhavasya samudāgamāt kṣaṇa-paraṃparayā *phalasyêvâṃkur'ādi-prasavaḥ*. yathā paraṃparayā 'ṃkur'ādi-prasavaḥ phalsaya samudayaḥ. tadvat. *tṛtīya*-cchanda itthaṃ syām iti. *taj-jātīya-duḥkha-pratyaya* iti. yat-prakāraḥ punarbhava-cchandaḥ. tat-prakārasya duḥkhasya

[1] Dhātupāṭha V, 11. °rādhy° MSS. [3] om. Tib. [4] om. C. [5] °dher eva MSS.

pratyayaḥ saṃbhavati tasya viśeṣa-rūpatvād viśeṣa-phala-rūpam eva phalam utpadyata ity abhiprāyaḥ. *phalasyêva kṣetrôdaka-pāṣy-ādikam* iti. pāṣiḥ śuṣko gomayaḥ. ādi-śabdena [Tib. 293ᵇ] vāt'ātap'ādir gṛhyate. tato 'pi hi phala-saṃpad iti. *vīryaṃ* śīta-vīryatā uṣṇa-vīryatêti. *vipākaḥ* uṣṇa-pariṇāmatā madhura-pariṇāmatêti. *prabhāvaḥ* sāmarthya-viśeṣaḥ. tad-yathā 'mlatve tulye bīja-pūraka-rasaḥ pittaṃ janayaty āmalaka-rasaṃ tu śaṃayatîti. [1]*tata eva*[1] *tat-saṃbhavād* iti. [2]tata eva[2] pratisaṃdhi-baṃdha-cchandāt[3] tasya[4] pratisaṃdhi-baṃdhasya punar-bhava-lakṣaṇasya saṃbhavād utpādāt. *phalasyêva puṣpâvasānaṃ.* yathā puṣpâvasānaṃ phalasya prabhavaḥ. tadvat. atra caturtha-cchandaḥ sākṣād-dhetuḥ punar-bhavasya. pūrvakās trayaḥ pāraṃparyeṇa hetavaḥ. *atha cêti* vistaraḥ. *tṛṣṇā-vicaritānāṃ dvau paṃcakau* gaṇau *dvau catuṣkau catvāraś chandā* yathākramaṃ bhavanti. prathama-cchandaḥ paṃc'ākāraḥ. dvitīyo 'pi paṃc'ākāraḥ. tṛtīyaś catuḥ-prakāraḥ. caturtho 'pi catuḥ-prakāraḥ. katham. asmîti bhikṣavaḥ saty'ātma-dṛṣṭau satyām *ittham asmîti bhavatî*daṃ prakāro 'smîti bhavati. tad-yogāt tṛṣṇām utpādayatîty arthaḥ. *evam asmîti* yathā pūrvam eva nânyathêty arthaḥ. *anyathā 'smîty* anyena prakāreṇa varṇa-bala-pratibhān'ādi-darśanāt. *sad asmîti* bhavati. viparyayād *asad asmîty* ayam abhedena paṃcadh'ātma-bhāva-cchandaḥ prathamaḥ. *bhaviṣyāmîty* asya bhavatîti śāśvata-rūpeṇa. *na bhaviṣyāmîty* uccheda-rūpeṇa. *ittham bhaviṣyāmîti* vistareṇa pūrvavad vyākhyānam. [Tib. 294ᵃ] ity ayam abhedena paṃcadhā-punar-bhava-cchando dvitīyaḥ. *syām* ity asya bhavati. *itthaṃ syām evaṃ syām anyathā syām* ity asya bhavatîty ayaṃ bhedena caturdhā-punar-bhava-cchaṃdas tṛtīyaḥ. *api tu syām* ity asya bhavaty *apîttham syām apy evaṃ syām apy anyathā syām* ity asya caturdhā-pratisaṃdhi-baṃdha-cchandas caturthaḥ. tatra prathamo duḥkhasy' ādi-kāraṇatvān mūla-hetur iti vistareṇa pūrvavad yojyaṃ. *pratiniyatatvāt pratîpad* iti. [5]niyata-pratipādanaṃ[5] pratipat. katham punaḥ pratiniyatā. anayâiva tad-gamanāt.

yathôktam iti vistaraḥ. *nitya-sukh'ātmīy'ātma-dṛṣṭi-caritānām* iti. nityaṃ sukham ātmīyaṃ ātmêti ca dṛṣṭi-caritam eṣāṃ. ta ime nitya-sukh'ātmīy'ātma-dṛṣṭi-caritāḥ pudgalāḥ. teṣāṃ *pratipakṣeṇa* yathākramam *anity'*ādy-ākāraḥ. nâsti hetur ity *ahetu-dṛṣṭi-caritānāṃ pratipakṣeṇa* hetv-ākāraḥ.[6] eko hetur Īśvaraḥ pradhānaṃ cêty *eka-hetu-dṛṣṭi-caritānāṃ* samuday'ākāraḥ. samudayo hetur nâika-hetur iti. pariṇamate bhāva iti *pariṇāma-dṛṣṭi-caritānāṃ prabhav'ākāraḥ.*

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[1]....[1] tatra eva N. de kho-na las. [2]....[2] tatra eva MSS. de kho-na las. [3] °dās C. [4] tatva N. [5]....[5] ex conj. niyatā-patyadanam N, pratiniyatā-pratpadanaṃ C. ñes-par bsgrub-cin sgrub-par byed-pa. [6] °raṃ MSS.

ādi-bhavo 'yaṃ. na tu pūrvam avasthitaḥ pariṇamata iti. buddhi-pūrvakṛto 'yaṃ loka iti *buddhi-pūrvakṛta-*[Tib. 294^{b}]*dṛṣṭi-caritānāṃ pratyay'ākāraḥ.* nêdam Īśvara-buddhi-kṛtaṃ jagat. kiṃ tarhi. taṃ-taṃ pratītya tat-tad bhavatîti. vīpsā'rtho hi prati-śabdaḥ. tasmād aneka-pratyaya-janitaṃ jagad iti jñāpitaṃ bhavati.

evaṃ tu yuktaṃ syād iti. Sautrāntika-matam. *ālambana-grahaṇa-prakāra ākāra* iti. nairuktā vidhir iti darśayaty ālambana-śabdād ā-kāraṃ gṛhītvā prakāra-śabdāc ca kāra-śabdaṃ. śeṣa-varṇa-lope ca kṛte ākāra iti rūpaṃ bhavati. tad evaṃ sati prajñā 'pi s'ākārā bhavatîti siddhaṃ. *s'ālambā* iti. ālambêty ākārântam etac chabda-rūpaṃ. ghañ[1]-antaṃ vā ālamba iti. sah' ālambena sah' ālambayā vā vartante s'ālambaḥ. s'ālambanā ity arthaḥ.

(14, 15) *kuśal'ādi-bhedam* iti. ādi-śabdenâkuśalâvyākṛta-bhūmy-āśraya-grahaṇaṃ. *ślok'ādau bhavatvād ādyam* iti ih' ādyaṃ. na śāstram iti vyācaṣṭe. śāstre hi dharma-jñānam ādyaṃ paṭhitam iti.

dharm'ākhyaṃ ṣaṭsv

iti. kāmâvacara-duḥkh'ādy-ālambanatvāt. *ārūpya-traye câsti*[2] bhāvanā-mārga-saṃgṛhītam evânvaya-jñānaṃ.

tathâiva ṣaḍ

iti. duḥkha-jñān'ādīnām anvaya-jñāna-svabhāvatva-sambhavāt. *na rūp'ārūpya-dhātvoḥ saṃmukhī-kriyata* iti. yuktaṃ tāvad ārūpya-dhātau dharma-jñānaṃ na saṃmukhī-kriyata iti. ārūpyāṇāṃ kāmâvacara-duḥkh'ādy-anālaṃbanatvāt. rūpa-dhātau tu kasmān na saṃmukhī-kriyate. kecid āhuḥ. kāma-dhātu[3]-vidūṣaṇa-paraṃ dharma-jñānaṃ. rūpa-dhātûpapannasya ca dharma-jñānaṃ na kāma-dhātuṃ vidūṣayitum [Tib. 295^{a}] upajāyate. tasya vairāgya-bhūmi-saṃcāra-parityaktatvāt. kāma-dhātûpapannas tu tad-vītarāgo 'pi tat saṃmukhī-karoti. kāma-dhātûpapatteḥ sâvaśeṣatvād ity ato na rūpa-dhātau dharma-jñānaṃ saṃmukhī-kriyate. ācārya-Saṃghabhadras[4] tv āha. dharma-jñānaṃ kāme-dhātāv eva saṃmukhī-kriyate. na rūp'ārūpya-dhātvoḥ. tat-samāpatti-vyutthāna-cittānāṃ kāma-dhātāv eva sad-bhāvāt. anuparivartak'āśrayâbhāvād vā. dharma-jñānânuparivartakasya hi śīlasya kāmâvacarāṇy eva bhūtāny āśrayaḥ. dauḥśīlya-samutthāpaka-kleśa-prāpti-vibaṃdhakatvāt. prātipakṣikatvāt. tāni ca tatra na saṃtîti dharma-jñānam kāma-dhātv āśrayaṃ evêti.

(16) *nirodha-jñānam ekaṃ dharma-smṛty-upasthānaṃ* Dharma-smṛty-upa-

[1] ghañ denotes kṛt-suffix a. [2] ex conj. câṃta C, cayad N. yod-do. [3] °tar N. [4] 正理論七四 (冬六 55^{b11}).

sthāna-nirdeśa uktaṃ. dharmāḥ kāya-vedanā-cittebhyo 'nya iti. *anyāni jñānāni catvāri smṛty-upasthānānîti*. dharmânvaya-saṃvṛti-duḥkha-samudaya-mārga-kṣayânutpāda-jñānāni catuḥ-smṛty-upasthāna-svabhāvāni santi. duḥkha-jñānam api hi kadācit kāy'ālaṃbanaṃ. kadācid yāvad dharm'ālambanaṃ. evaṃ samudaya-jñānaṃ. mārga-jñānam api yad anāsrava-saṃvar'ālambanaṃ kāya-smṛty-upasthānaṃ tad bhavati. śeṣaṃ sugamaṃ.

(17) *anyatrânvaya-jñānād* iti. dharma-jñānaṃ yady anāsravaṃ jñānam ālaṃbeta [Tib. 295ᵇ] dharma-jñāna-pakṣam ev' ālambeta. evam anvaya-jñānam anvaya-jñāna-pakṣam ev' ālambetêti niyamaḥ. tatra dharma-jñānasya mārga-jñāna-bhūtasya dharma-jñānântaraṃ[1] duḥkha-jñān'ādīni cânutpāda-jñānântāny ālambanaṃ saṃbhavanti. duḥkha-samudaya-jñāna-bhūtasya tu saṃvṛti-jñānam ālaṃbanaṃ saṃbhavati. para-citta-jñāna-bhūtasya ca para-citta-jñānam ālaṃbanaṃ saṃbhavatîti. nava[2] jñānāni tasy' ālaṃbanam iti. evam *anvaya-jñānam api* yojyaṃ. *mārga-jñānasyâpi* navâîvâ*nyatra*[3] *saṃvṛti-jñānāt*. na hi mārga-jñānaṃ saṃvṛti-jñānam ālambate. anāsrava-mārg'ālambana-niyamāt. *dve saṃvṛti-para-citta-jñāne* iti. *duḥkha-samudaya*-satyâṃtarbhūte. para-citta-jñānaṃ yad anāsravaṃ. tasya navânāsravāṇi[4] jñānāny ālambanaṃ. yat s'āsravaṃ tasya saṃvṛti-jñānaṃ para-citta-jñānaṃ c' ālambanam saṃbhavati. *kṣayânutpāda-jñāne* duḥkha-jñān'ādi-svabhāva iti *daśâpi jñānāni* tayor *ālambanāni bhavanti*.

(18, 19) *saṃprayukta-viprayukta-bhedād* iti.

saṃprayuktāś citta-caittā

iti.[5] viprayuktāḥ prāpty-ādayaḥ. *kuśalâvyākṛta-bhedād* iti. kuśalaṃ pratisaṃkhyā-nirodhaḥ parama-kṣematvāt. avyākṛtāv [Tib. 296ᵃ] ākāśâpratisaṃkhyā-nirodhāv iti. *kāmâvacarânāsravās catvāra* iti. saṃprayukta-viprayukta-bhedāt.[6] *rūp'ārūpyâvacarânāsravāḥ ṣaḍ* iti. pratyekaṃ saṃprayukta-viprayukta-bhedāt. *kāma-rūp'ārūpyâvacarā* api tata eva bhedāt *ṣaṭ*.[7] *dvāv anāsravāv* iti. tata eva *kāma-rūpâvacarânāsravāḥ saṃprayuktā* iti. ārūpyâvacarāṇāṃ citta-caittānāṃ viprayuktâsaṃskṛtānāṃ ca sarveṣāṃ para-citta-jñānâviṣayatvāt. *avyākṛtam* [8]*asaṃskṛtaṃ muktvêti*.[8] kṣayânutpāda-jñānayoś catuḥ-saty'ālambanatvād avyākṛtasya câsaṃskṛtasya tad-vyatiriktatvāt.

(20) *syād ekena jñānena sarva-dharmān jānīyāt. na syād* iti. kathaṃ gamyate. sūtrāt. ihâsmākam bho Gautama upasthāna-śālāyāṃ saṃniṣaṇṇānāṃ saṃnipatitānām evaṃrūpântarākathā-samudāhāro 'bhūt. śramaṇo Gautamaḥ

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[1] jñānânta C. [2] na ca MSS. dgu. [3] na caiv° MSS. dgu. [4] na cân° MSS. dgu. [5] Kārikā II, 35ᵇᵈ. [6] °dād iti C. [7] paḍhā N. [8]....[8] asaṃskṛtamuktvêti MSS.

kilâlvam āha. nâsti sa kaścic chramaṇo vā brāhmaṇo vā. yaḥ sakṛt sarvaṃ jānīyāt sarvaṃ paśyed iti. tathyam idaṃ bho Gautama smarāmi bhavato[1] 'ham evaṃ vaktum. api tu nâsti sa kaścic chramaṇo vā brāhmaṇo vā. yaḥ sakṛt sarvaṃ jñāsyati vā drakṣyati vêti.[2]

viṣayi-viṣaya-bhedād iti vistaraḥ. [Tib. 296ᵇ] viṣayiṇo viṣayasya ca bhedāt. yasmād yo viṣayī.[3] na sa eva tasya viṣayo bhavati. sv'ātmani vṛtti-virodhāt. na hi sâlvâsi-dhārā tayâlva chidyate. tasmāt tena saṃvṛti-jñānena svabhāvo na gṛhyate. nâpi tena caittāḥ saha-bhuvo gṛhyante. *ekā'lambanatvāt.* yad eva hi tasya saṃvṛti-jñānasy' ālambanaṃ. tad eva saṃprayuktānāṃ. yadi ca te saṃprayuktā gṛhyeran svabhāv'ālambanāḥ syuḥ. saṃvṛti-jñānenâlk'ālaṃbanāt. na câtad yuktaṃ. tasmān na te tena gṛhyante. *atiśaṃnikṛṣṭatvāc ca.* na tena viprayuktāḥ saha-bhuvo 'pi gṛhyante. cakṣuṣo 'ñjanâñjana-śalākā'darśanavat. *tac cêti* saṃvṛti-jñānaṃ. *tasya vyavacchinna-bhūmy-ālambanatvād* iti. yasmād bhāvanāmayaṃ rūpâvacaraṃ saṃvṛti-jñānaṃ vyavacchinnam eva bhūmim ālambate. kāma-dhātuṃ vā prathamaṃ vā dhyānaṃ yāvad bhavâgraṃ vā. kiṃ kāraṇam. ānantarya-vimukti-mārgāṇām adharôttara-bhūmy-ālambanatvāt yathākramaṃ.[4]

śānt'ādy-udār'ādy-ākārā uttarâdhara-gocarā

iti[5] vacanāt. yadi ca tat sarva-bhūmy-ālambanaṃ syāt. sarvato yugapad vairāgyaṃ syāt. prayoga-viśeṣa-mārgayor api[6] yathāsaṃbhavaṃ kācid eva bhūmir ālambanaṃ. kathaṃ. nirvedhabhāgīya-prayoga-mārga-saṃgṛhītasya hi yasya kāma-dhātur ālambanaṃ. [Tib. 297ᵃ] na tasyêtarau dhātū. yasyêtarau dhātū. na tasya kāma-dhātur ālambanaṃ. aśubhā'pramāṇâbhibhv'āyatan'ādi-vidūṣaṇe[7] viśeṣa-mārga-saṃgṛhītasya kāma-dhātur ev' ālambanaṃ. nêtarau dhātū.

(21, 22) *eka-jñānânvito rāgī prathame 'nāsrava-kṣaṇa*

iti. yasmāt kṣānti-jñānaṃ na bhavati anyenâpi anāsraveṇa jñānena samanvāgato na bhavati rāgī 'ti grahaṇaṃ. yasmād vītarāgaḥ para-citta-jñānenâpi samanvāgato bhavati.

dvitīye tribhir

iti. tad eva duḥkhe dharma-jñānaṃ côcyate duḥkha-jñānaṃ cêti. nāma-bhedāt dvitvôpacāre.[8] *dharma-jñānena duḥkha-jñānena saṃvṛti-jñānena cêti tribhiḥ samanvāgataḥ.*

caturṣv

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[1] °vanto C, °vaṃto N. [2] cêti MSS. [3] °yo N. [4] 論二四 15ᵃ⁷. [5] Kārikā VI, 50ᶜᵈ.
[6] iti C. yaṅ. [7] °nāditi dūṣ° N. [8] °ra C.

iti *duḥkhe 'nvaya-jñāna-kṣaṇe samudaya-mārga-nirodha-dharma-jñāna-kṣaṇeṣu ca.* kṣāntiṣu pūrvavad evâsamanvāgamāt duḥkhe 'nvaya-jñāna-kṣaṇe hy *anvayam eva vardhate.* na dharma-jñānaṃ. tena samanvāgata-pūrvatvāt. samudaya-dharma-jñāna-kṣaṇe *samudaya-jñānam eva vardhate.* [Tib. 297ᵇ] na dharmânvaya-jñāne. pūrvam eva tābhyāṃ samanvāgatatvāt. evaṃ nirodha-mārga-dharma-jñāna-kṣaṇayor *nirodha-mārga-jñāne* eva vardhete[1] iti vaktavyaṃ. *vītarāgas tu sarvatrâdhikena para-citta-jñānenêti.* duḥkhe dharma-jñāna-kṣāntau yāvan mārge dharma-jñāna-kṣaṇe para-citta-jñānenâpi *samanvāgataḥ.* taiś ca yathôktair jñānair iti veditavyaṃ. mārge 'nvaya-jñāne tu tair eva saptabhir avītarāgaḥ samvāgataḥ. vītarāgas tv aṣṭābhiḥ. taiś ca para-citta-jñānena cêti. kṣayânutpāda-jñānābhyāṃ tv arhann eva samanvāgata iti subodhān na tadartthaṃ sūtritam ity avagantavyaṃ.

(23, 24) *yathôtpannāni bhāvyaṃta*

iti. iha dvividhā bhāvanā 'dhikṛtā. pratilaṃbha-bhāvanā niṣevaṇa-bhāvanā. pratiaṃbha-bhāvanā prāptitaḥ niṣevaṇa-bhāvanā saṃmukhībhāvataḥ.

yathôtpannāni bhāvyaṃta

iti yāni-yāny utpannāni tāni-tāni bhāvyaṃta iti. tad-yathā duḥkha-dharma-*jñāna-kṣāntāv utpannāyāṃ taj-jātīyā* kṣāntir *evânāgatā bhāvyate. tad-ākārāś catvāra* iti. kṣāṃty-ākārā anity'ādyāś catvāraḥ sabhāgatvāt. nânye. evaṃ duḥkhe[2] dharma-jñāna utpanne tad evânāgataṃ bhāvyate. tad-ākārāś catvāra eva bhāvanāṃ gacchanti. evaṃ duḥkhânvaya-jñāna[3]-kṣāṃty-ādiṣu yojyaṃ. *sabhāga-jñān'ākāra-bhāvanâivêti. kasmāt* [Tib. 298ᵃ] sabhāga-jñāna-bhāvanā sabhāg'ākāra-bhāvanā ca *darśana-mārga* eva bhavati. na bhāvanā-mārga iti. kṣāṃtīnām apariprāśnaḥ. bhāvanā-mārge tāsām abhāvāt. tāsām api vā[4] prāśnaḥ kartavyaḥ. tāsām api sabhāga-bhāvanāt. na hi duḥkha-kṣāntāv utpannāyāṃ samuday'ādi-duḥkha-kṣānty-ākārā bhāvyante. udāharaṇa-mātrârthatvāt tu jñāna-paripraśno na kṣānti-paripraśna iti. *gotrāṇām apratilabdhatvād* iti. sabhāga-hetunām apratilabdhatvād ity arthaḥ. kathaṃ kṛtvā. duḥkhe dharma-jñāna-kṣāntāv utpannāyāṃ tad-gotraṃ tad-ākārāṇāṃ ca caturṇāṃ gotrāṇi labdhāni bhavanti. na duḥkha-dharma-jñān'ādīnāṃ. kiṃ punaḥ kāraṇam anity'ādīnāṃ ākārāṇām ekâikasminn ākāre saṃmukhī-bhūte pariśiṣṭānām ākārāṇāṃ gotrāṇi pratilabhyaṃte. yatas te[5] bhāvanāṃ gacchanti. tuly'ālambanatayā sabhāgatvāt. sarveṣāṃ gotrāni pratilabdhāni bhavanti. evaṃ duḥkhe dharma-jñāna utpanne yāvan mārge 'nvaya-jñāna-kṣāntāv utpannāyāṃ tad-gotrāṇi tad-ākārāṇi ca catur-

[1] °dhate MSS. [2] °kha MSS. [3] om. MSS. supplied from Tib. [4] cā C. [5] tair N.

ṇāṃ gotrāṇi labdhāni bhavantîti tad eva bhāvanāṃ gacchati nânyat. bhāvanā-mārge tu punaḥ sarveṣāṃ jñānānāṃ sabhāga-visabhāgānāṃ tad-ākārāṇāṃ ca saṃmukhī-bhāvāt sarveṣāṃ hetavo labdhā bhavantîti. tad-viśiṣṭā jñān'ākārā bhāvanāṃ gacchaṃty anāgatāḥ.

sāṃvṛtaṃ cânvaya-traya

ity alabdha-pūrvaṃ. *na dharma-jñāneṣv akṛtsna-satyâbhisamayād* iti, [Tib. 298^{b}] na hi tadānīṃ rūp'ārūpyâvacaraṃ duḥkhaṃ parijñātaṃ samudayaḥ prahīṇas tan-nirodhaḥ sākṣāt-kṛta iti. *mārgasya pūrvaṃ laukikena mārgeṇânabhisamitatvād* iti. laukika-mārgeṇa pūrvam anādi-gati-saṃsāre duḥkha-samudaya-nirodhā abhisamitāḥ. na tu saṃvṛti-jñānena kadācin mārgo mārg'ādibhir ākārair abhisamitaḥ. tasmāt trayāṇām ekâikasya satyasyâbhisamayânte bhāvanāṃ gacchati. na mārgânvaya-jñāne. *na tu mārgaḥ śakyate kṛtsno bhāvayitum* iti. saṃmukhī-kartum ity arthaḥ. *samudayo 'pi tadā na sarvaḥ prahīṇa* iti. nirodha-mārga-darśana-bhāvanā-prahātavyaḥ. duḥkhaṃ punaḥ sarvaṃ traidhātukaṃ parijñātaṃ tasya parijñeyatvād ity ataḥ samudayam eva praticodyate. *tat-satya-darśana-heya* iti. samudaya-satya-darśana-heya ity arthaḥ. *bahu-gotratvād* iti. ātmabhāva-saṃtati-sāmānya-viśeṣo gotraṃ. tāni bahūni gotrāṇy asyêti bahu-gotro mārgaḥ. śrāvaka-gotrāt pratyekabuddha-gotram anyat. tathā buddha-gotraṃ. śrāvaka-gotram apy anyonyaṃ bhinnaṃ. mṛdv-adhimātr'ādi-bhedāt. teṣāṃ kaścid eva darśana-heya-pratipakṣo bhāvyate saṃmukhī-kriyata ity arthaḥ.

na mārgaḥ śakyate kṛtsno bhāvayituṃ. *darśana-mārga-parivāratvād* iti. darśana-mārgasya [Tib. 299^{a}] parivāraḥ saṃvṛti-jñānam. ataḥ satya-trayâṃte eva darśana-mārgo bhāvyate. na mārga-satyâṃte tasya bhāvanā[1]-mārgatvāt.

sādhyatvād ajñāpakam iti. sādhyam idaṃ darśana-mārga-parivāra eva. na bhāvanā[2]-mārga-parivāro 'pîti. vayaṃ hi bhāvanā-mārga-parivāro 'pi tad iti brūmaḥ.

saty'ālaṃbanaṃ viśiṣṭataram iti. darśanâvasthāyāṃ[3] yal laukikaṃ pūrvam āsīta. tato viśiṣṭam eva ca *laukikam* ity abhiprāyaḥ. *yas tat-saṃmukhī-bhāva*[4]*-samarth'āśraya-lābha* iti. tasya saṃvṛti-jñānasya saṃmukhī-bhāve samarth'āśrayasya yo lābhaḥ. eṣa eva tasya lābhaḥ. nârthântara-bhūta iti. *gotre 'bhilabdhe labdhaṃ gautrikam* iti. gotraṃ tad-utpādana-samartho hetuḥ. tatra bhavaṃ gautrikaṃ saṃvṛti-jñānam. etad uktaṃ bhavati. tat-saṃmukhī-bhāva-samarth'āśraya-lābhe[5] tad api ten' āśrayeṇôtpadyamānaṃ labdhaṃ bhavatîti. atha kasmād

[1] sādhanā C. [2] °va MSS. [3] °yā MSS. [4] °khīva MSS. mñon-sum-du ḥgyur-ba.
[5] bhāve C. rñed-na.

evaṃ nêcchaṃti Vaibhāṣikāḥ. darśana-mārga-labhyaṃ tat. tasya kathaṃ bhāvanā-mārge saṃmukhī-bhāvo bhaviṣyatîti. darśana-mārge côtpatty-anavakāśo 'syâsti tad anutpatti-dharmakam iti varṇayaṃte.

evaṃ yāvac caturtha-dhyāna-bhūmika iti vistaraḥ. prathama-dhyāna-bhūmikaś ced bhavati tribhūmikaṃ bhāvyate. prathama-dhyāna-bhūmikam anāgamya-[Tib. 299ᵇ]bhūmikaṃ kāmâvacaraṃ ca. dhyanâṃtara-bhūmikaś cec caturbhūmikaṃ bhāvyate. dhyānântara-bhūmikaṃ prathama-dhyāna-bhūmik'ādīni ca pūrvôktāni. evaṃ dvitīya-dhyāna-bhūmikaś cet paṃca-bhūmikaṃ. dvitīya-dhyāna-bhūmikaṃ yāvat kāmâvacaraṃ. tṛtīya-dhyāna-bhūmikaś cet ṣaṭ-bhūmikaṃ. tṛtīya-dhyāna-bhūmikaṃ yāvat kāmâvacaraṃ. caturtha-dhyāna-bhūmikaś ced bhavati sapta-bhūmikaṃ bhāvyate. caturtha-dhyāna-bhūmikaṃ. yāvat kāmâvacaraṃ cêti. *ekasya parisaṃkhyānāt siddhaṃ bhavati śeṣaṃ catvārîti.* nirodhe 'ntyam evântyam eva ca nirodha ity ubhayâvadhāraṇāc cheṣaṃ catuḥsmṛty-upasthānam iti siddhaṃ bhavati. duḥkhe 'bhisamite yat saṃvṛti-jñānaṃ bhāvyate. tac catvāri smṛty-upasthānāni duḥkhasya kāy'ādi-svabhāvatvāt. evaṃ samudaye 'pi vaktavyaṃ. *tat saty'ākāram evêti.* duḥkhe 'bhisamite yat saṃvṛti-jñānaṃ bhāvyate. tat pratyekam anitya-duḥkha-śūnyânātm'ākāraṃ. evaṃ samudaye nirodhe ca vaktavyaṃ. *ālambanam asya tad evêti.* tasy 'ākārasya tad-ālambanatvāt. *prāyogikam* iti. nôpapatti-labhyaḥ. *catuḥ-paṃca-skaṃdha-svabhāvānîti.* kāmâvacaram [Tib. 300ᵃ] anuparivartaka-rūpâbhāvāc catuḥ-skaṃdha-svabhāvaṃ. vedanā-saṃjñā-saṃskāra-vijñāna-skaṃdha-svabhāvam ity arthaḥ. ūrdhva-bhūmikāni tu paṃca-svabhāvāni dhyāna-saṃvara-lakṣaṇa-rūpa-skandha-svabhāvāt.

(25, 26) *dve jñāne pratyutpanne* iti. anvaya-jñānaṃ mārga-jñānaṃ ca. mārgânvaya-jñānasya tad-ubhaya-svabhāvatvāt. *anāgatāni ṣaḍ* iti. *dharma-jñān'ādīni.* na saṃvṛti-jñānaṃ bhāvyate. labdha-pūrvatvāt. vakṣyati hi

labdha-pūrvaṃ na bhāvyata

iti.[1] na para-citta-jñānam avīta-rāgatvāt.

tad-ūrdhvaṃ sapta-bhāvanêti.

eka-prakāra-prahāṇe yāvad aṣṭa-prakāra-prahāṇe. *yāvan na vītarāgo bhavatîti.* yāvan na prahīṇa-nava-prakāko bhavati. atrântare *prayog'ānantarya-vimukti-viśeṣa-mārgeṣu* bhāvyamāneṣu *sapta jñānāni bhāvyante. dharma-jñān'ādīni* para-citta-jñāna-varjitāni bhāvyante. *l. ukikaś cet.* yadi śāṃt'ādy-udār'ādy-ākāro bhāvanā-mārgaḥ *saṃvṛti-jñānaṃ pratyutpannaṃ. caturṇāṃ dharma-jñānānām*

[1] Kārikā VII, 32ᵈ.

iti. duḥkha-samudaya-nirodha-mārga-dharma-jñānānām anyatamat. anvaya-jñānānāṃ kāma-dhātv-apratipakṣatvān nânvaya-jñānānām anyatamat. *paṃcasu câbhijñāsv* iti. āsrava-kṣayâbhijñānam apāsya. [Tib. 300ᵇ] *caturṇām anvaya-jñānānām* iti. duḥkha-samudaya-nirodha-mārgânvaya-jñānānāṃ. *dvayoś ca dharma-jñānayor* iti. nirodha-mārg'ālaṃbanayos tri-dhātu-pratipakṣatva-yogāt. *saṃvṛti-jñānaṃ na bhāvyate bhavâgrâpratipakṣatvād* iti. sapta-bhūmi-vairāgye lokôttare 'pi bhāvyamāne saṃvṛti-jñānaṃ bhāvyate. saṃvṛti-jñānam api hi tasya kleśa-prakārasya pratipakṣo bhavati. na kevalaṃ lokôttaram iti. saṃvṛti-jñānam api tatra bhāvyate taj-jātīyam. '*akopya-prativedhe*[1] tu na tathā pratipakṣa-rūpaṃ bhūtaṃ saṃvṛti-jñānam asti. ato 'tra na bhāvyate. *tatra kṣaya-jñānaṃ saptamaṃ* iti. ānantarya-mārga-sthitatvāt kṣaya-jñānaṃ tatra bhāvyate. nânutpāda-jñānaṃ na hy ānantarya-mārga-sthito 'kopya-dharmā bhavati. akopya-dharmaṇaś cânutpāda-jñānaṃ bhāvyata iti. *bhavâgra-vairāgye vimukti-mārgeṣv aṣṭāsu saptâiva jñānāni bhāvyanta* iti. para-citta-jñānaṃ kathaṃ bhāvyate. ānantarya-mārge pratiṣiddhaṃ para-citta-jñānaṃ na vimukti-mārge. ataḥ eka-prakāre prahīṇe yāvad aṣṭa-prakāre prahīṇe pūrva-para-citta-jñāna-viśiṣṭaṃ para-citta-jñānaṃ bhāvyate. [2]yat sa[2] evaṃvidha ārya-pudgalas tato mārgād vyutthitaḥ saṃmukhī-kuryāt.[3] saṃtāna-viśeṣād dhi para-citta-jñāna-viśeṣa iṣyate.

ubhayor api sarāga-vītarāgayor [Tib. 301ᵃ] vimukti-mārge *bhāvanêti*. *prayoga-mārge tu tayor* iti. tayor eva sarāga-vītarāgayoḥ *saṃvṛti-jñānasyâpi bhāvanā*. vimukti-mārge kim arthaṃ vivādaḥ.[4] darśana-mārga-sādṛśyāt tatra tad ābhisamayāntikavad bhāvyeta ity eke. na câbhisamayo 'sti darśana-mārga-sādṛśyaṃ cêty apara ity evaṃ vivādaḥ.

(28–30) *ṣaṇṇāṃ bhāvanā pūrvavad* iti. dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānāṃ. *na saṃvṛti-jñānasya darśana-mārga-sādṛśyād* iti. kim atra darśana-mārgeṇa sādṛśyaṃ. phala-prāptiḥ. yathā darśana-mārgeṇa srotaāpatti-phalaṃ vā sakṛdāgāmy-anāgāmi-phalaṃ vā prāpyate. evam anenâpy ānantarya-mārgeṇa śaikṣasya śaikṣêndriyôttāpanāyāṃ tīkṣṇêndriya-saṃgṛhītāni saṃskṛtāni srotaāpatti-phal'ādīni prāpyaṃte. darśana-mārge c' ānantarya-mārgâvasthāyāṃ na saṃvṛti-jñāna-bhāvanā 'sti *evam ihâpi*. ity evaṃ darśana-mārga-sādṛśyād ānantarya-mārge na[6] saṃvṛti-jñānasya bhāvanā. *tathâivêti*. dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānām. atrâpi saṃvṛti-jñānaṃ na bhāvyate bhavâgrâpratipakṣatvāt. na para-citta-jñānaṃ sarv'ānantarya-mārge pra-

[1]....[1] akopyāpr° MSS. mi-gyo-par byed-pa-na. But see 通達 (=prativedha) 不壞性 (=akopya) in 眞諦. [2]....[2] om. C. [3] °rvāt N. [4] dā N, vivodo C. [5] v' MSS. yaṅ. [6] ṇa MSS. mi.

tiṣedhatvāt. [Tib. 301b] *kiṃ punaḥ śeṣam* iti vistaraḥ. kathaṃ *kāma-vairāgye navamo vimukti-mārgaḥ* śeṣaḥ.

sarāga-bhāvanā-mārge tad-ūrdhva-sapta-bhāvanêti[1]

vacanāt. *sapta-bhūmi-vairāgyâbhijñā-vyavakīrṇa-bhāviteṣu vimukti-mārgāḥ* śeṣāḥ.

sapta-bhūmi-jayâbhijñā'kopy'āpty-ākīrṇa-bhāvite

ānantarya-patheṣv

iti[2] vacanāt. tathā yo 'kopyatāṃ saṃcarati. tasyâpy ante vimukti-mārge daśānāṃ bhāvanêti vacanāt. aṣṭau vimukti-mārgāḥ śeṣā bhavanti. *sarve ca vītarāgasyânāgāminaḥ prayoga-viśeṣa-mārgāḥ* śeṣās teṣāṃ bhāvanāyām avacanāt. *śaikṣasyâivam* iti yad apadiṣṭaṃ

prôkta-śeṣe 'ṣṭa-bhāvanêti.[3]

kathaṃ punaḥ evam aviśeṣite viśeṣa-pratipattir labhyate. aśaikṣasyâvaśyaṃ nava[4]-daśa-jñāna-bhāvanā-yogāt. ata ev' āhâ*śaikṣasya punar abhijñ'ādî*ti. ādiśabdena vyavakīrṇa-bhāvanā[5]-dhyān'ādi-grahaṇam. abhijñā'bhinirhāre vyavakīrṇa-bhāvanāyāṃ ca ye prayoga-vimukti-viśeṣa-mārgāḥ. teṣu yadi samaya-vimukto *nava-jñānāni bhāvyante*. anutpāda-jñānaṃ hitvā. yady akopya-dharmā [Tib. 302a] *daśa* tad eva prakṣipya. *aṣṭau nava cê*ti. samaya-vimuktasyâṣṭau akopya-dharmaṇo nava[4] para-citta-jñānaṃ hitvā. tasy' ānantarya-mārgeṣu pratiṣedhāt. *dvayos tv abhijñā-vimukti-mārgayor* iti. divya-śrotra-divya-cakṣur-abhijñā-vimukti-mārgayoḥ.

avyākṛte śrotra-cakṣur-abhijñe

iti[6] vacanāt tad-vimukti-mārgāv avyākṛtau. *na* câvyākṛtasya dharmasyâ*nāgatabhāvanā 'sti. pṛthagjanasya tu kāma-tri-dhyāna-vairāgya* iti. caturtha-dhyānâgrahaṇaṃ. yasmāc caturtha-dhyāna-vairāgye yo 'ntyo vimukti-mārgaḥ. tatra maul'ākāś'ānanty'āyatana[7]-pratilambhaḥ. na c' ārūpya-dhātu-saṃgṛhītaṃ para-citta-jñānam asti. rūpâtītârthâbhiniṣpādyatvāt. *prayogâbhijñā-trayo vimukti-mārgâpramāṇ'ādi-guṇâbhinirhārcṣv* iti. prayoga-mārgāś câbhijñā-traya-vimukti-mārgāś câpramāṇ'ādi-guṇâbhinirhārāś cêti vigrahaḥ. ādi-śabdena vimokṣâbhibhv'āyatan'ādi[8]-guṇa-grahaṇam. apramāṇ'ādīnāṃ guṇānām abhinirhārā iti. dhyāna-bhūmika-grahaṇaṃ sāmantaka-[Tib. 302b]nirāsârtham. tatra hi para-citta-jñānaṃ nâsti. abhijñā-trayam ṛddhi-viṣayâbhijñā pūrvenivāsânusmṛty-abhijñā cetaḥ[9]-paryāyâbhijñā ca. teṣu ca kāma-tri-dhyāna-vairāgyântya-vimukti-mārgeṣu

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[1] Kārikā VII. 25d, 26b. [2] This Kārikā corresponds to VII, 26 of 玄奘; but there greatly transformed. cf. 眞諦. [3] Kārikā VII, 26cd. [4] naca MSS. dgu. [5] °na MSS. [6] Kārikā VII, 50c. [7] maunāk° MSS. [8] °kṣâbhijñāy° C, °kṣâbhitvāy° N. zil-gyi gnon-pa. [9] yet° MSS.

dhyāna-bhūmikeṣu câbhijñā-traya-vimukti-mārgeṣu. apramāṇa-vimokṣâbhibhv'āyatana-kṛtsn'āyatan'ādi-guṇâbhinirhāreṣu ca. dhyāna-bhūmikeṣv eva prayoga-vimukti-viśeṣa-mārgeṣu *saṃvṛti-jñānam anāgataṃ bhāvyate.* yat tat-saṃgṛhītaṃ *para-citta-jñānaṃ ca* viśiṣṭam eva bhāvyate. yat tad-guṇa-viśeṣa-lābhī saṃmukhī-kuryāt. *anyatra nirvedhabhāgīyebhya* ūṣmagat'ādibhyaḥ. teṣu hi nirvedhabhāgīyeṣu para-citta-jñānaṃ na bhāvyate. kiṃ kāraṇam ity āha. *darśana-mārga-parivāratvād* iti. yathā darśana-mārge[1] para-citta-jnānaṃ na bhāvyate. tathā tat-parivāre 'pi na bhāvyata ity abhiprāyaḥ. *anyatrêti* vistaraḥ. pṛthag-janasyâivânyatrâ*pūrva-mārga-lābhe* kāma-tri-dhyāna-vairāgye 'ntya-vimukti-mārgān hitvā yaḥ prayog'ānantarya-vimukti-mārga-lābhaḥ. tasminn anyatrâpūrva-mārga-lābhe *saṃvṛti-jñānam evânāgataṃ bhāvyate.* na para-citta-jñānaṃ. [Tib. 303ª] tathā 'bhijñā-trayâpramāṇ'ādi-guṇâbhinirhāreṣu ya ānantarya-mārga-lābhaḥ. tasmiṃś câṇyatrâpūrva-mārga-lābhe saṃvṛti-jñānam evânāgataṃ bhāvyate. prayoga-mārgeṣu na para-citta-jñānaṃ tad-apratipakṣatvāt.

(31, 32) *atha kasmin mārga* iti laukike lokôttare vā. *yad-bhūmiko mārga* iti. anāgamy'ādikaḥ s'āsravo 'nāsravo vā. *yāṃ ca bhūmiṃ prathamato labhata*[2] iti. vairāgyataḥ prathamaṃ dhyānaṃ yāvad bhavâgraṃ *tad-bhūmikam* ity arthaḥ. kathaṃ kṛtvā. yady anāgamya-bhūmi-saṃniśrayeṇa hi laukikena mārgeṇa kāma-dhātu-vairāgyāt prathamaṃ dhyānaṃ labhate anāgamya-bhūmikaṃ sāmantaka-svabhāvaṃ prathama-dhyāna-bhūmikaṃ ca maula-svabhāvaṃ. navame vimukti-mārge saṃvṛti-jñānaṃ bhāvyate. evaṃ dvitīya-dhyāna-sāmantaka-saṃniśrayeṇa prathama-dhyāna-vairāgyāt dvitīyaṃ [dhyānaṃ labhate.[3] tathâiva dvitīya-dhyāna-sāmantaka-saṃgṛhītaṃ maula-dvitīya-dhyāna-saṃgṛhītaṃ ca bhāvyate. evaṃ yāvad yadi nâivasaṃjñānâsaṃjñ'āyatana-sāmantaka-saṃniśrayeṇ' ākiṃcany'āyatana-vairāgyād bhavâgraṃ labhata iti vistareṇa yojyaṃ. yadā 'py anāsravânāgamya-bhūmi-saṃniśrayeṇa kāma-dhātu-vairāgyāt [Tib. 303ᵇ] prathama-dhyānaṃ labhate. tadā 'pi tathâiva tat-saṃvṛti-jñānaṃ bhāvyate. yadā[4] 'pi maula-prathama-dhyāna-bhūmika-saṃniśrayeṇa prathama-dhyāna-vairāgyāyânāsravaṃ prathamaṃ dhyānaṃ labhate. tadā 'pi prathama-dhyāna-prathama-prakāra-pratipakṣa-bhūtaṃ yāvan navama-pratipakṣa-bhūtaṃ dvitīya-dhyāna-sāmantaka-saṃgṛhītaṃ saṃvṛti-jñānaṃ labhate. sā[5] hi prathamato bhūmis tadā labhyate. navame tu vimukti-mārge maula-dvitīya-saṃgṛhītam api *saṃvṛti-jñānam anāgataṃ bhāvyate.* evam anāsrava-dhyānântara-bhūmi-saṃniśrayeṇa yāvad anāsrav'ākiṃcany'āyatana-bhūmi-saṃniśrayeṇa saṃvṛti-jñāna-bhāvanā yojyā.

[1] jñāne C. lam. [2] labheta C. ḥthob-pa. [3] °bhete N. [4] tadā C. [5] so N.

yad-vairāgyāyêti.

yasyā bhūmer vairāgyāya.

yal-lābhaḥ

yasyā bhūmer lābho yal-lābhaḥ.

tatrô=

bhayatrâ=

dhaś

ca tato

bhāvyate

'nāsrava-jñānaṃ. katham iti vṛttyā vyācaṣṭe. *yad-bhūmi-vairāgyāyâpi* hi na kevalaṃ yad-bhūmika ity api-śabdaḥ. *dvividho 'pi māryo bhavatîti.* laukiko lokôttaraś ca. *prayoga-mārg'ādi*[1] ādi-śabden' ānantarya-vimukti-viśeṣa-mārga-grahaṇaṃ. *yāṃ ca bhūmiṃ labhate vairāgyata* iti. upari-bhūmikaṃ. *tad-bhūmikāny adho-bhūmikāni vā 'nāsravāṇi jñānāni bhāvanāṃ gacchanti.* tad-yathā dvitīyam anāsravaṃ dhyānaṃ niśritya tṛtīya-dhyāna-vairāgyaṃ [Tib. 304ª] karoti. yad-bhūmiko mārgo dvitīya-dhyāna-bhūmikas tat-bhūmikam anāsravaṃ jñānaṃ bhāvanāṃ gacchati. yasyāś ca bhūmervairāgyaṃ karoti tṛtīyāyā bhūmes tad-bhūmikaṃ tṛtīya-dhyāna-bhūmikaṃ navame vimukti-mārge 'nāsravaṃ jñānaṃ bhāvanāṃ gacchati. adho-bhūmikaṃ ca prathama-dhyāna-bhūmikam anāgamya-bhūmikaṃ vā 'nāsravaṃ jñānaṃ bhāvanāṃ gacchati. adho-bhūmikam api hi tat-prayoga-mārg'ādikaṃ saṃbhavāmi[2] taj-jātīyam iti bhāvanāṃ gacchati. atha tu tṛtīya-dhyāna-sāmantakaṃ niśritya dvitīya-dhyāna-vairāgyaṃ karoti. tatrâṣṭāsv ānantarya-mārgeṣu vimukti-mārgeṣu ca tasya sāmantakasya s'āsravatvāt tad-bhūmikam anāsravaṃ jñānaṃ na bhāvanāṃ gacchati. abhāvāt. adho-bhūmikaṃ tu taj-jātīyaṃ dvitīya-dhyāna-bhūmikaṃ dhyānântara-bhūmikaṃ prathama-dhyāna-bhūmikam anāgamya-bhūmikaṃ ca taj-jātīyam anāsravaṃ jñānaṃ bhāvanāṃ gacchati. evam anyatrâpi yojyam eṣā dig iti. *s'āsravāś [3]ca kṣaya-jñāna*[3] iti. anāsravāś cêti ca-śabdaḥ. yān guṇān arhad-bhūtvā saṃmukhī-kuryāt te śāsravās tasyām avasthāyāṃ bhāvanāṃ gacchaṃti. *apramāṇa-vimokṣ'ādaya* iti. ādi-śabdenâbhibhv'āyatana-kṛtsn'āyatan'ādayo gṛhyante. *ucchvasaṃtîva peḍā*[4]*-sādharmyeṇêti.* [Tib. 304ᵇ] yā peḍā rajjvā nipīḍya baddhā. sā rajjûcchedād ucchvasatîva[5] peḍôcyate. ucchvasatîva[5] pratirūpaka-śabdâbhidhānāt. tasya rajjûcchedād ucchvasantîva peḍāyāḥ sādharmyeṇa. yathā 'sau rajjvā nipīḍya baddhā

[1] sic MSS. °dîti? om. Tib. [2] vami N. [3]....[3] cakṣur-jñānam MSS. zad-pa śes. [4] sprogma. [5] °santîva C, °satīca N.

peḍā rajjûcchedād ucchvasatîva. evaṃ yathôktā *aśubh'*ādayo guṇā vajrôpamena samādhinā kleśa-prāpti-rajjûcchedād aśaikṣa-saṃtāne vartsyanta ucchvasantîva. ucchvāsasya prāṇi-dharmatvād aupamikaṃ. kasmād ity āha. *sva-citt'ādhirājya-prāptasyêti* sarvaṃ. sarveṣāṃ rājñām adhiko rājā 'dhirājaḥ. tad-bhāva ādhirājyaṃ. sva-citte 'dhirājyaṃ kleśa-parâdhīnatā-vigamāt. sva-cittâîśvaryam ity arthaḥ. tat-prāptasyârhataḥ *prāptibhiḥ* prābhṛta-sthānīyābhiḥ *sarveṣāṃ kuśalānāṃ* dharmāṇāṃ *pratyudgamanân*te guṇā bhāvanāṃ gacchanti. *ādhirājye*[1] *prāptau kasyacid rājâdhirājasya prābhṛtena* vastr'ādinā *viṣayāṇāṃ* janapadānāṃ. *yathā pratyudgamanaṃ.* tadvat tad eva kleśa-prāpti-rajjûcchede sati sva-prāpti-lābhāt ucchvasantîva guṇā uttaptatarāṇāṃ teṣāṃ prāptir utpadyata ity arthaḥ. kāma-dhātāv arhattva-prāptāv evâśubh'ādayo yathāsaṃbhavaṃ śruta-cintā-bhāvanā-mayās traidhātukā bhāvanāṃ gacchanti. rūp'ārūpya-dhātvos tv arhattva-prāptau yathākramaṃ dvi-dhātukâîka-dhātukāḥ. [Tib. 305ª] evaṃ bhūmito 'pi boddhavyaṃ[2] nâîvasaṃjñānâsaṃjñ'āyatanôpapannasyârhattva-prāptau tad-bhūmikā eva ity avagaṃtavyaṃ. *yat kiṃcil labhyata* iti vistaraḥ. *yad vihīnaṃ punar labhyate* saṃmukhī-kriyate saṃsārôcitaṃ. *na tad* anāgataṃ *bhāvyate. bhāvitôtsṛṣṭatvāt*[3] saṃsāre. yad evâtra dhyānâpramāṇ'ādy-anucitaṃ saṃsāre viśiṣṭam anāsravâṇuguṇaṃ. tat saṃmukhī-bhāve taj-jātīyam evânāgataṃ viśiṣṭaṃ bhāvyata ity Ācāryo darśayati. ācārya-Saṃghabhadro[4] 'py etam evârthaṃ vyācaṣṭe. labdha-pūrvaṃ na bhāvyate. yat pratilabdha-vihīnaṃ punar labhyate na tad bhāvyaṃ. arthād gamyate yad alabdha-pūrvaṃ labhyate tad bhāvyate. yatnâbhimukhī-karaṇāt. apratiprasrabdho hi mārgo yatnenâbhimukhī-kriyata iti. tadāvedhasya balavattvād anāgato bhāvanāṃ gacchati. pratiprasrabdha-pūrvas tv ayatnena saṃmukhī-bhavati. bhāvita-pratiprasrabdhatvāt kṛta-kṛtya-datta-phalatvāc ca vega-hīna iti tat-saṃmukhī-bhāvād anāgato na bhāvyata iti. yo 'nāgato yatnena janyate. sa bhāvyata ity abhiprāyaḥ. tad evaṃ sati yad uktaṃ saṃvṛti-jñānaṃ tāvad iti vistareṇa. tad ārya-saṃtāna-patitam eva gṛhyate saṃsārânucitatvād iti ācārya-Vasumitreṇâtra likhitam. atra kila Vaibhāṣikā āhuḥ. nâîtad evaṃ. [Tib. 305ᵇ] kutaḥ. yasmād alabdham eva tad bhavati tyaktatvāt. tasmād bhāvitôtsṛṣṭasyâpi. punar-lābhe bhavaty eva bhāvanêti. kathaṃ tad apūrvaṃ bhavati yāvatā labdha-pūrvam iti. na hy evaṃvidhaṃ loke pūrvaṃ prasiddham iti. apare punar vyācakṣate. ekaṃ janmêdam adhikṛtyôktaṃ na janmântaraṃ. yad vihīnam asminn eva janmani punar labhyate. na tad bhāvyate. bhāvitôtsṛṣṭatvāt. janmântare tu yal labhyate. tad bhāvyate. na la-

[1] adh° MSS. [2] °vyāḥ N. [3] bhāvatots° C, bhavitots° N. [4] 正理論七四 (冬六 58ᵇ¹⁵).

bhyate vismṛta-bhāvanatvād iti.

(33) *caturvidhā hi bhāvanêti*. pratilambha eva bhāvanā *pratilambha-bhāvanā*. anāgata-prāptir eva bhāvanêty arthaḥ. evaṃ *niṣevaṇam* eva *pratipakṣa* eva *vinirdhāvanam* eva bhāvanêti vaktavyaṃ. kiṃ niṣevaṇaṃ. kiṃ ca yāvad vinirdhāvanam iti. niṣevaṇaṃ punaḥ-punaḥ-saṃmukhī-karaṇaṃ pratipakṣo mārgo yathôktaṃ sūtre. bhāvita-kāyo bhāvita-citta iti. bhāvita-pratipakṣa-kāya-citta ity arthaḥ. kāya-pratipakṣaḥ punaś catur-dhyāna[1]-vairāgyāya yo mārgaḥ. tathā hy uktaṃ bhāvita-kāyo bhikṣur ity ucyate bhāvita-citto bhāvita-śīlaḥ. kathaṃ bhāvita-kāyo bhavati. kāyād vigata-rāgo vigata-spṛho[2] vigata-pipāso vigata-premā vigata-niyaṃtiḥ. atha vā yo 'sau rūpa-rāga-kṣay'ānantarya-mārgaḥ. so 'nena vigata-rāgo bhavatîty [Tib. 306[a]] Āgamaḥ. vinirdhāvanaṃ kleśa-prāpti-chedaḥ. *anāgatānām ekêti*. pratilambha-bhāvanā. *pratyutpannānām ubhe* iti. pratilambha-niṣevaṇa-bhāvane. *tad evam* iti vistaraḥ. yasmāt pratilambha-niṣevaṇa-bhāvane kuśala-saṃskṛtānām ity aviśeṣeṇôktaṃ s'āsravāṇām anāsravāṇāṃ ca. *pratipakṣa-vinirdhāvana-bhāvane* ca *s'āsravāṇāṃ dharmāṇām* ity aviśeṣeṇôktaṃ kliṣṭānām akliṣṭānāṃ ca. tasmād evam itthaṃ *kuśala-s'āsravāṇāṃ catasro bhāvanā bhavanti*. yeṣāṃ bhāvanā iṣyaṃte kuśalatvāt pratilambha-niṣevaṇa-bhāvane bhavataḥ. s'āsravatvāc ca pratipakṣa-vinirdhāvana-bhāvane bhavata iti. ye tarhi na kuśala-s'āsravāḥ ye saṃskṛtā ye 'nāsravā ye ca kliṣṭâvyākṛtāḥ. teṣāṃ kati bhāvanā ity āhânāsravāṇāṃ *dve* iti. pratilambha-niṣevaṇa-bhāvane. *kliṣṭâvyākṛtānāṃ ca*. kiṃ *dve bhāvane bhavataḥ*. pratipakṣa-vinirdhāvana-bhāvane iti.

indriyāṇāṃ pūrvêti. cakṣur-ādīnāṃ *saṃvara-bhāvanêty* arthaḥ. *kāyasyôttarêti*. *vibhāvana-bhāvanā*. tat punar bhāvanā-dvayam Āgamena yathākramaṃ darśayati. *ṣaḍ imānîndriyāṇîti* vistaraḥ. sa punar indriya-saṃvaraḥ smṛti-[306[b]] saṃprajñāna-svabhāva uktaḥ. vibhāvanā 'pi kāy'ālambanasya kleśasya nirdhāvanaṃ. *te tv* iti vistaraḥ. te tu saṃvara-vibhāvana[3]-bhāvane *pratipakṣa-nirdhāvana-bhāvanā'ntarbhūte* yathākramam ubhayam ubhayatrântarbhūtam ity api na virudhyate.

(34[ab]) *sāmānyena sarveṣām* iti. śrāvaka-pratyekabuddha-samyaksaṃbdudhānāṃ kṣaya-jñāna-kṣaṇe *guṇa-bhāvanôktā*

s'āsravāś ca kṣaya-jñāna

iti[4] vacanāt. *daśa balānîti* vistaraḥ. ete *bal'ādyā mahākaruṇā'ntā aṣṭādaś' āveṇikā* Vaibhāṣikair vyavasthāpyaṃte. bal'ādi-vyatiriktān kecid anyān aṣṭādaś'

[1] °rdhāna C. [2] tṛṣṇo N. [3] nā MSS. [4] Kārikā VII, 32[b].

āveṇikān buddha-dharmān varṇayanti. tad-yathā. nâsti tathāgatasya skhalitaṃ. nâsti ravitaṃ.[1] nâsti dravatā.[2] nâsti nānātva-saṃjñā. nâsty avyākṛtaṃ manaḥ.[3] nâsty apratisaṃkhyāyôpekṣā. nâsty atīteṣu pratihataṃ jñāna-darśanaṃ. nâsty anāgateṣu pratihataṃ jñāna-darśanaṃ. nâsti pratyutpanneṣu pratihataṃ jñāna-darśanaṃ. sarvaṃ kāya-karma jñānânuparivarti. sarvaṃ vāk-karma jñānânuparivarti. sarvaṃ manas-karma jñānânuparivarti. nâsti chaṃda-hāniḥ. nâsti vīrya-hāniḥ. nâsti smṛti-hāniḥ. nâsti samādhi-hāniḥ. [Tib. 307ª] nâsti prajñā-hāniḥ. nâsti vimukti-jñāna-darśana-hānir iti. tatra ravitaṃ nāma sahasā kriyā. dravatā krīḍā'bhiprāyatā. nānātva-saṃjñā sukha-duḥkhâduḥkhâsukheṣu viṣayeṣu rāga-dveṣa-mohato nānātva-saṃjñā. śeṣaṃ sugamaṃ. daśa balāni. sthānâsthāna-jñāna-balaṃ. karma-vipāka-jñāna-balaṃ. dhyāna-vimokṣa-samādhi-samāpatti-jñāna-balaṃ. indriya-parâpara-jñāna-balaṃ. nānā'dhimukti-jñāna-balaṃ. nānā-dhātu-jñāna-balaṃ. sarvatragāminī-pratipaj-jñāna-balaṃ. pūrva-nivāsânusmṛti-jñāna-balaṃ. cyuty-upapatti-jñāna-balaṃ. āsrava-kṣaya-jñāna-balaṃ ca. sūtraṃ[4] tu daś' āyuṣmantas tathāgata-balāni. katamāni daśa. ih' āyuṣmantas tathāgataḥ sthānaṃ ca sthānato yathābhūtaṃ prajānāti. asthānaṃ câsthānataḥ. idaṃ prathamaṃ tathāgata-balaṃ. yena balena samanvāgatas tathāgato 'rhan samyak-saṃbuddha udāram ārṣabha-sthānaṃ pratijānāti brāhmaṃ cakraṃ pravartayati. parṣadi samyak-siṃha-nādaṃ nadati. punar aparam āyuṣmantas tathāgato 'tītânāgata-pratyutpannāni ḳarma-[Tib. 307ᵇ] dharma-samādānāni sthānato hetuto vastuto vipākataś ca yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ pūrvavat. yāvad vipākataś ca yathābhūtaṃ prajānāti. idaṃ dvitīyaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato dhyāna-vimokṣa-samādhi-samāpattīnāṃ saṃkleśa-vyavadāna-vyavasthāna-viśuddhiṃ yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ pūrvavat. punar aparam āyuṣmantas tathāgataḥ para-sattvānāṃ para-pudgalānām indriya-parâparatāṃ yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ pūrvavat. idaṃ caturthaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato nānā-vimuktikaṃ lokam aneka-vimuktikam iti yathābhūtaṃ prajānāti. yad āyuṣmaṃtas tathāgataḥ pūrvavat. idaṃ paṃcamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmaṃtas tathāgato nānā-dhātukaṃ lokam aneka-dhātukam iti yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ [Tib. 308ª] pūrvavat. idaṃ ṣaṣṭhaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgataḥ sarvatragāminīṃ pratipadaṃ yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ

[1] racit° MSS. ca-co. [2] ḥchar-ba (=chor-ba?) [3] °tamānaḥ N. [4] sic MSS. °tre? mdo-las.

pūrvavat. idaṃ saptamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato 'nekavidhaṃ pūrva-nivāsam anusmarati. tad-yathâikām api jātiṃ dve tisraś catasraḥ paṃca ṣaṭ saptâṣṭau nava daśa viṃśatiṃ yāvad anekān api saṃvarta-vivarta-kalpān anusmarati. amī[1] nāma te bhavantaḥ sattvāḥ. yatrâham āsa evaṃ-nāmā evaṃ-jātya evaṃ-gotra evam-āhāra evaṃ-sukha-duḥkha-pratisaṃvedī evaṃ dīrgh'āyur evaṃ-cirasthitikaḥ evam-[2]āyuṣ-paryantaḥ[2] so 'haṃ tasmāt[3] sthānāc cyuto 'mutrôpapannaḥ tasmād api cyuta ihôpapannaḥ. iti s'ākāraṃ sa-nidānaṃ sôddeśam anekavidhaṃ pūrva-nivāsam anusmarati. yad āyuṣmantas tathāgataḥ pūrvavat. idam aṣṭamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato divyena cakṣuṣā viśuddhenâtikrāṃnta-mānuṣyakeṇa sattvān paśyati cyavanān apy upapadyamānān api suvarṇān durvarṇān durbalān hīnān praṇītān sugatim api gacchato durgatim api yathākarmôpagān sattvān [Tib. 308[b]] yathābhūtaṃ prajānāty amī[4] bhavantaḥ sattvāḥ kāya-duścaritena samanvāgatā vāṅ-mano-duścaritena samanvâgatāḥ āryāṇām apavādakāḥ mithyā-dṛṣṭayo mithyā-dṛṣṭi-karma-dharma-samādāna-hetos[5] tad-dhetuṃ[6] tat-pratyayaṃ kāyasya bhedāt paraṃ maraṇād apāya-durgati-vinipāte[7] narakeṣûpapadyaṃte. amī punar bhavantaḥ sattvāḥ kāya-sucaritena samanvāgatāḥ vāṅ-manaḥ-sucaritena samanvāgatāḥ āryāṇām anapavādakāḥ samyag-dṛṣṭayaḥ samyag-dṛṣṭi-karma-dharma-samādāna[8]-hetos tad-dhetuṃ[6] tat-pratyayaṃ kāyasya bhedāt sugatau svarga-loke deveṣûpapadyante. yad āyuṣmantas tathāgataḥ pūrvavat. idaṃ navamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgataḥ āsravāṇāṃ kṣayād anāsravāṃ ceto-vimuktiṃ prajñā-vimuktiṃ dṛṣṭa eva dharme svayam abhijñāya sākṣāt-kṛtvôpasaṃpadya prativedayate kṣīṇā me jātir uṣitaṃ brahma-caryaṃ kṛtaṃ karaṇīyaṃ nâparam asmād bhavaṃ prajānāmîti. yad āyuṣmantas tathāgataḥ pūrvavat. idaṃ daśamaṃ tathāgata-balaṃ. yena balenêti pūrvavat.

(34[cd]–36) *sthānâsthāne daśa jñānānîti*. sthānaṃ câsthānaṃ ca sthānâsthānaṃ. tatra jñānam eva balaṃ jñāna-balaṃ. tad daśa-jñānāni. [Tib. 309[a]] daśa-jñāna-svabhāvam ity arthaḥ. kathaṃ kṛtvā. sthānâsthānaṃ samāsena saṃskṛtaṃ câsaṃskṛtaṃ ca tad api saṃskṛtam aṣṭadhā bhettavyaṃ. kāma-rūp'ārūpyâvacarânāsravāṇāṃ saṃprayukta-viprayukta-bhedāt. tathā s'aṃskṛtaṃ dvidhā bhettavyaṃ. kuśalâvyākṛta-bhedāt. tatra saṃvṛti-jñāna-balasya daśâpi dharmā viṣa-

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[1] api MSS. de-dag. [2]....[2] °ṣmantaḥ MSS. tsheḥi mthaḥ. [3] tesmāt C, tesmā N. [4] epī N, etad api C. ḥdi-dag. [5] °tās N. [6] °tus MSS. [7] °taṃ MSS. [8] saṃpādana MSS. cf. p. 641[20] & above line[15].

yaḥ. daśasv api dharmeṣu tasya vṛttir ity arthaḥ. dharma-jñānasya paṃca. kāmâvacarânāsravāś catvāraḥ kuśalaṃ câsaṃskṛtaṃ. anvaya-jñānasya sapta. rūp'ārūpyâvacarânāsravāḥ ṣaṭ kuśalaṃ câsaṃskṛtaṃ. duḥkha-samudaya-jñāna-yoḥ ṣaṭ kāma-rūp'ārūpyâvacarāḥ. nirodha-jñānasyâikaḥ kuśalam evâsaṃskṛtaṃ. mārga-jñānasya dvāv anāsravau. para-citta-jñānasya[1] trayaḥ. kāma-rūpâvacarânāsravāḥ[2] saṃprayuktāḥ. kṣayânutpāda-jñānayor nava dharmā viṣayaḥ. avyākṛtam asaṃskṛtaṃ[3] muktvā. evaṃ kṛtvā sthānâsthāna-jñāna-balaṃ daśa jñānāni. kathaṃ punar daśa dharmāḥ sthānâsthānam ity uccyaṃte. saṃbhavaḥ sthānaṃ asaṃbhavo 'sthānam iti. atha[4] vā asthānam anavakāśo yaḥ[5] strī buddhatvaṃ kārayiṣyati. sthānam etad yat puruṣa iti. asthānam anavakāśo yaḥ[6] strī brahmatvaṃ [Tib. 309[b]] kārayiṣyati. sthānam etat puruṣa iti. tathā sthānam etad yad duḥkhasya nirodha iti. evam-ādy-ākāra-pravṛttaṃ sthānâsthāna-jñāna-balam avagaṃtavyaṃ. *aṣṭau karma-phala* iti. karmaṇaḥ s'āsravasya tad-vipākasya ca duḥkha-samudaya-satya[7]-saṃgṛhītatvāt. *nirodha-mārga-jñāne na bhavata* iti. ato 'nyāni tad-ālaṃbanāni aṣṭau jñānāni saṃbhavanti.

dhyān'ādy-akṣâdhimokṣeṣv

iti vistaraḥ. dhyānam ādir āsām iti dhyān'ādayo *dhyāna-vimokṣa-samādhi-samāpattayaḥ*. dhyānāni catvāri. vimokṣā aṣṭau. samādhayas trayaḥ śūnyat'ādyāḥ. samāpattī dve. asaṃjñi-nirodha-samāpattī.[8] navânupūrvavihāra-samāpattayaḥ. akṣāṇîndriyāṇi. adhimokṣāś caitasikāḥ. dhyān'ādayaś câkṣāṇi câdhimokṣāś cêti dvandvaḥ. teṣu *nava jñānāni* nirodha-jñānaṃ hitvā. kathaṃ kṛtvā. dhyān'ādīnāṃ s'āsravânāsrava-saṃprayukta-viprayukta-bhedāt tad-ālaṃbanāni nava jñānāni saṃbhavanti. *nirodha-jñānaṃ tu na bhavati*. [teṣāṃ san nirodha-jñānaṃ tu na bhavati.][9] teṣāṃ saṃskṛtatvāt. *indriyeṣv* api śraddh'ādiṣu. [Tib. 310[a]] yat pradhānâpradhāna-jñānaṃ mṛdu-madhyâdhimātrêndriya-bhedena. tat *parâpara-jñāna-balaṃ*. teṣv api s'āsravânāsrava-bheda-bhinneṣu nava jñānāni saṃbhavanti nirodha-jñānaṃ hitvā. pradhān'ādiṣu rucayo *nānā'dhimuktayaḥ*. tāḥ punaḥ s'āsravânāsravās traidhātukāś ca tad-ālambanatvāt nirodha-jñānaṃ hitvā. evaṃ *nānā-dhātu-jñāna-balaṃ*. tatra hi dhātuḥ pūrvâbhyāsa-vāsanā[10]-samudāgata āśayo dhātur ity[11] ācārya-Saṃghabhadraḥ. sa punas tu eva te citta-caittā viśiṣṭāḥ. teṣāṃ tathâiva s'āsravânāsrava-bheda-bhinnānāṃ nirodha-jñānaṃ hitvā nava jñānāni bhavantîti pūrvavad yojyaṃ. *pratipatsv* iti vistaraḥ. bahvyo[12] 'tra pratipado narak'ādi-gāminyaḥ.[13] naraka-gāminī pratipat

[1] 'sya tu C. [2] °vā C. [3] °ta MSS. [4] artha N. [5] yaṃ C, ya N. [6] ya MSS. [7] om. C. [8] °patti C. [9] sic MSS. apparently by mistake. [10] varṇanāv° C. [11] 順正理論七五 (冬六 60[b1]). [12] varjyo C, varjye N. mañ-po. [13] °mibhyaḥ MSS.

yāvad deva-gāminī. nirodha-gāminī ca. tatra yā narak'ādi-gāminyaḥ pratipadaḥ. tā hetuḥ. pratipadyante tābhir iti kṛtvā. mārgo hi[1] pratipady ucate.[2] tena hi visaṃyogaḥ pratipadyate. nirodhas tu katham. sa câpi pratipat. pratipadyate tam iti kṛtvā. pratipat-phalaṃ vā pratipad ity ucyate. ata ev' āha. *yadi sa-phalā pratipad gṛhyata* iti. hetur hi sarvatra-gāminī pratipad ihê[Tib. 310ᵇ]ṣyate. tathā hi vyācakṣate. sarvatra-gāminī-pratipaj-jñāna-balam iti. sat-kāya-samudaya-gāminī 'ty artha iti. tatra sat-kāyaḥ paṃcôpādana-skaṃdhāḥ. samudaya utpāda ihâbhipretaḥ. evam asya kevalasya mahato duḥkha-skaṃdhasya samudayo bhavatîti vacanāt. sat-kāya-nirodho visaṃyogaḥ. tatra sarvatra gaṃtuṃ śīlam asyā iti sarvatra-gāminī câsau pratipac ca sarvatra-gāminī-pratipat. tat jñānaṃ tad eva ca balam iti. sarvatragāminī-pratipaj-jñāna-balaṃ. tad *daśa jñānāni yojyāni. yadi nirodha-jñānam ev' āsrava-kṣaya*[3]*-jñānam* iti. āsravāṇāṃ kṣaye nirodhe jñānam. āsrava-nirodh'ālambanaṃ jñānam ity arthaḥ. evaṃ sati ṣaḍ jñānāni bhavanti. nirodha-jñāna-jātir eva dharma-jñān'ādi-bheda-bhedinīkṛtvā. *atha kṣīṇ'āsrava-saṃtāna* iti. āsrava-kṣaye sati yaj jñānaṃ. tad āsrava-kṣaya-jñānam ity arthaḥ. kṣīṇ'āsrava-saṃtāne sarvāṇi jñānāni samudācarantîti *daśa jñânāni bhavaṃti.*

anyatra buddhânutpādād iti. Jaṃbūdvīpād anyatra buddhânutpādād iti. *Jaṃbūdvīpa-puruṣ'āśrayāṇi* daśa balāni buddh'āśrayôtpatter ity abhiprāyaḥ.

tad eva daśavidha-jñānam anyasya balaṃ nôcyata iti. anyasyâpy etad asti na tu balaṃ *vyāhatatvāt.* [Tib. 311ᵃ] yat tv avyāhataṃ. tad balam āveṇika ity abhiprāyaḥ. *pravrajana-prekṣa-puruṣa-pratyākhyānam* iti vistaraḥ. pravrajanaṃ pravrajyā prekṣyate[4] pravrajana-prekṣaḥ. tasya pravrajana-prekṣasya puruṣasya pratyākhyānaṃ pravrajana-prekṣa-puruṣa-pratyākhyānaṃ. tad udāharaṇaṃ yathā anyasya vyāhanyate jñānam iti. ārya-Śāriputreṇa kila kasyacit pravrajyā-prekṣasya puruṣasya mokṣabhāgīyaṃ kuśala-mūlaṃ vyavalokayatā na dṛṣṭam iti pratyākhyāto na pravrājita ity arthaḥ. Bhagavatā tu dṛṣṭaṃ pravrājitaś ca. taṃ câdhikṛtya bhikṣubhiḥ pṛṣṭena Bhagavatôktaṃ. anenâivêdaṃ karma kṛtaṃ. yad arhattvaṃ prāptā. na hi karmāṇi pṛthivī-dhātau vipacyante. nâb-dhātau na tejo-dhātau na vāyu-dhātau. api tûpātteṣv eva skaṃdha-dhātv-āyataneṣv iti vistaraḥ. idaṃ côktaṃ.

mokṣa-bījam aham hy asya sva-sūkṣmam upalakṣaye.
dhātu-pāṣāṇa-vivare nilīnam iva kāñcanam

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[1] pi MSS. ni. [2] uhyate N, ate C. ruṅ-ste. [3] om. MSS. zad-pa. [4] °kṣate C.

iti. *upapatty-ādi-paryantâjñānaṃ cêti.* ādi-śabdena cyuti-paryantâjñānaṃ.

(37) *Nārāyaṇaṃ balam*

iti. balasyêyaṃ saṃjñā Nārāyaṇam iti. yasya ca tad balam. asāv api Nārāyaṇa ity ucyate. Cāṇūra[1]-Mahānagnavat.

Bhadanta iti [Tib. 311[b]] Dārṣṭāṃtikaḥ sthaviraḥ. *anyathā hîti.* yadi mānasavat kāyika-balaṃ nêṣyate. *anaṃtasya*[2] *jñāna-balasya sahiṣṇur na syāt.* sahana-śīlo Bhagavān na bhaved ity arthaḥ.

saṃdhiṣv anya ity uktam asthi-saṃdhi-viśeṣôpanyāsaḥ. *nāga-graṃthir* iti vistaraḥ. nāga-granthi-saṃdhayo buddhāḥ. nāga-pāśo nāga-graṃthiḥ. *śaṃkalā*-saṃdhayaḥ pratyeka-buddhāḥ. *śaṃku*-saṃdhayaś cakravartinaḥ.

daśâdhikaṃ

hasty-ādi-saptaka-balam

iti. hasty-ādīnāṃ hasti-gandha-hasti-Mahānagna-*Praskaṃdi-Varāṃga-Cāṇūra*-Nārāyaṇānāṃ saptakaṃ tasya balaṃ daśabhir adhikaṃ daśabhyo vā 'dhikaṃ. katham ity āha. *yad daśānāṃ prākṛta-hastināṃ* sāmānya-hastināṃ *balaṃ. tad ekasya gandha-hastino balaṃ.* evaṃ *yad daśānāṃ gandha-hastināṃ balaṃ. tad ekasya Mahānagnasya balaṃ.* yāvad yad *daśānāṃ Cāṇūrāṇāṃ balaṃ. tad ekasya Nārāyaṇasya balam* iti.

daśôttara-vṛddhi-nagaḥ. *daśôttara-vṛddhyā 'rdha-Nārāyaṇa-balam* iti. āditas tathâiva prakramya yad daśānāṃ Praskandināṃ balaṃ. tad ardha-Nārāyaṇaṃ. *tad-dviguṇaṃ Nārāyaṇam* iti.

yathā tu bahutaraṃ. tathā yujyata ity Ācāryaḥ. pūrvakam eva pakṣaṃ samarthayati. anyathā hy ananta-jñāna-bala-sahiṣṇur na syād iti tad eva kāraṇaṃ. Devadatta-hata-[Tib. 312[a]]hasti-pādâṃguṣṭha-sapta-prākāra-parikhā-kṣepaś cânyathā na syād iti.

mahābhūta-viśeṣa evêti. mahābhūta-viśeṣa-svabhāvam evêdaṃ *balaṃ* na bhautikam iti darśayati.

upādāya-rūpa-saptabhyo 'rthântaram iti. ślakṣṇatv'ādibhyaḥ pūrvôktebhyo 'nyad eva balaṃ nāmôpādāya-rūpam ity *apare.*

(38[ab]) *yathāsūtram*[3] *evêti.* catvārîmāni Śāriputra tathāgatasya vaiśāradyāni. yair vaiśāradyaiḥ samanvāgatas tathāgato 'rhan samyaksaṃbuddha udāram ārṣabhaṃ sthānaṃ pratijānāti brāhmyaṃ cakraṃ pravartayati parṣadi samyak siṃhanādaṃ nadati. katamāni catvāri. *samyaksaṃbuddhasya bata me* sato ime dha-

[1] cātūra MSS. [2] atyaṃt° MSS. mthaḥ-yas & see below. [3] For four vaiśāradyās see 大毘婆沙論三十一 (牧二 22[a11]) etc.

rmā anabhisaṃbuddhā ity atra māṃ kaścic chramaṇo vā brāhmaṇo vā saha dharmeṇa codayet. smārayet. tatrâhaṃ[1] nimittam api na samanupaśyāmi. evaṃ câhaṃ nimittam asamanupaśyan kṣema-prāptaś ca viharāmy abhaya-prāptaś ca vaiśāradya-prāptaś ca udāram ārṣabhaṃ sthānaṃ pratijānāmi brāhmyaṃ cakraṃ pravartayāmi. parṣadi samyak siṃha-nādaṃ nadāmi. idaṃ prathamaṃ vaiśāradyaṃ. kṣīṇ'āsravasya bata me sata ime āsravā aprahīṇā ity atra māṃ kaścid iti pūrvavat. yāvat parṣadi samyak siṃha-nādaṃ [Tib. 312^{b}] nadāmi. idaṃ dvitīyaṃ vaiśāradyaṃ. ye vā punar mayā śrāvakāṇām āntarāyikā dharmā ākhyātāḥ. tān pratiṣevamāṇasya nâlam antarāyāyêty atra māṃ kaścid iti pūrvavat. idaṃ tṛtīyaṃ vaiśāradyaṃ. yo vā punar mayā śrāvakāṇāṃ mārga ākhyātaḥ āryo nairyāṇiko nairvedhiko niryāti. tat-karasya samyag-duḥkhakṣayāya duḥkhasyânta-kriyāyai sa na niryāsyatîty atra māṃ kaścid iti pūrvavat. idaṃ caturthaṃ vaiśāradyam iti. *yathā sthānâsthāna-jñāna-balam* iti vistaraḥ. yathā sthānâsthāna-jñāna-balaṃ daśa jñānāni sarva-bhūmi-saṃgṛhītaṃ ca. evaṃ samyaksaṃbuddhasya bata me sata ity etad *vaiśāradyaṃ*. tathâiva daśadhā dharmāṇāṃ bhedaṃ kṛtvā yojyaṃ. *yath' āsrava-kṣaya-jñāna-balaṃ* ṣaṭ daśa vā jñānāni daśa-bhūmi-saṃgṛhītaṃ ca. evaṃ kṣīṇ'āsravasyêti *dvitīyaṃ vaiśāradyam* atrâpi tathâiva dharmāṇāṃ bhedaṃ kṛtvā ṣaṭ daśa vā jñānānîti yojyaṃ. *yathā karmasvaka-jñāna-balam* aṣṭau jñānāni nirodha-mārga-jñāne hitvā sarva-bhūmi-saṃgṛhītaṃ ca. evaṃ ye vā punar mayā śrāvakāṇām āntarāyikā iti vistareṇa *tṛtīyaṃ vaiśāradyam*. atrâpi tathâiva dharmāṇāṃ bhedaṃ kṛtvā duḥkha-samudaya-satya-saṃgṛhītā ev' āntarāyikāḥ. na nirodha-mārga-satya-saṃgṛhītā [Tib. 313^{a}] ity aṣṭau jñānānîti yojyaṃ. *yathā sarvatra-gāminī-pratipaj-jñāna-balaṃ* daśa jñānāni nava vā sarva-bhūmi-saṃgṛhītaṃ ca. evaṃ yo vā mayā śrāvakāṇāṃ niryāṇāya mārga ākhyāta ity etad *vaiśāradyaṃ*. atrâpi saphala-s'āsravânāsrava-mārga-grahaṇato daśa jñānāni. aphala-tad-grahaṇato vā navêti yojyaṃ. *nirbhayatā hi vaiśāradyam. ebhiś ca jñānair nirbhayo bhavatîti jñānāni vaiśāradyānî*ti Vaibhāṣikāḥ.

Ācārya āha. *jñāna-kṛtaṃ tu vaiśāradyaṃ. na jñānam evêti*. atha vā Ācārya-vacanam evâtat sarvaṃ. nirbhayatā hi vaiśāradyaṃ. tathā hi tad-bhaya-pratipakṣo dharmaś caitasikaḥ. bhayam api caitasiko dharma iti. ebhiś ca jñānair hetu-bhūtair nirbhayo bhavatîti. tat kathaṃ jñānam eva vaiśāradyaṃ. jñāna-kṛtaṃ tu vaiśāradyaṃ yujyate na jñānam evêti.

(38^{cd}) *yathāsūtram*[2] iti trīṇîmāni bhikṣavaḥ[3] smṛty-upasthānāni. yāny āryaḥ

[1] tatrāha MSS. de ltar ña̱s. [2] For three smṛtyupasthānāni see op. cit. 24^{a5}. [3] °va C, °kṣuvI N.

sevate. yāny āryaḥ sevamāno 'rhati gaṇam anuśāsayituṃ. katamāni trīṇi. iha bhikṣavaḥ śāstā śrāvakāṇāṃ dharmaṃ deśayati anukaṃpakaḥ kāruṇiko 'rthakāmo hitâiṣī karuṇāyamānaḥ. idaṃ vo hitāya idaṃ vo sukhāya idaṃ vo hita-sukhāya. [Tib. 313b] tasya me śrāvakāḥ śuśrūṣante. śrotram[1] avadadhati. ājñā-cittam upasthāpayanti. pratipadyante dharmasyânudharmaṃ prati.[2] na vyatikramya vartante śāstuḥ śāsane. tena tathāgatasya na nandī bhavati na saumanasyaṃ na cetasa utplāvitatvam. upekṣakas tatra tathāgato viharati smṛtaḥ saṃprajānan. idaṃ prathamaṃ smṛty-upasthānaṃ. yad āryaḥ sevate. yad āryaḥ sevamāno 'rhati gaṇam anuśāsayituṃ. punar aparaṃ śāstā dharmaṃ deśayati pūrvavat. tasya te śrāvakā na śuśrūṣante. na śrotram avadadhati.[3] n' ājñā-cittam upasthāpayanti. na pratipadyante dharmasyânudharmaṃ. vyatikramya vartante śāstuḥ śāsane. tena tathāgatasya n' āghāto[4] bhavati nâkṣāntir nâpratyayo na cetaso 'nabhirāddhiḥ. upekṣakas tatra tathāgato viharati smṛtaḥ saṃprajānan. idaṃ dvitīyaṃ smṛty-upasthānaṃ. yad āryaḥ sevate. yad āryaḥ sevamāno 'rhati gaṇam anuśāsayituṃ. punar aparaṃ bhikṣavaḥ yāvac chāsane tatra tathāgatasya na nandī bhavati na saumanasyaṃ na cetasa utplāvitatvaṃ. n' āghāto nâkṣāntir nâpratyayo[5] [Tib. 314a] na cetaso 'nabhirāddhiḥ. upekṣakas tatra tathāgato viharati smṛtaḥ saṃprajānan. idaṃ tṛtīyaṃ smṛty-upasthānaṃ. yad āryaḥ sevate. yad āryaḥ sevamāno 'rhati gaṇam anuśāsayitum iti.

smṛti-saṃprajñānam

iti. ubhaya-svabhāvam iti darśayati. smṛtaḥ saṃprajānann iti vacanāt. *yadā śrāvakasyâpîti* vistaraḥ. yadā śrāvakasyâpi hīna-kleśasya *śuśrūṣamāṇeṣu* ca śiṣyeṣv *aśuśrūṣamāṇeṣu ca ubhayeṣu ca* śuśrūṣamāṇâśuśrūṣamāṇeṣu ca. *nandī* anunayo *na bhavati. āghāto vā* dveṣo vā.

kasmād ete āveṇikā asādhāraṇā *buddha-dharmā ucyaṃte. sa-vāsana-prahāṇād* iti. sa-vāsanānām ānaṃdy-ādīnāṃ prahāṇāt. kā punar iyaṃ vāsanā nāma śrāvakāṇāṃ. yo hi yat-kleśa-caritaḥ pūrvaṃ. tasya tat-kṛtaḥ kāya-vāg-aceṣṭā-vikāra-hetu-sāmarthya-viśeṣaś citte vāsanêty ucyate. avyākṛtaś citta-viśeṣo vāsanêti bhadantÂnantavarmā. *atha vêti* vistareṇ' Ācāryaḥ. *yasya śrāvakā* buddhasya bhagavataḥ śrāvakā *bhavanti* nânyasya. kiṃ kāraṇaṃ. sarve hi śrāvakā buddham uddiśya pravrajitā iti. teṣāṃ śrāvakāṇāṃ *śuśrūṣamāṇe câśuśrūṣamāṇe côbhayasmiṃś ca* śuśrūṣamāṇâśuśrūṣamāṇeṣu [Tib. 314b] ubhayeṣu *tasyâiva* śrāvakavatas *tat-anutpādaḥ*. ānandy'āghātânutpādaḥ. *āścaryam* adbhu-

[1] gotram MSS. rna-ba. see infra. [2] om. C. [3] eva dadh° MSS. see supra. [4] āmāno MSS. v. l. 17 below. [5] vāpr° MSS. v. l. 12 above.

taṃ *vyavasthāpyate. nânyasya* śrāvakasyêty arthaḥ.

(39) *anyathā hî*ti vistaraḥ. yadi saṃvṛti-jñāna-svabhāvā na syād adveṣa-svabhāvā syāt karuṇāvat. *na sarva-sattv'ālaṃbanā sidhyet.* na traidhātuka-sattv'ālaṃbanā sidhyed ity arthaḥ. yathā karuṇā na traidhātuka-sattv'ālambanā. kiṃ tarhi. kāmâvacara-sattv'ālaṃbanā. duḥkhita-sattv'ālambanatvād evaṃ siddhaṃ syād ity abhiprāyaḥ. *na ca tri-duḥkhat'ākārā sidhyed* iti vartate *karuṇāvat.* yathā karuṇā duḥkhat'ākārâiva na tri-duḥkhat'ākārā duḥkha-duḥkhatā-saṃskāra-duḥkhatā-vipariṇāma-duḥkhat'ākārā. tathā na syāt. iṣyate ca tri-duḥkhat'ākārêti. ataḥ *saṃvṛti-jñāna-svabhāvê*ti. mahac-chabda-vācyatā-kāraṇaṃ darśayann āha.

kasmād[1] *iyam* ity-ādi. *saṃbhāreṇa mahā-puṇya-jñāna-saṃbhāra-samudāgamād* iti. mahā-puṇya-saṃbhāra-samudāgamāt. mahā-jñāna-saṃbhāra-samudāgamāc cêty arthaḥ. tatra mahā-puṇya-saṃbhāras tisraḥ pāramitāḥ. [Tib. 315ᵃ] dāna-śīla-kṣānti-pāramitāḥ. mahā-jñāna-saṃbhāraḥ prajñā-pāramitā. vīrya-dhyāna-pāramite tu dvidhā ubhayatra-vyāpārāt. na hi vinā vīryeṇa dānaṃ dīyate śīlaṃ samādīyate kṣāntir bhāvyata iti mahā-puṇya-saṃbhāra-bhāgīyaṃ vīryaṃ bhavati. tathā nântareṇa vīryaṃ prajñā bhavatîti mahā-jñāna-saṃbhāra-bhāgīyaṃ bhavati. tathā maitry-ādi-caturvidhâpramāṇa-bhāvanā-pakṣaṃ[2] dhyānaṃ mahā-puṇya-saṃbhāra-bhāgīyaṃ. smṛty-upasthān'ādi-saptatriṃśad-bodhipakṣa-dharma-bhāvanā-pakṣaṃ[2] dhyānaṃ mahā-jñāna-saṃbhāra-bhāgīyaṃ. tad evaṃ mahā-puṇya-jñāna-saṃbhārābhyāṃ samudāgamān nirvṛtter *mahatī* 'yaṃ karuṇêti mahā-karuṇā. *ākāreṇa tri-duḥkhat'ākaraṇāt.* yasmāt tisṛbhir api duḥkhatābhir ākārayati na duḥkha-duḥkhatayâiva karuṇāvat. *ālambanena traidhātuka-sattv'ālaṃbanatvāt.* yasmāt traidhātukôpapannān sattvān ālambate na ca[3] kāma-dhātûpapannān eva karuṇāvat.

kāma-sattvās tu gocara

[Tib. 315ᵇ] iti vacanāt. *samatvena sarva-sattveṣu sama-vṛttitvāt.* yasmāt sarva-sattveṣu traidhātuka[4]-paryāpanneṣu samaṃ vartate saṃskāra-duḥkhat'ākāreṇa. ato 'pi mahākaruṇêty ucyate. *tato'dhimātratarâbhāvād* iti. prajñā-svabhāvatayā tīkṣṇataratvāt. yathā hi tayā karuṇāyate. na tathā karuṇayêti. nānā-karaṇaṃ viśeṣaḥ.

adveṣâmoha-svabhāvatvād iti. yathākramaṃ karuṇāyā adveṣa-svabhāvatvāt. mahā-karuṇāyāś câmoha-svabhāvatvād ity arthaḥ. *eka-tri-duḥkhat'ākāratvād* iti. eka-duḥkhat'ākāratvāt karuṇāyāḥ. tri-duḥkh'ākāratvāc ca mahā-karuṇāyāḥ. ity

[1] tasmād MSS. ciḥi phyir. [2] °kṣyaṃ N. [3] na C, om. N. [4] tridh° MSS.

ubhayatrâpi sarvatra yāthāsaṃkhyena yojayitavyaṃ. *catur-dhyāna-caturtha-dhyāna-bhūmikatvād* iti. karuṇā catur-dhyāna-bhūmikā. anāgamya-dhyānântarayoḥ prathama-dhyāna-grahaṇena grahaṇān na ṣaḍ-bhūmikêty uktaṃ. mahā-karuṇā tu caturtha-dhyāna-bhūmikâîva sarva-samādhi-karmaṇyatvena tasyâîva tad-utpādana-samarthatvāt. *śrāvak'ādi-buddha-saṃtāna-jatvād* iti. ādi-śabdena pratyekabuddha-pṛthagjanānāṃ grahaṇaṃ. *kāma-bhavâgra-vairāgya-labhyatvād* iti. kāma-vairāgya-labhyā karuṇā. [Tib. 316ª] bhavâgra-vairāgya-labhyā mahā-karuṇā. *aparitrāṇa-paritrāṇata* iti. karuṇayā śrāvak'ādayaḥ karuṇāyanta eva kevalaṃ anuglāyaṃty evêty arthaḥ. na saṃsāra-bhayāt paritrāyante. mahā-karuṇayā tu karuṇāyamāno bhagavān mahataḥ saṃsāra-bhayāt paritrāyate.[1] *atulya-tulya-karuṇāyanāt*. karuṇayā 'tulyaṃ karuṇāyate. duḥkhitānām eva karuṇāyanāt. mahā-karuṇayā tu tulyaṃ sarva-sattva-sama-karuṇāyanāt.

(40) *pūrva-puṇya-jñāna-saṃbhāra-samudāgamata* iti. pūrveṣu janmasu puṇya-saṃbhāreṇa pūrvôktena jñāna-saṃbhāreṇa ca samudāgamataḥ. *dharma-kāya-pariniṣpattita* iti. anāsrava-dharma-saṃbhāra-saṃtāno dharma-kāyaḥ. āśraya-parivṛttir[2] vā. *artha-caryayā cêti*. svargâpavarga-kāraṇam artho lokasya. tasya saṃpādanam artha-caryā. tulyā hi sarveṣāṃ buddhānāṃ mahā-karuṇā parârtha-hetuḥ. *yathākālam* iti. sarvatrâbhisaṃbadhyate. kathaṃ. cirâlpa-jīvanād yathākālaṃ dīrgh'āyuṣi prajāyāṃ *dīrgh'āyuṣo* buddhā bhavanti. alp'āyuṣy *alp'āyuṣaḥ*. yathāsaṃbhavaṃ kṣatriya-guruke loke *kṣatriyā* bhavanti. brāhmaṇa-guruke *brāhmaṇāḥ*. yathākālam eva ca *Kāśyap*'ādi-[Tib. 316ᵇ] gotrāḥ. *Gautam*'ādi-gotrāś ca. tathā 'lpa-pramāṇe loke *'lpa-pramāṇāḥ*. analpa-pramāṇe *'nalpa-pramāṇā* iti. *hetu-saṃpadaṃ* puṇya-jñāna-saṃbhāra-lakṣaṇāṃ. *phala-saṃpadaṃ* dharma-kāya-lakṣaṇāṃ. *upakāra-saṃpadaṃ* jagad-artha-caryā-lakṣaṇāṃ. *sarva-guṇa-jñāna-saṃbhārâbhyāsa* iti. guṇāḥ paṃca-pāramitā-svabhāvāḥ. jñānāni ca prajñā-pāramitā-svabhāvāni. teṣāṃ sarveṣāṃ guṇa-jñānānāṃ saṃbhāraḥ. tasyâbhyāsaḥ punaḥ-punaḥ-prayogaḥ. *dīrgha-kālâbhyāsas* tribhir asaṃkhyeyair mahā-kalpaiḥ. *nirantarâbhyāso* 'ntaratayā. *satkṛtyâbhyāsas* tīvr'ādaratayā. *caturvidhā phala-saṃpad* iti. dharma-kāya-pariniṣpattyā jñān'ādi-saṃpadaś catasro bhavantîti tā api phala-saṃpada iti vyavasthāpyante. jñāna-saṃpac caturvidhêti vakṣyati. tathā prahāṇa-saṃpat prabhāva-saṃpat rūpa-kāya-saṃpac ca[3] caturvidhêti vakṣyati. tad ev' āsāṃ vyākhyānaṃ bhaviṣyati. *caturvidhôpakāra-saṃpat*. katham ity āha. *apāya-traya-saṃsāra-duḥkhâtyanta-nirmokṣa-saṃpad* iti. apāya-trayaṃ ca narak'ādi saṃsāraś ca. tayor duḥkhaṃ.

[1] °yaṃte N, °yante C. [2] °rinirvṛtt° N. gnas yoṅs-su gyur-ba. [3] om. N.

tato 'tyanta-nirmokṣaḥ. sâlva saṃpad iti. *yāna-traya-sugati-*[Tib. 317ª]*pratiṣṭhāpana-saṃpad vêti.* yāna-traye ca śrāvaka-yān'ādau. sugatau ca pratiṣṭhāpanaṃ. sâlva saṃpad iti. iyaṃ vā caturvidhôpakāra-saṃpat. *anupadiṣṭa-jñānam* iti svayam abhisaṃbodhanârthena.[1] *sarvatra-jñānam* iti niravaśeṣa-sva-lakṣaṇâvabodhanârthena. *sarvathā-jñānam* iti. sarva-prakārâvabodhanârthena. *ayatna-jñānam* itîcchā-mātrâvabodhanârthena. *sarva-kleśa-prahāṇam* iti traidhātuka-darśana-bhāvanā-heya-kleśôcchitteḥ. *atyanta-prahāṇam* ity aparihāṇitaḥ. *sa-vāsana-prahāṇam* iti. anubaṃdhâbhāvataḥ. *sarva-samādhi-samāpatty-āvaraṇa-prahāṇam* ity ubhayato-bhāga-vimukteḥ. *bāhya-viṣaya-nirmāṇa-pariṇāmâdhiṣṭhāna-vaśitva-saṃpad* iti. tatrâpūrva-bāhya-viṣayôtpādanaṃ nirmāṇam. aśm'ādīnāṃ suvarṇ'ādi-bhāv'āpādanaṃ pariṇāmaḥ. dīrgha-kālâvasthānam adhiṣṭhānam iti. āyuṣa utsarge 'dhiṣṭhāne ca vaśitva-saṃpad *āyur-utsargâdhiṣṭhāna-vaśitva-saṃpad* iti.[2] *āvṛtêti* vistaraḥ. āvṛta-gamanaṃ c' ākāśa-gamanaṃ ca sudūra[3]-kṣi'pra-gamanaṃ ca. [4]brāhmaṇād ity anavad eka-śeṣaḥ.[4] alpe bahūnāṃ praveśaḥ. paramâṇau bahūnāṃ hasty-ādīnāṃ [Tib. 317ᵇ] praveśaḥ. sa cêty *āvṛt'ākāśa-sudūra-kṣipra-gamanâlpa-bahu-praveśaḥ.* tayor *vaśitva-saṃpad* iti yojyaṃ. *vividhā* nānā-prakārā *nijāḥ* svābhāvikāḥ. ke. *āścarya-dharmāḥ.* teṣāṃ *saṃpad* iti yojyaṃ. dharmatâlṣā buddhānāṃ bhagavatāṃ yat teṣāṃ gacchatāṃ nimna-sthalaṃ ca samī-bhavati. yad uccaṃ. tan nīcī-bhavati. yan nīcaṃ. tad uccī-bhavati. aṃdhāś cakṣūṃṣi pratilabhaṃte. badhirāḥ śrotram. unmattāḥ smṛtim iti yathāsūtraṃ sarvam anusartavyaṃ. *lakṣaṇa-saṃpad* iti. dvātriṃśatāṃ mahāpuruṣa-lakṣaṇānām ūrṇôṣṇīṣ'ādīnāṃ saṃpat. *anuvyaṃjana-saṃpad* iti. vṛttâṃguli-tāmra-tuṃga-nakhatv'ādīnāṃ aśīter anuvyaṃjanānāṃ saṃpat. *bala-saṃpan* Nārāyaṇaṃ balaṃ. vajra-sārāṇy asthīny asyêti vajra-sārâsthi. vajra-sārâsthi-śarīram asyêti vajra-sārâsthi-śarīraḥ. tad-bhāvaḥ. tasya saṃpad iti. *vajra-sārâsthi-śarīratā-saṃpad* iti.

etat sāmāsikaṃ sāṃkṣepikaṃ. ye kecit prasāda-jātāḥ satpuruṣā buddhaṃ bhagavantam astāviṣuḥ stuvanti stoṣyaṃti vā. sarve te etayâlva trividhayā saṃpadêti. *yady* anekā asaṃkhyeyāḥ kalpā asyêty *anekâsaṃkhyeya-kalpaṃ jīvitaṃ.* tad yady *adhitiṣṭheyur buddhā bhagavantaḥ.* [Tib. 318ª] *evaṃ te sakalaṃ tan māhātmyaṃ jñātuṃ vaktuṃ ca samarthāḥ.* tasyânanta-prabhedatvenâtibahutvād ity abhiprāyaḥ. *evaṃ ca tāvad* iti vistaraḥ. *guṇāś ca jñānāni ca prabhāvaś*

[1] °dhârth° C. here and in the sequel. [2] om. C. [3] svad° MSS. śin-tu riṅ-be. See infra. [4]....[4] om. Tib. apparently a grammatical explanation meaning that one word 'gamana' refers to the preceding three words-āvṛta, ākāśa and sudūra-kṣipra. Qu brāhmaṇād iti yanvad eka-śeṣaḥ? yan denotes suffix ya (e. g. brāhmaṇya from brāhmaṇa) cf. Pāṇini 4, 2, 42.

côpakāraś cêti dvaṃdvaḥ. *anantāś* ca te *'dbhutāś* cêti punaḥ karmadhārayaḥ. eta eva *mahā-ratnāni*. teṣām *ākarās tathāgatāḥ*. *atha ca punar bālāḥ pṛthag-janāḥ sva-guṇa-dāridryeṇânumāna-bhūtena hatâdhimokṣā* hata-rucayaḥ yāvad *buddhaṃ n' ādriyaṃte* buddhe n' ādaraṃ kurvantîty arthaḥ. *śraddhā-mātra-keṇâpîti*. niradhigamenêty arthaḥ. *aniyata-vipākānām* iti. niyata-vipākānām alaṃghanīyatvād ity abhiprāyaḥ. deveṣu bhavā *daivī*. *avaṃdhyêṣṭa-prakṛṣṭ'āśu-svaṃta-phalatvād* iti. avaṃdhya-phalaṃ phala-dāṇa-naiyamyenâvasthānāt. iṣṭa[1]-phalaṃ divya-viṣaya-phalatvāt. prakṛṣṭa-phalaṃ prabhūta-phalatvāt. āśu-phalaṃ dṛṣṭadharm'ādi-vedanīya-phalatvāt. svanta-phalaṃ nirvāṇa-phalatvāt. tad-bhāvāt. *anuttaraṃ puṇya-kṣetram ucyaṃte tathāgatā* iti. *kārān* ity upakārān pūj'ādikān.

(41) *yathāyogam* iti. yathāsaṃbhavaṃ. [Tib. 318^{b}] kecid guṇāḥ *śrāvaka-sādhāraṇā* buddhānāṃ bhagavatām *araṇā-praṇidhi-jñān'ādayaḥ*. kecit *pṛthag-jana-sādhāraṇāḥ* abhijñā-dhyān'ārūpy'ādayaḥ. *ādi*-śabdena śūnyatā'nimittâpraṇihit'ādayo gṛhyante.

(42) *na kasya-cit tad-ālaṃbano rāga utpadyate dveṣo māno vêti*. ten' ātmano darśan'ādi-parihārāt. yathā-yathā ca tenâbhisamitaṃ bhavaty araṇā-samādher abhyutthitenâsya māṃ dṛṣṭvā rāga utpatsyate asya dveṣaḥ asya māna asyâprasāda utpatsyata iti. tathā-tathā vyutthito 'pi tasmāt samādher[2] anuveṣṭate.[3] para-citta-rakṣaṇôpāya-viśeṣe tu tasyâraṇā-samādher utpatti-mātra[4]-sāmarthyād eva pareṣāṃ kleśo nôtpadyata ity artho gṛhyate. *raṇayatîti* kleśayatîty arthaḥ. *sukha-pratipadām agratvāc* caturtha-dhyānasya tad-bhūmikâlvâraṇā. nânya-dhyāna-bhūmikā. *parihartuṃ na śaknotîti* parihāṇi saṃbhavāt.

sa-vastukāḥ kleśāḥ.

ke. rāg'ādayo bhāvanā-prahātavyāḥ. *avastukāḥ kleśā* darśana[5]-prahātavyāḥ. *sarvatragāḥ sakala-sva-bhūmy-ālaṃbanatvāt* para-saṃtaty-ālaṃbanā api bhavantîti. parihartum aśakyāḥ sarvatragāḥ. [Tib. 319^{a}]

(43^{ab}) *sarv'ālaṃbanaṃ tu tad*

iti. sarvam ālaṃbata iti sarv'ālaṃbanaṃ. [6]sarvo vā 'sy 'ālaṃbana[6] iti sarv'ālaṃbanaṃ. nâraṇāvat[7] kleśa-mātr'ālambanaṃ. kiṃ tarhi. rūp'ādy-ālaṃbanam apîty arthaḥ. *ārūpyas tu na sākṣāt praṇidhi-jñānena jñāyante*. kiṃ kāraṇaṃ. yasmāt praṇidhi-jñānaṃ caturtha-dhyāna-bhūmikaṃ. vakṣyati ca

svâdho-bhūmi-viṣayā 'bhijñā

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[1] iṣṭaṃ MSS. [2] °dhir N. [3] anuceṣṭ° rjes-su mthun-par byed. [4] °tre N. [5] uktadarś° N. kun-tu ḥgro-ba mthoṅ-bas. = sarvatraga-darśana. [6]....[6] sic MSS. Qu. sarvaṃ vāsy'ālambanam [7] °va MSS.

iti.[1] praṇidhi-jñānaṃ câbhijñāvat bhavatîti. *niṣyanda-carita-viśeṣād* iti. tatra niṣyaṃdo manda-mandatā. caritam ārūpya-samāpatti-vihāraḥ. tad evaṃ kāryeṇâsyâ*numānaṃ*. kāraṇena ca kāryasyêti paridīpitaṃ. tataḥ pracyutānāṃ[2] tat-samāpatti-lābhināṃ ca[3] tad ubhayaṃ pratyakṣaṃ. *kārṣaka-nidarśanaṃ câ-trê*ti. yathā kārṣakaḥ phalena bījaṃ pratipadyate. bījena vā phalam iti. yathā vā kārṣako jānîte îdṛśe kṣetre îdṛśa[4]-phalaṃ dhānyaṃ bhaviṣyatîti. dhānyaṃ vā dṛṣṭvā kṣetram anuminoti. [5]îdṛśam asya kṣetram[5] iti. evaṃ śānta-mūrtiṃ sattvaṃ dṛṣṭvā anuminoti ārūpyāc cyuto 'yam. ārūpyeṣu côpapatsyata[6] iti. *Vaibhāṣikā iti vacanaṃ*. pareṣām asty anen' ārūpya-jñānam iti sūcayati. na hi buddhānām asty aviṣaya ity abhiprāyaḥ. [Tib. 319[b]] *praṇidhi-pūrvakam* ity ābhoga-pūrvakaṃ. praṇidhāy' ābhujyêty[7] arthaḥ. *yāvāṃs tat-samādhi-viṣaya* iti. yāvāṃ cchrāvakasya viṣayaḥ. tāvaj jānāti. pratyekabuddhasya ca [8]yāvat-sva[8]-viṣaya ity-ādi.

(43[cd]–45) *dharma-pratisaṃvid* iti. iha[9] deśanā-dharmaḥ. anekârtho hi dharma-śabdaḥ. tad-yathā dharmaṃ vo bhikṣavo deśayiṣyāmi. ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ sv-arthaṃ su-vyañjanaṃ kevalaṃ paripūrṇaṃ pariśuddhaṃ paryavadātaṃ brahmacaryaṃ saṃprakāśayiṣyāmîti, atra deśanā-dharmaḥ. dharmaḥ katamaḥ. āryâṣṭâṃga-mārga ity atra pratipatti-dharmaḥ. tathā dharmaṃ śaraṇaṃ gacchetêty atra phala-dharmo nirvāṇam ity-ādi. *avivartyam*[10] iti. aśakyaṃ vivartayituṃ. *akopya-dharma-manuṣy'āśrayatvam* iti tathā-śabdenêdam evârtha-dvayaṃ saṃbadhyate. ālamban'ādīnāṃ pṛthag-vacanāt. *yukta-muktâbhilāpitāyām* iti. yuktam artha-saṃbaṃdhaṃ. muktam asaktaṃ. yukta-muktam abhilapatîti yukta-muktâbhilāpī. tad-bhāvaḥ. tasyāṃ. yukta-muktâbhilāpitāyāṃ. samādhau vaśī samādhi-vaśī. samādhi-vaśinaḥ saṃprakhyānam asaṃmoṣaḥ. *samādhi*-[Tib. 320[a]]*vaśi-saṃprakhyānaṃ*. *tatra câvivartyaṃ jñānaṃ pratibhāna-pratisaṃvid* iti viśeṣaḥ. katham. *nava-jñāna-svabhāvā pratibhāna-pratisaṃvit*. yā vāg-ālambanā. sā duḥkha-samudaya-dharmânvaya-kṣayânutpāda-saṃvṛti-jñāna-svabhāvā. yā mārg'ālambanā. sā mārga-dharmânvaya-kṣayânutpāda-para-citta-saṃvṛti-jñāna-svabhāvêty abhisamasya *nava-jñāna-svabhāvā*[11] *anyatra nirodha-jñānāt*. *sarva-dharmāś ced artho daśa jñānānî*ti. na hi so 'sti dharmaḥ. yo daśānāṃ jñānānāṃ yathāsaṃbhavaṃ n' ālambanī-bhavati. *nirvāṇaṃ ced arthaḥ ṣaṭ jñānānî*ti. nirodha-jñānasya dharma-jñān'ādi-paṃca-svabhā-

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[1] Kārikā VII, 48[d]. [2] pratyut° MSS. śi ḥphos-pa-rnams. [3] ce N. [4] °śaṃ C, om. N. [5]....[5] îdṛśa-kṣetram asyam C. [6] côpapadyata N. [7] ādbh° MSS. gtaṅ-nas. [8]....[8] yāvastva N. [9] hi N, om. C. ḥdir. [10] avivarttiv N. [11] °bhāvata C, °bhāva N.

vatvāt. *nāma-kāy'ādi-vāg-ālambanatvād* iti. na hi duḥkh'ādi-jñānam anāsravaṃ duḥkhâika-deśaṃ samudayâika-deśaṃ vā sva-lakṣaṇ'ākāreṇ' ālambate. kiṃ tarhi. paṃcôpādāna-skaṃdhān[1] sāmānya-lakṣaṇ'ākāraiḥ. atas *te saṃvṛti-jñāna-svabhāve* iti. *ūrdhvaṃ nāma-kāyâbhāvād* iti. ārūpya-dhātau dharma-pratisaṃvin nâstîti. yatra ca nāma-kāyāḥ. tatrâiva pada-vyañjana-kāyā iti [Tib. 320[b]] tulya-vārttā. nāma-kāyâbhāva-vacanena pada-vyañjana-kāyâbhāva-siddhiḥ. *ūrdhvaṃ vitarkâbhāvād* iti. dvitīya-dhyān'ādiṣu. vitarkya vicārya vācaṃ bhāṣata iti sūtraṃ nām'ādy-ālambanatvaṃ punar āsāṃ pratisaṃvidāṃ samāpannasyâpi. vyutthitasyâpi tat-pṛṣṭha-labdhair avivartyair jñānair nām'ādy-ālambanatvaṃ. bhāṣaṇaṃ punas tat-pṛṣṭhenâiva. *strī-puruṣ'ādy-adhivacana* iti. ādi-śabdena kāla-kārak'ādi-saṃgrahaḥ. adhivacanaṃ punaḥ paryāyaḥ. tad adhikṛtya vā vacanaṃ tad-adhivacanaṃ. *tasyâsaktatāyām* iti. tasyâdhivacanasya tasya pada-vyañjanasya vā. *ata ev' āsāṃ krama-siddhir* iti. yataḥ pada-vyañjanânusāreṇârtha-pratipattiḥ. tasyâika-dvi-bahu-strī-puruṣ'ādy-adhivacanaṃ tasyâsaktatêty ataḥ krama-siddhir iti.

*tasmād rūpam ity evaṃ-ādî*ti. ādi-śabdena vijānātîti vijñānaṃ. cinotîti cittam ity evam-ādi saṃgrahataḥ. *uttarôttara-pratibhā pratibhānam* iti vāda-nyāyena. *yathākramam* iti. dharma-pratisaṃvido gaṇitaṃ pūrva-prayogaḥ. artha-pratisaṃvido buddha-vacanaṃ. nirukti-pratisaṃvidaḥ śabda-vidyā. pratibhāna-pratisaṃvido hetu-vidyêti. buddha-vacanam evêti Vaibhāṣikāḥ.

(46) *tat ṣaḍvidham*

iti. [Tib. 321[a]] kiṃcic caturthaṃ dhyānam *araṇ'ātmakaṃ*. kiṃcit *praṇidhi-jñān'ātmakaṃ*. kiṃcit *tri-pratisaṃvid-ātmakaṃ*. kiṃcit tad-vyatiriktaṃ kevalaṃ *prāntakoṭikam* iti. *tisraḥ pratisaṃvida* iti. nirukti-pratisaṃvidaṃ muktvā tatra vitarkâbhāvāt. [2]sa-vitarka-vicāreṇa[2] tad-utthāpanaṃ. kathaṃ tarhy aviśeṣeṇâitad uktaṃ.

ṣaḍ ete prāntakoṭikā

iti.[3] ete ucyante. *nirukti-pratisaṃvidaḥ tad-baleno lābho na tu sā caturtha-dhyāna-bhūmikā*. kiṃ tarhi. kāma-dhātu-prathama-dhyāna-bhūmikêty arthaḥ.

sarva-bhūmy-anulomitaṃ

iti. sarva-bhūmy-anukūlitam ity arthaḥ. [4]*pragatā antā*[4] *koṭir asyê*ti. pragatā antaṃ prāntā. prāntā koṭir asyêti prāntakoṭikā. *catuṣkoṭikavad* iti. yathā catuṣkoṭikaś catuḥ-prakāra-praśnaḥ. tadvat.

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[1] °dhāt MSS. [2]....[2] °tarko vic° C, °tarkâvic° N. rtog-pa dań dpyod-pa dań bcas-pa.
[3] Kārikā VII, 46[a]. [4]....[4] sic MSS. om. Tib. Qu. pragatântā?

(47–50) *ṛddhi-viṣayêti*[1] vistaraḥ. *ṣaḍ abhijñāḥ. ṛddhi-viṣaya-jñāna-sākṣātkriyā-divya-śrotra-cetaḥ-paryāya-pūrve*[2]*-nivāsa-cyuty-upapād'āsravakṣaya-jñāna-sākṣātkriyā'bhijñā* iti. sūtraṃ câtra. iha bhikṣur anekavidhaṃ ṛddhi-viṣayaṃ pratyanubhavati. eko bhūtvā bahudhā bhavati bahudhā-bhūtvā eko bhavatîti vistara-graṃtha ṛddhi-pādā ity atra likhito draṣṭavyaḥ. yāvad iyam ucyate ṛddhi-viṣaya-jñāna-sākṣātkriyā'bhijñêti. iha bhikṣur divyena śrotreṇa viśuddhenâtikrānta-mānuṣyakeṇa ubhayāṃ cchabdān śṛṇoti mānuṣān amānuṣān api ye vā dūre [Tib. 321[b]] ye vā 'ntika iti. iyaṃ ucyate divya-śrotra-jñāna-sākṣātkriyā'bhijñā. iha bhikṣur divyena cakṣuṣā viśuddhenâtikrāṃta-mānuṣyakeṇa sattvān paśyatîti bahuḥ sūtravad granthaḥ. yāvad iyam ucyate divya-cakṣur-jñāna-sākṣātkriyā'bhijñā. iha bhikṣur anekavidhaṃ pūrva-nivāsam anusmaratîti bahuḥ sūtravad granthaḥ. yāvad iyam ucyate pūrve-nivāsânusmṛti-jñāna-sākṣātkriyā'bhijñā. iha bhikṣuḥ para-sattvānāṃ para-pudgalānāṃ vitarkitaṃ vicaritaṃ manasā mānasaṃ yathābhūtaṃ prajānāti. sarāga-cittaṃ sarāgaṃ cittam iti yathābhūtaṃ prajānāti. vigata-rāgaṃ vigata-rāgam iti yathābhūtaṃ prajānāti. sadveṣaṃ vigata-dveṣaṃ samohaṃ vigata-mohaṃ vikṣiptaṃ saṃkṣiptaṃ līnaṃ pragṛhītam uddhatam anuddhataṃ avyupaśāntam[3] vyupaśāntaṃ[4] samāhitam[5] asamāhitam[6] abhāvitaṃ bhāvitaṃ avimuktaṃ cittam avimuktaṃ cittam iti yathābhūtaṃ prajānāti. vimuktaṃ cittaṃ vimuktaṃ cittam iti yathābhūtaṃ prajānāti. iyam ucyate cetaḥ-paryāya-jñāna-sākṣāṭkriyā'bhijñā. iha bhikṣur idaṃ duḥkham āryasatyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkhanirodhaḥ. iyaṃ[7] duḥkha-nirodha-[Tib. 322[a]]gāminī pratipad āryasatyam iti yathābhūtaṃ prajānāti. tasyâivaṃ jānata evaṃ paśyataḥ kām'āsravāc cittaṃ vimucyate. bhav'āsravād avidy'āsravāc cittaṃ vimucyate. vimuktasya vimukto 'smîti jñāna-darśanaṃ bhavati. kṣīṇā me jātir yāvan nâparam asmād bhavaṃ prajānāmîti. iyam ucyate āsrava-kṣaya-jñāna-sākṣātkriyā'bhijñā. ṛddhiḥ[8] samādhiḥ. ṛddhi-viṣayo nirmāṇaṃ gamanaṃ ca. ṛddhi-viṣaye jñānaṃ. tasya sākṣātkriyā saṃmukhī-bhāvaḥ. ṛddhi-viṣaya-jñāna-sâkṣātkriyā'bhijñā. divyaṃ śrotraṃ. tatra jñānaṃ. tasya sākṣātkriyā divya-śrotra-jñāna-sākṣatkriyā. cetaḥ-paryāyo viśeṣaḥ. raktaṃ dviṣṭaṃ mūḍham iti vā kramo vā paryāyaḥ. kadācid raktaṃ kadācid dviṣṭaṃ mūḍhaṃ cêti. tatra jñānaṃ. tasya sākṣātkriyā. pūrve[9]-nivāsaḥ skaṃdhega ivâluk.[10] tasyânusmṛtiḥ tatra jñānaṃ. tasya sākṣā-

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[1] °ye MSS. [2] °rva MSS. heve and in the sequel very often; but cf line 32 bottom. [3] vy° C. [4] avy° C. [5] as° N. [6] sam° N. [7] ay° MSS. [8] °ddhi MSS. [9] °rva MSS. but cf. l. 8 below. [10] iva dal° N, duvadal° or ṭuvadal° C.

tkriyêti. cyutiś côpapādaś ca cyuty-upapādau. tayor jñānaṃ. tasya sākṣātkriyā. āsravāṇāṃ kṣayaḥ. tatra jñānaṃ. tasya sākṣātkriyā'bhijñêti pratyekam abhisaṃbaṃdhaḥ. *śrāmaṇya-phalavad* iti. yathā saṃskṛtaṃ śrāmaṇya-phalaṃ vimukti-mārga-svabhāvaṃ. tadvat.

cetasi jñāna-paṃcakam

iti. *cetasi* cetaḥ-paryāyair yā *'bhijñā*. [Tib. 322[b]] sā *jñāna-paṃcaka-svabhāvêty* arthaḥ. anāsravasya para-citta-jñānasya *dharmânvaya*[1]*-mārga-para-citta-jñānatva*-saṃbhavāt. s'āsravasya ca *saṃvṛti-para-citta-jñāna*-saṃbhavāt.

balaṃ yadvad

iti. yath' āsrava-kṣaya-jñāna-balam. āsrava-kṣaya[2]-jñānam āsrava-kṣay'ālambanam iti cet. ṣaṭ jñānāni. nirodha-jñānasya dharmânvaya-kṣayânutpāda-jñāna-saṃjñitatvāt. saṃvṛti-jñānasya ca nirodh'ālambanatva-saṃbhavāt. āsrava-kṣaye sati yaj jñānaṃ. kṣīṇ'āsrava-saṃtāne taj[3] jñānam iti cet. daśa jñānāni. kṣīṇ'āsrava-saṃtāne daśa-jñāna-sadbhāvāt. evam āsrava-kṣaya ālambana-bhūte yā 'bhijñā. sā[4] ced āsrava-kṣaya-jñāna-sākṣātkriyā'bhijñā. *ṣaṭ jñānāni. tadvat.* āsrava-kṣaye sati yā 'bhijñā. sā ced *daśa jñānāni. tadvad* iti. *sarva-bhūmikā 'py eṣêti.*

balaṃ yadvad

ity anenâiva vacanenâyam artho labhyate. yasmāc ca

paṃcâiva[5] *dhyāna-catuṣṭaya*

ity avadhāryate. tasmād apîyam ṣaṣṭhy abhijñā sarva-bhūmikêti gamyate.

tisras tāvan na santîti. ṛddhi-divya[6]-śrotra[7]-divya[8]-cakṣur-abhijñā. kasmāt. *rūp'ālaṃbanatvāt.* na hy ārūpyāṇāṃ rūpam ālaṃbanam. vibhūta-rūpa-saṃjñātvāt. *rūpa-tīrthâbhiniṣpādyatvād* [Tib. 323[a]] iti. rūpatva-dvāra-niṣpādyatvāt rūp'ālaṃbana-mārga-niṣpādyatvād ity arthaḥ. īdṛśe rūpe īdṛśaṃ cittaṃ bhavatîti na c' ārūpyāṇāṃ rūpam ālaṃbanaṃ. *pūrve-nivāsânusmṛtir* api nâsty *anupūrvâvasthā'ntara-smaraṇâbhiniṣpatteḥ.* yasmād anupūrvam ātmano 'vasthā'ntarāṇi smaranto niṣpādayanti. na c' ārūpyāṇāṃ kāmâvacarā dharmā ālaṃbanaṃ. vakṣyati hi

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti.[9] tāni câvasthā'ntarāṇy ātmanaḥ kāmâvacarāṇy abhiniṣpādana-kāle tasy' ālambanam ity etasmāt kāraṇāt tad-bhūmikā nâstîti. *sthāna-gotr'ādy-ālambanatvāc ca.* tasmād api cyuto 'mutrôpapannaḥ. tathā hi sūtra uktaṃ. amī nāma

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[1] °mârthânv° N. [2] °ye N. [3] yaj MSS. de. [4] sa MSS. [5] yaṃc° MSS. lha. [6] °vyaṃ MSS. [7] °traṃ MSS. [8] °vyaṃ MSS. [9] Kārikā VIII, 21[cd].

te sattvāḥ. yatrâham abhūvam[1] evaṃ[2]-nāmā evaṃ-gotra evaṃ-jātir [3]evam-āhāra[3] evaṃ-sukha-duḥkha-pratisaṃvedī [4]evaṃ-dīrgh'āyur[4] evaṃ-cirasthitika evam-[5]āyuṣ-paryantaḥ[5]. yo 'haṃ tasmāc cyuto 'mutrôpapannaḥ. tasmād api cyuto ['mutrôpapannaḥ tasmāc cyuta][6] ihôpapanna iti s'ākāraṃ sôddeśam anekavidhaṃ pūrva-nivāsam anusmaratîti. na c' ārūpyāḥ sthāna-gotr'ādy-[Tib. 323[b]]ālambanāḥ adho-bhūmy-ālambanāś cêty etasmād api kāraṇān n' ārūpya-bhūmikāḥ. kathaṃ para-citta-jñānaṃ rūpa-tīrthâbhiniṣpādyam ity ata āha. *para-cittaṃ hi jñātu-kāma* iti vistaraḥ. *ābhujata* iti. ābhogaṃ kurvataḥ. *nimittam udgṛhyêti*. citta-prakāraṃ paricchidyêty arthaḥ. *tat-prātilomyenêti*. tasyâîva cittasya pratīpaṃ *samanantara-niruddhāny avasthā'ntarāṇi manasi-karoti. vilaṃghyâpi smaraṇam* iti. ekaṃ janma dve vā vilaṃghyâpi vyatikramyâpi smaraṇaṃ. *śuddh'āvāsānāṃ katham smaraṇam* iti. yady anubhūta-pūrvasyâîva smaraṇaṃ. na hi śuddh'āvāsānām ih' āgamanam asty anāgāmitvāt. [7]tena nâîṣām ihânubhūtiḥ.[7] nâpi tatra. pṛthag-janānāṃ[8] tatrânupapatteḥ. *śravaṇenânubhūtatvād* iti. śrutaṃ hi tena bhavati. śuddh'āvāsā nāma devā evaṃbhūtā iti. dvividho hy anubhavo darśanânubhavaḥ śravaṇânubhavaś ca. [9]*para-saṃtaty-adhiṣṭhānenôtpādanam* iti. dhyāna-saṃgṛhītaṃ pūrve-nivāsânusmṛti-jñānaṃ. tena c' ārūpyâvacaraṃ cittaṃ na gṛhṇāti. kathaṃ ca punaḥ[9] para-saṃtaty-adhiṣṭhānenôtpādanaṃ. samanaṃtara-niruddhān mano-vijñānāt parakīyān nimittam udgṛhyêti vistaraḥ. *anyeṣām* iti. ya ārūpyebhyo na pracyutāḥ. teṣāṃ *sva-saṃtaty-adhiṣṭhānenâîvôtpādanaṃ* pūrve-nivāsânusmṛti-jñānasya sukaratvāt.

ṛddhy-ādīnām iti. ṛddhi-divya-śrotra-divya-cakṣur-[Tib. 324[a]]abhijñānāṃ tisṛṇāṃ yathākramaṃ *laghutva-manasikaraṇam* ṛddheḥ *prayogaḥ*. *śabda*-manasikaraṇaṃ divya-śrotrasya. *āloka*-manasikaraṇaṃ divya-cakṣuṣaḥ.

katham etā labhyaṃta iti prāptim adhikṛtya praśnaḥ. saṃmukhī-bhāvas tu citānām anucitānāṃ ca [prayogata eva. *anucitāḥ prayogata* iti. vaiśeṣikyo yā anutpādita-pūrvāḥ. *sarvāsāṃ tu prayogenôtpādanam* iti. yāś ca vairāgyāl labhyante. yāś ca prayogataḥ. tāsāṃ sarvāsāṃ.

anyatra śabdād iti. uccheditvāc chabdo na nirmīyate. vakṣyati hi.

kām'āptaṃ nirmitaṃ bāhyaṃ catur-āyatanam

iti.[10]

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[1] °vann MSS. [2] evamān N. [3]....[3] om. MSS. Supplied from Tib. kha-zas ni ḥdi ltar za-za. cf p. 642[5]. [4]....[4] om. MSS. Supplied from Tib. tshe ni ḥdi tsam-ṣig thub. cf. loc. cit. l. 6. [5]....[5] °ṣmantaḥ MSS. [6] sic MSS. om. Tib. clerical error no doubt. cf. p. 642[7]. [7]....[7] °bhūmir N, teṣām ihânubhūmir C. des na ḥdir de-dag ñams-su myoṅ-ba med-do. [8] janā MSS. [9]....[9] om. C. [10] Kārikā VII, 54[ab].

kathaṃ tarhîti vistaraḥ. yadi *cakṣur-abhijñā rūp'āyatan'ālambanā kathaṃ tarhi* [1]*cyuty-upapāda*[1]*-jñānenâmī bata bhavantaḥ satīvāḥ kāya-duścaritena samanvāgatā* ity evam-ādi. na vāṅ-manas-karma-samanvāgamāś cakṣur-vijñānena gṛhyante. *ādi*-śabdena mithyā-dṛṣṭi-grahaṇam. *na tad* iti. tad vāṅ-manas-karma-samanvāgam'ādi tena cakṣur-jñānena *na*[2] *jānāti*. kena tarhîty āha. *abhijñā-parivāra-jñānaṃ tu tad* iti. mānasaṃ tad ity arthaḥ. *śeṣe* iti. pūrve-nivāsânusmṛty-āsrava-kṣayâbhijñe te *catuḥ-smṛty-upasthāna*-[Tib. 324[b]]*svabhāve*. katham. āsrava-kṣayâbhijñā catuḥ-smṛty-upasthāna-svabhāvā daśa-jñāna-svabhāvatvāt. ṣaṭ-jñāna-svabhāvatve 'pi kāya-vedanā-citta[3]-smṛty-upasthānāny apy anāgatāni bhāvyante.

kathaṃ tarhi te catur-dhyāna-bhūmike sidhyataḥ. na hi dvitīy'ādi-dhyāna-bhūmikaṃ cakṣur-jñānaṃ śrotra-jñānaṃ vā 'sti. cakṣuḥ-śrotra-vijñāna-saṃprayuktatvāt. tayoś ca dvitīy'ādiṣu dhyāneṣv abhāvāt. vakṣyati hi

kāyâkṣi-śrotra-vijñānaṃ vijñapty-utthāpakaṃ ca yat
dvitīy'ādau tad ādy-āptam

iti.[4] *āśraya-vaśenêti* vistaraḥ. cakṣuḥ-śrotr'āśraya-vaśena *taj-jñānayor* api *catur-dhyāna-bhūmikatvaṃ*. cakṣuḥ-śrotre[5] catur-dhyāna-bhūmike vyavasthāpyete. *prādhānika eṣa nirdeśo bāhuliko vêti*. pradhāne bhavaḥ prādhānikaḥ. evaṃ bāhulikaḥ. kuśalā abhijñāḥ pradhāna-bhūtāḥ. atas tad-apekṣayā nirdeśaḥ kriyate. kuśalā prajñā 'bhijñêti. atha vā bāhulyenâbhijñāḥ kuśalāḥ. ata evaṃ nirdeśa iti. mudg'ādi-bhāve 'pi māṣa-rāśi-vyapadeśavat.

(51) *pūrvânt'ādau nivartanāt*[6]

yāvad *yathākramaṃ* iti. Bhagavadviśeṣ'ādayas tāvad āhuḥ. *pūrvânta-saṃmohaṃ* pūrve-nivāsânusmṛtyā *nivartayati*. cyuty-upapādâbhijñayā [Tib. 325[a]] *madhya-saṃmoham*. āsrava-kṣayâbhijñayā *'parânta-saṃmohaṃ*. nâparam asmād bhavaṃ prajānāmîti. teṣāṃ vyākhyāna-kārāṇām abhiprāyaḥ. atītaḥ pratyutpanno 'nāgato 'dhvêty adhvânukramaḥ. tasmād evaṃ artha-gatir iti.

ācārya-Saṃghabhadras[7] tu vyācaṣṭe. pūrvânt'ādau nivartanāt.[6] pūrve-nivāsâbhijñā hi pūrvânta-saṃmohaṃ vyāvartayati. aparânta-saṃmohaṃ cyuty-upapādâbhijñā. madhya-saṃmoham āsrava-kṣayâbhijñā. ity ataś ca tisṛṇām eva vidyātvaṃ. pūrvay' ātma-para-vipad-darśanāt saṃvegôtpatteḥ. parayā pareṣām eva. tathā saṃvignasya bhūtârthāvagamāt tṛtīyayêti. kim atra pratipattavyaṃ.

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[1]...[1] cyutôp° MSS. śi ḥphos-pa daṅ skye-ba. [2] om. MSS; supplied from Tib. mi. [3] om. N. [4] Kārikā VIII, 13[abc]. [5] °tra MSS. [6] ma-rig-pa ni bzlog-phyir-ro = avidyā-nivartanāt. [7] 順正理七六 (冬六 66[a17]).

ācārya-Saṃghabhadra-vyākhyānam eva yukta-rūpaṃ paśyāmaḥ. Ācāryasyâpi tathâivâbhiprāyo lakṣyate. tathā hi pūrve-nivāsa-cyuty-upapād'āsrava-kṣaya-jñāna-sākṣātkriyās tisra ity uktv' āha. etā hi pūrvântâparânta-madhya-saṃmoham vyāvartayanti yathākramam iti. kathaṃ punar gamyatêti *tisra evâbhijñās tisro vidyā* iti. yasmād evam āha. aśaikṣī [Tib. 325ᵇ] pūrve-nivāsânusmṛti-jñāna-sākṣātkriyā vidyā. aśaikṣī[1] cyuty-upapāda-jñāna-sākṣātkriyā vidyā. aśaikṣy[2] āsrava-kṣaya-jñāna-sākṣātkriyā vidyêti vidyā-traya-vyavasthāpanânusūtrād eva. evaṃ hy āha. tri-piṭo[3] bhavati tri-vidya iti. *aśâikṣī*[1] *vidyêti*. anāsravatvād ity abhiprāyaḥ. [4]*nâiva rtlate*[4] pūrve-nivāsa-cyuty-upapādâbhijñe na *śaikṣyau* nâ*śaikṣyau* śāsravatvāt.

(52) *trīṇi prātihāryāṇi yathākramam* iti. ṛddhi-viṣayâbhijñā *ṛddhi-prātihāryaṃ*. cetaḥ-paryāyâbhijñā *ādeśanā-prātihāryaṃ*. īdṛśaṃ te cittam iti. āsrava-kṣayâbhijñā *anuśāsana-prātihāryaṃ*. yathābhūtôpadeśa ity arthaḥ. *prâti-śabdayor ādi-karma-bhṛśârthatvād*[5] iti. pra-śabda ādi-karmârthaḥ. idam anena karma prārabdham iti. ati-śabdaś ca bhṛśârthaḥ atigata iti. tad idam uktaṃ bhavati. *vineya-manasām ādita* ādau *atibhṛśaṃ haraṇty ebhir* iti prātihāryāṇi. *pratihata-madhya-sthānām* iti. nairuktaṃ vidhim āśrityôktaṃ. varṇ'āgamo[6] varṇa-viparyayaś cêti yojyaṃ.

avyabhicāritvād

iti. kleśa-kṣaya-nāntarīyatvād iti.

(53, 54) *ṛdhyatîti*. saṃpadyata ity arthaḥ. *dūrasy' āsannâdhimokṣeṇêti*. adhimokṣeṇa nirvṛttā ādhimokṣikī. yad dūraṃ. tad āsannam adhimucya *ten' āśv*[7] *āgamanād ādhimokṣikī* 'ty ucyate.

bāhyaṃ catur-āyatanam

iti. n' ādhyātmikaṃ nirmīyate. tan-nirmāṇe saty apūrva-sattva-prādurbhāva-prasaṃgāt. *sva-para-śarīra-saṃbaddham* iti. yat sv'ātmā siṃhāyate nāgāyate vā. tat sva-śarīra-sambaddhaṃ. [Tib. 326ᵃ] yat sv'ātmano bahir nirmīyate siṃho nāgo vā. tat para-śarīra-saṃbaddhaṃ. *dvividhaṃ tathâivêti*. sva-para-śarīra-saṃbadhaṃ. *evaṃ rūpa-dhātāv* iti. yathā kāma-dhātûpapanno dvividhaṃ nirmāṇaṃ nirmiṇoti. kāmâvacaraṃ rūpâvacaraṃ ca. tad api dvividhaṃ sva-para-śarīra-saṃbaddham iti caturvidhaṃ. evaṃ rūpa-dhātûpapanno 'pi caturvidhaṃ nirmiṇotîti. *aṣṭavidhaṃ samāsato nirmāṇaṃ*. *vastr'ābharaṇavan na*

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[1] °kṣā C. [2] °kṣ MSS. [3] paṭo MSS. sde-snod. [4]....[4] sic MSS. de gñis ni ṣes bya-ba ni=te iti. Qu. nâiva te iti? myur-du. [5] tṛṇârth° N, but see infra. om. Tib. [6] °mau C. [7] āśun MSS.

samanvāgama iti. yathā ca vastr'ābharaṇaiḥ sva-śarīra-saṃbaddhair apy asattva-saṃkhyātatvāt indriyâdhiṣṭhānâsaṃbandhatvād[1] vā na samanvāgamaḥ.[2] tadvat.

dvy-āyatanam iti. [3]rūpa-spraṣṭavy'āyatanaṃ.[3] na gandha-ras'āyatanaṃ. samanvāgamâbhavād[4] ity abhiprāyaḥ. na śabd'āyatanam uccheditvāt. abhighāta-jatvād ity apare. āgantukatvād ity abhiprāyaḥ.

(55–58) *dvitīya-dhyāna-phalaṃ trīṇîti*. adhara-bhūmike ca dve sva-bhūmikaṃ cêti. *catvāri paṃca ca yojyānîti*. tṛtīya-dhyāna-bhūmikāni catvāri. adhara-bhūmikāni trīṇi sva-bhūmikaṃ cêti. caturtha-dhyāna-bhūmikāni paṃcâdhara-bhūmikāni catvāri sva-bhūmikaṃ cêti. *dvitīy'ādi-dhyāna-phalam* iti vistaraḥ. [Tib. 326[b]] dvitīya-dhyāna-phalaṃ nirmāṇaṃ yan nirmātrā nirmitaṃ. *prathama-bhyāna-bhūmikān* nirmāṇa-*phalāt* prathama-dhyāna-phalād *gatito viśiṣyate*. tad dvitīya-dhyāna-phalaṃ nirmāṇaṃ dvitīyāṃ dhyāna-bhūmiṃ gacchati. prathama-dhyāna-phalaṃ tu tāṃ na gacchati. kiṃ tarhi. prathama-dhyāna-bhūmim evêti gamana-viśeṣād viśiṣyate. evaṃ tṛtīy'ādi-dhyāna-phalaṃ yojyaṃ.

dhyānavaṃ lābha[5]

iti maula-dhyānānām iva vairāgyato nirmāṇa-cittānāṃ lābhaḥ. *śuddhakād dhyānād anaṃtaraṃ nirmāṇa-cittam* iti. nirmāṇa-citta-saṃmukhī-bhāve yad ādyṃ. tac chuddhakād utpadyate.[6] nirmāṇa-cittād vêti dvitīy'ādi-pravāhe. *nirmāṇa-cittād api śuddhakam* iti. nirmāṇa-cittād vyutthāne nirmāṇa-cittaṃ ca pravāhe. *samādhi-phala-sthitasyêti*. samādhi-nirmāṇa-citta-sthitasya, *ūrdhva-bhūmikas tv* iti. dvitīy'ādi-dhyāna-bhūmikaḥ. *prathama-dhyāna-bhūmikena bhāṣyate*. *ūrdhvaṃ* dvitīy'ādiṣu *vijñapti-samutthāpakasya* savitarkasya savicārasya *cittasyâbhāvāt*. tathā hy uktaṃ. vitarkya vicārya vācaṃ bhāṣata iti.

nirmāṇa-cittâbhāvān nirmitâbhāva iti. nimittâbhāve naimittikasyâpy abhāva ity asantaṃ[7] [Tib. 327[a]] *katham* enaṃ *nirmitaṃ bhāṣayantîti* abhiprāyaḥ.

adhiṣṭhāyânya-vartanād

iti. nirmāṇa-cittena nirmitaṃ nirmāya tataś câdhiṣṭhāyâvasthāna-kāmatayā tiṣṭhatv etad iti. *tata* uttara-kālam *anyena vijñapti-samutthāpakena* savitarka-savicārakeṇa *cittena vācaṃ pravartayanti* nirmātāraḥ. pūrvâbhiprāyaṃ hi saṃtatir anuvartate.[8] pūrvaṃ hi tena cetasi vyavasthāpitaṃ nirmāṇaṃ nirmāsyāmi tad adhiṣṭhāsyāmi tad vācayiṣyāmîti. avasthā-dvaye 'dhiṣṭhāna-saṃbhavāt pṛcchati.

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[1] sic MSS. Qu. °baddhatvād? [2] °gataḥ N. mi-ldan-pa. [3]....[3] °paṃpraṣṭ° MSS. [4] °gama-bhayād MSS. mi-ldan-paḥi phyir-ro. [5] °varṇābha MSS. rñed-pa ni bsam-gtan bṣin-no. [6] °dyante C, °dyaṃte N. [7] asattvaṃ C. [8] °rddhate MSS. rjesu ḥbraṅ-ba.

kiṃ jīvita evâdhiṣṭhānam ity-ādi. *ārya-Mahākāśyapâdhiṣṭhānenêti*. ārya-Mahākāśyapâdhimokṣeṇêty arthaḥ.

trividhaṃ tûpapatti-jam

iti. kadācid dhi dev'ādayaḥ parânugrahârthaṃ parān nirmiṇvanti. kadācid viheṭhanârtham ity-ādi. *tat-kṛtaṃ cêti* vistaraḥ. dev'ādi-kṛtaṃ ca *sva-para-sambaddhaṃ nirmāṇaṃ nav'āyatanikaṃ*. kutaḥ. *a-śabda-rūpy-āyatanatvāt*. yasmād aśabdāni cakṣur-āyatana-rūp'āyatan'ādīni tatra santîti. śabdaḥ saṃtānâbhāvān na nirmāyate. acittakatvāc[1] ca na mano-dharm'āyatane. acittako[2] nirmita iti kathaṃ gamyate. Śāstrāt.[3] evaṃ hy āha. tan-nirmitaś cāturmahābhautiko[4] vaktavyo [Tib. 327[b]] na cāturmahābhautiko[5] vaktavyaḥ. āha. caturmahābhautiko vaktavyaḥ. upādāya-rūpiko nôpādāya-rūpiko vaktavyaḥ. āha. upādāya-rūpiko vaktavyaḥ. acittiko[6] vaktavyaḥ. kasya citta-vaśena vartata iti vaktavyaṃ. āha. nirmātus citta-vaśena vartata iti. yadi tarhi nav'āyatanikaṃ nirmīyate. indriya-nirmāṇāt kathaṃ nâpūrva-sattva-prādurbhāvo bhavati. sattva-saṃkhyātāni hîndriyāṇîti. ata āha. *indriyâvinirbhūtatvād* iti. yasmāc cakṣur-ādibhir indriyaiḥ paṃcabhiḥ sva-para-śarīra-sambaddhaṃ nirmāṇaṃ rūpa-rasa-spraṣṭavya-svabhāvam avinirbhāgenâvasthitaṃ bhavan nav'āyatanikam ity ucyate. na tv[7] indriyaṃ nirmīyata iti eṣa siddhântaḥ. yat punas tad eva sva-para-śarīrâsambaddhaṃ nirmiṇoti. tac catur-āyatanikam eva bhavati.

(60[ab]) *yathā Māṃdhātur āntarābhavikānāṃ cêti*. karma-jāyā ṛddher etad udāharaṇam ucyate.

(59) *kim ete divye evêti*. kim ayaṃ divya-śabdo mukhya-vṛttiḥ. āho-svid aupacārika ity abhiprāyaḥ. yadi hy ete divi bhave divye ity artho gṛhyate. mukhya-vṛttir ayaṃ śabdo bhavati. atha tu *divye ivêti divye* ity aupacārikaḥ. *yathā bodhisattva-cakravarti-gṛhapati-ratnānām* iti. aupacārikatve dṛṣṭântaṃ darśayati. *vijñāna-sahitatvād* iti. [Tib. 328[a]] rūpa-darśana-mukhenâbhinirhṛtatvān nityaṃ vijñāna-sahitam iti. sabhāgam eva. *kāṇa-vibhrāntâbhāvād* iti. kāṇam abhyantara-vikalaṃ. vibhrāntaṃ kekaraṃ sarvataś ca na paśyatîti. arthād uktaṃ bhavati. divyaṃ cakṣuḥ pṛṣṭhato 'pi paśyati. pārśvato 'pi paśyati na tv evam adivyaṃ cakṣur iti.

(60[cd], 61) *divya-śrotr'ādikam api catuṣṭayam* iti. ādi-śabdena divyaṃ cakṣuḥ pūrve-nivāsânusmṛtiḥ para-citta-jñānaṃ ca. etad api divya-śrotr'ādikaṃ catuṣṭa-

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[1] acintak° C, aciṃtak° N. sems med-pa yin-paḥi phyir. [2] acint° C, aciṃt° N. sems med. [3] 發智論十三 (秋五 59[b8]). [4] cântarm° N, cântarbh° C. [5] cântarm° MSS. [6] acintiko C, aciṃtiko N. sems med-pa. [7] nv MSS.

yam. *upapatti-pratilabdham asti.* divyaṃ cakṣuḥ keṣām upapatti-pratilaṃbhikaṃ. kāmâvacarāṇāṃ devānām anāgāmināṃ ca rūpâvacarāṇāṃ. n' ārūpyâvacarāṇāṃ. tatra rūpâbhāvāt dṛṣṭir gamanaṃ nirmāṇaṃ ca nâsti. nâpi divyaṃ śrotraṃ cakṣuś câsti. para-citta-jñānam api nâsti. sva-para-saṃtāna-paricchedâbhāvāt. pūrve-nivāsânusmṛtir api nâsti. kāma-rūpâvacara-sattvavat tādṛśasy' ātmabhāvasyâsamudāgamāt. atha vā sarvā apy abhijñā na santi. kāma-rūpâvacara-sattvavat tādṛśasy' ātmabhāvasyâsamudāgamāt. *na yathā bhāvanā-phalaṃ kuśalam evêti.* viparīta-dṛṣṭântaḥ. *anya-gati-sthā nityaṃ jānata* iti. tābhyāṃ para-citta-pūrve-nivāsânusmṛtibhyāṃ dev'ādi-gati-sthā nityaṃ jānate. [Tib. 328^{b}] duḥkha-vedanā'nabhyāhatatvāt.

nṛṇāṃ nôtpatti[1]*-lābhikam*

ṣti. *manuṣyāṇām* etad *yathôktam ṛddhy-ādikaṃ* vairāgya-lābhikaṃ tarka-vidyâûiadha-karma-kṛtaṃ câsti. *na tûpapattika-lābhikam asti. yat tarhi prakṛti-jāti-smarā* iti. prakṛti-jāti-smaratvaṃ pūrve-nivāsânusmṛtyā sā côpapattau bhavatîti. katham. asāv utpatti-lābhikā na bhavatîty abhiprāyaḥ. āha. *karma-viśeṣa-jā 'sau teṣām* iti. teṣāṃ bodhisattvānāṃ karma-viśeṣa-nirvṛttā.[2] upapatti-lābhikaṃ hi nāma yad upapatti-kāla eva sarveṣāṃ nisargato labhyate. na tu yat kasyacid evôpapatti-kālād ūrdhvaṃ. yathā pakṣiṇām ākāśa-gamanaṃ. tasmāt karma-viśeṣa-jā 'sau teṣāṃ. *katham* ity āha. *trividhā hîti* vistaraḥ. *bhāvanā-phalaṃ* yathôktam. *upapatti-pratilabdhā* dev'ādīnāṃ. *karma-jā* yathā teṣāṃ bodhisattvānām iti.

ācārya-Yaśomitra-kṛtāyām Abhidharmakośa-vyākhyāyāṃ saptamaṃ kośa-sthānaṃ.

[1] °ttika MSS. contra metrum. [2] niv° MSS. grub-pa.

VIII

(samāpatti-nirdeśo nāmâṣṭamaṃ kośa-sthānam)

(1, 2[ab]) saptamād anantaram aṣṭamasya kośa-sthānasyôpanyāse saṃbaṃdhaṃ darśayann āha. *jñānâdhikāreṇêti* vistaraḥ. jñānâdhikāreṇa daśānāṃ jñānānām adhikāreṇa *jñānamayānāṃ* jñāna-svabhāvānāṃ praṇidhijñānâbhijñ'ādīnāṃ *kṛto nirdeśaḥ. anya-svabhāvānāṃ* tu [Tib. 329[a]] samādhy-ādīnāṃ *kartavyaḥ. sarva-guṇ'āśrayatvād* iti kāmam ārūpyā api guṇ'āśrayā bhavanti. na sarva-guṇ'āśrayāḥ. dhyānāni tu sarva-guṇ'āśrayā iti.

dvidhā dhyānānîti

kārya-dhyānāni kāraṇa-dhyānāni cêty arthaḥ.

śubhâikāgryam

iti. śubhānām cittānām aikāgryaṃ. *abhedenêti*. sarveṣām api lakṣaṇānām. etal lakṣaṇam ata āha. *samādhi-svabhāvatvād* iti. dhyānānām iti vākya-śeṣaḥ. atha vā abhedenêti samādhi-mātra-grahaṇaṃ. bhedena

paṃca skaṃdhās tu sānugam

iti. avijñapti-rūpa-mātra-rūpa-skaṃdhaḥ.

ek'ālaṃbanatā ek'ālambanatvaṃ cittānāṃ. kiṃ punaḥ kāraṇaṃ caittānām apy ek'ālaṃbanatve ek'ālambanatvaṃ cittānām ity ucyate. na punar ek'ālambanatā citta-caittānām ity ucyate. prādhānyāt *cittāny eva ek'ālambanāni samādhir* iti. avasthā-viśeṣatvāc [1]citra-gurvāvat.[1] Vaibhāṣika āha. *na cittāny eva samādhiḥ. yena tu tāny ekâgrāṇi vartante* samāhitāni. *sa dharmaḥ samādhiḥ.* yathā Vaiśeṣika-naye śukla-guṇa-yogāc chuklaḥ paṭaḥ.[2] sa eva guṇo 'sya [Tib. 329[b]] śauklam ity ucyate. tadvat. *nanu ca kṣaṇikatvāt sarvaṃ cittam ekâgraṃ.* kim idam ucyate yena tu tāny ekâgrāṇi vartante. sa dharmaḥ samādhir iti. *dvitīyasya tasmād avikṣepa iti cet.* yady [3]etat syād[3] dvitīyasya cittasya tasmāt samā-

[1]....[1] sic MSS. sems-kyi yton (sic) daṅ ño-bo bṣin-no = citta-guṇa-vastu-vat or citta-guṇa-bhāva-vat? [2] °ṭāḥ MSS. [3]....[3] etat syotad C, etasyota N. ḥdi sñam-du.

dheḥ[1] [avikṣepaḥ. kasminn ālambane][2] na vikṣepo 'sminn ālambana iti. *saṃprayukte samādhi-vaiyarthyaṃ.* yat prathamaṃ cittaṃ samādhi-saṃprayuktaṃ. tasmin saṃprayukte samādhi-vaiyarthyaṃ. tatra kāritraṃ samādhir na karoti dvitīye karotîti kṛtvā. kiṃ ca *yata eva ca kāraṇāt samādhir* ekâgratā-lakṣaṇo 'bhipretaḥ. *tata eva ca kāraṇāt cittānām ek'ālaṃbanatvaṃ kiṃ nêṣyate.* kiṃ samādhinā arthântara-bhūtenêty abhiprāyaḥ.

na. dur-balatvāt samādheḥ. na mahābhūmikatvāt samādheḥ[1] sadbhāvāt sarvasya cittasy' aikāgryatā-prasaṃgaḥ. yac cittaṃ dur-balena samādhinā saṃprayujyate. na tad ekâgraṃ bhavati. yat punar balavatā. tac cittam ekâgram iti. saty api mahābhūmikatve samādher[3] na sarva-cittānām ekâgratā-prasaṃgaḥ.

cittāny evêti vistaraḥ. *cittāny evâikâgrāṇi samādhir* nârthâṃtara-bhūta iti. *tathā hy adhicittaṃ śikṣêti.* adhicittaṃ śikṣā katamā. catvāri dhyānānîti sarvaṃ. tathā *citta-pariśuddhi-pradhānaṃ catvāry eva dhyānāni. ity*[4] *uktāni.* [Tib. 330ª] likhitam idaṃ sūtram

ṛddhi-pādāḥ samādhayaḥ

ity[5] atra. yathā hy adhiśīlaṃ śikṣā śīlam eva. na tasmād anyā. adhiprajñaṃ ca śikṣā prajñâiva. na tasyā anyā. evam adhicittaṃ śikṣā cittam eva. na tasmād anyā. na citta-vyatirikta-samādhir astîty arthaḥ. adhicittaṃ hi śikṣā samādhir iṣyate. yathā câsminn eva sūtre śīla-pariśuddhi-pradhānaṃ vimukti-pariśuddhi-pradhānaṃ ity ukte. na śīla-pariśuddhiḥ śīlād anyā. evaṃ dṛṣṭi-pariśuddhiḥ vimukti-pariśuddhiś ca. tathâiva citta-pariśuddhir api na cittād anyā. citta-pariśuddhir hi catur-dhyāna-lakṣaṇa-samādhir iti.

evaṃ tarhîti. yadi samādhi-svabhāvāni dhyānāni *sarva-samādhi-dhyāna-prasaṃgaḥ.* kuśala-kliṣṭâvyākṛtānām api samādhīnāṃ dhyāna-prasaṃgaḥ. samādher[3] mahābhūmikatvāt. *na. prakarṣa-yukta* iti vistaraḥ. nâitad evaṃ. prakarṣa-yukte samādhau dhyāna-*nāma-vidhānat. bhāskaravat.* tad-yathā ya eva prakarṣeṇa *bhāsaṃ karoti.* sa eva bhāskaraḥ. [Tib. 330ᵇ] na khadyotak'ādiḥ. tadvat. *sa hîti* vistaraḥ. *sa hy aṃga-samāyuktaḥ samādhiḥ śamatha-vipaśyanābhyāṃ* yuga-naddhābhyām ivâśvābhyāṃ ratho vahatîti yuga-naddha-vāhī. [6]*tad-bhāvāt*[6] *dṛṣṭa-dharma-sukha-vihāra uktaḥ* sūtre. *sukhā*[7] *ca pratipad* iti. aṃga-samāyukta eva samādhiḥ. sukhā ca pratipad ity ukta iti vartate. *sutarāṃ* tena *dhyāyanti* sukhatvāt. *kliṣṭaya katham dhyānatvam* iti. yadi kuśalâṃga-samāyuktaḥ samādhir dhyānaṃ. kliṣṭasy' āsvādanā-saṃprayuktasya katham dhyā-

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[1] °dhiḥ MSS. [2] om. Tib. apparently clerical error. [3] °dhir MSS. [4] om. MSS. supplied from Tib. ṣes. [5] Kārikā VI, 72ᵇᶜ. [6]....[6] deḥi' phyir = tasmāt? [7] °khyā C, sūkhyā N.

natva-yuktam[1] iti vākya-śeṣaḥ. trividhaṃ dhyānam

āsvādanā-saṃprayuktaṃ śuddhakam[2] anāsravam

iti[3] vacanāt. *mithyôpanidhyānād* iti. mithyā-nitīraṇād ity arthaḥ. *atiprasaṃga* iti. kāma-rāga-paryavasthitenâpi cetasā mithyôpanidhyānāt tat-prasaṃgaḥ. *na. tat-pratirūpa evêti* vistaraḥ. nâitad evam atiprasaṃga iti. tat prati-rūpa eva[4] hi nâtibahu-vilakṣaṇe kliṣṭe dhyānam iti saṃjñā-saṃniveśaḥ. *pūti-bījavat.* yathā kiṃcid abījaṃ pāṣāṇ'ādy atyanta[5]-taj-jāti-vilakṣaṇáṃ na pūti-bījam ity ucyate. kiṃ tarhi. bīja-jātīyam evôpahataṃ yad bhavati. tasminn eva saṃjñā-saṃniveśaḥ pūti-bījam iti. *uktāni câkuśalāny*[6] *api dhyānānîti.* sa kāma-rāga-[Tib. 331[a]]paryavasthitaḥ[7] kāma-rāga-paryavasthānam antarî[8]-kṛtvā dhyāyati pradhyāyatîti vistaraḥ. anena kāma-rāg'ādi-paryavasthānasyâpi dhyānatve sati na doṣa iti darśayati. *dhūmâgnivad* iti. yathā dhūmo 'trêti dhūma-vacanenâgnir apy ukto bhavati *sāhacaryāt.* na vinā 'gninā dhūmo bhavatîti. anenâiva câvinābhāvitvena dhūmasyâbhyarhitatvaṃ. yatra hi dhūmaḥ. tatrâgniḥ. na tu yatrâgniḥ. tatra dhūmaḥ. tathā hy ayo-guḍâṃgār'ādiṣv agnir eva gṛhyate. na dhūmaḥ. asmāc câbhyarhitatvād dhūmasya pūrva-nipāto VāsudevÂrjunavat. anyathā hi dvaṃdve 'pîty agni-śabdasya pūrva-nipātaḥ syāt. kathaṃ punaḥ sāhacaryeṇa hi prīti-sukhavān vicāro vinā vitarkeṇa nâsti.[9] yathā dhyānântara-vicāraḥ. *na prīti-sukhavān ity avitarkaḥ.* nâivam ayaṃ *vicāraḥ.* viśeṣito hy ayaṃ vicāraḥ. prīti-sukha-saha-paṭhitaḥ.

vicāra-prīti-sukhavad

iti.[10] prīti-sukhavatā vicāreṇa prīti-sukhena ca saṃprayuktaṃ prathamaṃ dhyānam ity arthaḥ. yadi punar vitarka-prīti-sukhavad iti sūtraṃ kriyeta ko doṣaḥ syāt. na śakyam evaṃ kartuṃ.

pūrva-[11]pūrvâṃga-varjitam[11]

iti vakṣyati. vitarka-varjitaṃ dvitīyaṃ dhyānam [Tib. 331[b]] iti dhyānântaram api dvitīyaṃ dhyānaṃ prāpnoti. kiṃ ca catvāry aṃgāni prathama-dhyāna-nirdeśâvasāne 'nenânukrameṇôktāni. savitarkaṃ savicāraṃ viveka-jaṃ prīti-sukhaṃ prathamaṃ dhyānam upasaṃpadya viharatîti. tatra vicāra-prīti-sukha-samādhayaḥ prathame dhyāne bhavaṃti.[12] ebhiś caturbhir aṃgair vitarkeṇa ca sarva-prathamôktena paṃcâṃgam ucyate. dvitīyaṃ punar ucyate. avitarkam avicāraṃ samādhi-jaṃ prīti-sukhaṃ dvitīyaṃ dhyānam upasaṃpadya viharatîti.

[1] °tvam uktam N. [2] To read viś° m. c. [3] Kārikā VIII, 5[c]. [4] evava N. [5] abhyantara C. [6] °laṃ bījāny C. [7] °ta MSS. [8] °rā MSS. [9] asti MSS. supplied from Tib. med. [10] Kārikā VIII. 2[a]. [11]....[11] ex conj.—vivarj° C, °ṃgi-vivarjam N. both against metre. [12] °vati MSS.

caturṇām eṣāṃ pūrvâṃgena vicāra-lakṣaṇena varjitam iti. tṛtīyam apy evam ucyate. sa prīter virāgād upekṣako viharati vistareṇa yāvat sukha-vihārī 'ti. tṛtīyaṃ dhyānam upasaṃpadya viharatîti. prīti-lakṣaṇenâpareṇâṃgena varjitam iti. caturthaṃ punar evam ucyate. sa sukhasya ca prahāṇād vistareṇa yāvad aduḥkhâsukham upekṣā-smṛti-pariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharatîti. sukhenâpy aṃgena varjitaṃ samādhir evâtra kevalam avaśiṣyata ity ata eva sūtraṃ kṛtaṃ

vicāra-prīti-sukhavad

iti.[1]

(2^{cd}–4) *eṣām api côpapattaya uktā* iti.

ārūpya-dhātur asthāna upapattyā caturvidha

iti[2] vacanāt. *anuparivartaka-rūpâbhāvād* iti. dhyānânāsrava-[Tib. 332^{a}]saṃvarâbhāvād ity arthaḥ.

vivcka

iti. vivicyate anenêti vivekaḥ. *yena mārgeṇêti*. ānaṃtarya-mārgeṇa vimukti-mārgeṇâpi vā tad eka-kāryatvāt. *vairāgya-gamanād* iti. tad-vaimukhya-gamanād ity arthaḥ.

vibhūta-rūpa-saṃjñî'ākhyā

iti. vibhūtā rūpa[3]-saṃjñā 'syêti vibhūta-rūpa-saṃjñaḥ. vibhūta-rūpa-saṃjñā ity ākhyā eṣām iti vibhūta-rūpa-saṃjñî'ākhyāḥ.[4]

sādhyaṃ tāvad etad iti. nikāyântarīyāḥ. *yadi hi syād* iti Vaibhāṣikāḥ. *āpiṃgalavad* iti. yathā īṣat piṃgala āpiṃgalaḥ. evam īṣad rūpā ārūpyā iti. *kathaṃ tad-abhāve tat-samvarau* kāya-vāk-samvarau *bhaviṣyataḥ. na câsati bhūte* ārūpyâvacare *samvara-bhautikam* ārūpyâvacaraṃ *yujyate. anāsrava-saṃvaravac cet.* tatrâitat syāt. yathā na saṃty anāsravāṇi bhūtāni.[5] asti cânāsrava-saṃvaro[6] bhautikaṃ rūpam. evam ihâpi n' ārūpyâvacarāṇi bhūtāni syuḥ. atha v' ārūpyâvacara-saṃvaraḥ syāt bhautikaṃ rūpam iti. *tac ca na. s'āsrava-bhūta-sadbhāvāt* s'āsravāṇi [Tib. 332^{b}] bhūtāni saṃti.[7] tāny ārūpyeṣu bhaveyuḥ. anāsravāṇi tu bhūtāni na saṃti. ato 'nāsrava-saṃvaro yatra jātaḥ. tatratyāni[8] s'āsravāṇy upādāya bhavatîty akalpanêyam asāmyāt. *samāpattāv api tat-pratiṣedha ukta* iti. anenâivôpapatti-rūpa-pratiṣedhena samāpattāv api rūpa-pratiṣedha ukto bhavati. nâtra[9] yatnâṃtaram[10] anuṣṭheyaṃ. kathaṃ. yadi kāya-vāk-saṃvara-

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[1] Kārikā VIII, 2^{a}. [2] Kārikā III, 3^{ab}. [3] °pe C [4] °khyā C. [5] om. MSS. Supplied from Tib. ḥbyuṅ-ba-dag. [6] °rau N. [7] saṃhi MSS. yod-pa. [8] tatrastyāni N. [9] ken° C. ḥdi-la....mi. [10] yannâṃt° N, yatrâṃ° C.

mātraṃ. kathaṃ tad-abhāve tat-saṃvaro bhaviṣyati. na câsati bhūte bhautikaṃ yujyate. anāsrava-saṃvaravac cet. na. s'āsrava-bhūta-sadbhāvād iti. *sarvaśo rūpa-saṃjñānāṃ samatikramād* iti[1] vacanāt. samāpattāv api tat-pratiṣedha ukta ity apare. tad evaṃ n' ārūpya-samāpattiṣu n' ārūpyôpapattiṣu rūpam astîti darśitaṃ bhavati. *parimāṇâlpatvāc cet.* [2]atha mataṃ. paramâṇu-mātraṃ[2] rūpam asti. atas ta īṣad-rūpā iṣyanta iti. *udaka-jaṃtukeṣv apy aṇutvād adṛśya-rūpeṣu prasaṃgaḥ* ārūpya-prasaṃga ity arthaḥ. *acchatāc cet.* tatrâitad[3] syād rūpasyâcchatvād ārūpyā iti. *antarābhava-rūpâvacareṣv api prasaṃgaḥ.* antarābhava-rūpâvacarā hi vajramayeṣv api parvateṣv acchatvād asajjamānā [Tib. 333ª] gacchaṃti. teṣv ārūpya-prasaṃgaḥ. *samāpattivat tad-upapatti-viśeṣād* iti. yathâiva hy ākāś'ānanty'ādi[4]-samāpattayo viśiṣṭatamāḥ. evam upapatti-viśeṣo 'pi tāsām abhyupagantavyo 'cchâcchataratama[5] iti. ataḥ samāpattivad upapatti-viśeṣo 'py acchataratama iti. tad ev' ārūpyaṃ syāt. yadi c' ārūpyôpapatti-rūpasyâdhara-bhūmikenêndriyeṇâcchataratvād[6] agrahaṇam ity ārūpyā ucyaṃte. *dhyānôpapatti-rūpasyâpi cêti* vistaraḥ. eṣa saṃbhavo dhyānôpapatti-rūpasyâpi *câdhara-bhūmikenêndriyeṇâgrahaṇaṃ.* kathaṃ. prathama-dhyāna-bhūmikenêndriyeṇa dvitīya-bhūmikasyâgrahaṇaṃ. evaṃ yāvat tṛtīya-dhyāna-bhūmikenêndriyeṇa caturtha-dhyāna-bhūmikasya rūpasyâgrahaṇaṃ. ūrdhva-bhūmikasyâcchataratamatvāt. tad evaṃ dhyānôpapatti-rūpasya câdhara-bhūmikenêndriyeṇâgrahaṇāt *kas tatra viśeṣaḥ.* ārūpya-dhātau yad acchataratamābhyāṃ sāmānye 'pi ta ev' ārūpyā iṣyaṃte na rūpâvacarāḥ. tasmān na tatra rūpaṃ. *atha mataṃ dvayor dhātvor anvarthā saṃjñā.* kāma-guṇa-prabhāvitaḥ kāma-dhātuḥ. rūpa-prabhāvito rūpa-dhātur iti. *n'ārūpya-*[Tib. 333ᵇ]*dhātor anvarthā saṃjñā.* kiṃ tarhi yādṛcchikī 'ti. *kā 'tra yuktiḥ.* dvayor dhātvor anvarthā saṃjñā. n' ārūpya-dhātor iti. yuktyā pratiṣidhya n' ārūpya-dhātau rūpam astîti Āgamaṃ[8] parigṛhy' āśaṃkitaṃ vāryate.[9] tatra rūpa-prasiddhy-artham *āyur-ūṣmaṇor* iti vistaraḥ. *ārūpyeṣu rūpâstitva-siddhir iti ced* ity etat padaṃ pratyekaṃ yojyaṃ. katham. *āyur-ūṣmaṇoḥ saṃsṛṣṭa-vacanād* rūpâstitva-siddhir iti cet. tatrâitat syāt sūtra uktaṃ. yac c' āyuṣman Kauṣṭhila[10] āyur yac côṣmakaṃ saṃsṛṣṭāv imau dharmau. na visaṃsṛṣṭāv iti vistaraḥ. atas tatr' āyuṣi saty ūṣmaṇā bhavitavyaṃ. ūṣmā ca rūpam iti sidhyati. *naḍa-kalāpī-dvayavan nāma-rūpayor*

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[1] 論二八 4ᵇ². [2]....[2] atha matam aṇutatra-tatra C, atha manutatra-tatra N. ḥo-na-te rdul-phra-rab tsam. [3] atr° N. [4] °ś'ād° MSS. nam-khaḥ mthaḥ-yas-la sogs-pa. [5] cchodacchatar° C, chodacchatar° N. daṅ-ba daṅ ches daṅ-ba daṅ ches śin-tu daṅ-ba. [6] °kenaindr° C, °keṇaidr° N. [7] °grahāt MSS. mi-zin-paḥi-phyir. [8] ag° MSS. luṅ. [9] cāry° MSS. zlog-par byed. [10] Koṣṭh° MSS; but cf. p. 669[13].

anyonya-niśrita-vacanāt. ārūpyeṣu rūpâstitva-siddhir iti cet. sūtra uktaṃ. tad-yath' āyuṣman[1] Śāriputra dve naḍa-kalāpyāv ākāśe ucchrite syātāṃ. te anyonya-niśrite anyonyaṃ niśritya tiṣṭheyātāṃ. tatra kaścid ekāṃ apanayet. dvitīyā nipatet. dvitīyāṃ apanayet. ekā nipatet. evam āyuṣman Śāriputra nāmaṃ ca rūpaṃ cânyonya-niśritaṃ. anyonyaṃ niśritya tiṣṭhatîti vistaraḥ. *vijñāna-pratyayaṃ nāma-rūpam* iti *vacanāt.* tasmād[2] ārūpyeṣu rūpâstitva-siddhir iti cet. [Tib. 334ª] Pratītyasamutpāda-sūtra uktaṃ. ārūpya-prasiddhi-kṣaṇe vijñāna-pratyayaṃ nāma-rūpam iti vacanāt tasmād ārūpyeṣu rūpam astîti sidhyati. *anyatra rūpād* iti vistaraḥ. sūtra uktaṃ. rūpôpagaṃ bhikṣavo vijñānaṃ tiṣṭhati. iti rūp'ālambana-rūpa-pratiṣṭhaṃ. yaḥ kaścid bhikṣava evaṃ vadet. aham *anyatra rūpād* vedanāyāḥ saṃjñāyāḥ *saṃskārebhyo vijñānasy' āgatiṃ vā gatiṃ*[3] vā vadāmîti. tasya tad vāg-vastv eva syād iti. *asmād* api c' Āgamād *ārūpyeṣu rūpam astîti sidhyaty evaṃ cet. tan na. saṃpradhāryatvāt.*

āho-svit sarvam iti. kāma-rūp'ārūpyâvacaraṃ. ayam atrâbhiprāyârthaḥ. kāmâvacaram ev' āyuḥ saṃdhāyâîvam[4] uktam iti. tathā hy uktaṃ.

āyur ūṣmā 'tha vijñānaṃ yadā kāyaṃ jahaty amī.
apaviddhas tadā śete yathā kāṣṭham acetana

iti.[5] na c' ārūpya-dhātau kāyo 'sti. kuta eva kāya-nidhanaṃ. rūpa-dhātau tu yady api kāyo 'sti. na tu kāya-nidhanaṃ prajñāyata iti. yac ca *nāma-rūpayor anyony'āśritatvam uktaṃ.* tad api kāma-rūpâvacaram eva saṃdhāyôktam iti lakṣyate. dvaya-saṃbhave hy anyony'āśritatvaṃ saṃbhavati. [Tib. 334ᵇ] yac ca *vijñāna-pratyayaṃ nāma-rūpam* iti. vijñānaṃ pratyayo 'syêti vijñāna-pratyayaṃ nāma-rūpam ity evaṃ ṣaṣṭhī-bahuvrīhi-samāse. *kim atra sarva-vijñānaṃ* kāmâvacara-saṃskāra-pratyayaṃ yāvad ārūpyâvacara-saṃskāra-pratyayaṃ nāma-rūpasya pratyayaḥ. *āho-svit sarvaṃ nāma-rūpaṃ vijñāna-pratyayam* iti. vayaṃ brūmo vijñāna-pratyayaṃ nāma-rūpam ity evaṃ sarvasya nāma-rūpasya vijñānaṃ pratyaya ity avadhāryate. na tu sarvaṃ vijñānaṃ nāma-rūpasya pratyaya ity avadhāryate. kiṃcid vijñānaṃ [6]nāmna eva[6] pratyayo yad ārūpyâvacara-saṃskāra-pratyayaṃ. kiṃcin nāma-rūpasya yat kāma-rūpâvacara-saṃskāra-pratyayaṃ. tad idam uktaṃ bhavati. pratyaya eva vijñānam asya nāma-rūpasya. na tv asyâîva samuditasya nāma-rūpasya pratyaya iti. saṃbhavaṃ praty evam ucyate. tathā hy upapādukānāṃ vijñāna-pratyayaṃ ṣaḍ-āyatanam eva bhavati. na nāma-rūpam aniṣpanna-ṣaḍ-āyatanâvasthā hi paṃca skaṃdhā nāma-rūpam

[1] °ṣmān MSS. [2] yasm° N. [3] cyutiṃ vôpapattiṃ MSS. ḥgro-ba. cf. p. 669⁹. [4] °yev° N, °yecay° C. [5] 論五 9ª⁴. [6]....[6] nāma eva N, nāma-rūpa C. miṅ kho-naḥi.

ity ākhyāyante. sūtraṃ câitam evârtham dyotayati. vijñānaṃ ced Ānanda mātuḥ kukṣiṃ nâvakrāmed api tu tan nāma-rūpaṃ kalalatvāya saṃmūrchet. no bhadanta. vijñānaṃ ced Ānandâvakrāmya kṣipram evâpakrāmed api tu tan nāma-rūpam itthatvāya prajñāyeta. [Tib. 335ᵃ] no bhadanta. vijñānaṃ ced Ānanda daharasya kumārasya kumārikāyā vā ucchidyeta vinaśyen na bhaved api tu tan nāma-rūpaṃ vṛddhiṃ vipulatām āpadyeta. no bhadanta. tad anenâpi paryāyeṇa veditavyaṃ. yad vijñānasya pratyayaṃ nāma-rūpaṃ. nāma-rūpa-pratyayaṃ ca vijñānam iti vistaraḥ. *kim atra sarvair etai rūp'ādibhir vinā tat-pratiṣedha āgati-gati-pratiṣedhaḥ.* tatra pūrvasmāl lokād aṃtarābhava-saṃtatyā ihôpapattir āgatiḥ. aṃtarābhava-saṃtatyā punar asmāl lokāt para-loka upapattir[1] gatiḥ. *āho-svid ekenâpi* rūp'ādīnām *anyatamam eva.* vayaṃ brūmaḥ. sarvair vinā tat-pratiṣedha iti. *aviśeṣa-vacanān na saṃpradhāryam iti cet.* syād eṣā buddhir aviśeṣeṇêdaṃ[2] sūtra-vacanaṃ. yac c' āyuṣman Mahākauṣṭhila āyur iti vistareṇa yāvad rūpôpagaṃ vijñānaṃ tiṣṭhatîty anena sūtra-vacanena viśeṣitaṃ kāmâvacaraṃ rūpâvacaraṃ v' āyuḥ saṃdhāyôktaṃ yāvat sarvair eva tair vinā rūp'ādibhis tat-pratiṣedha iti. atrôcyate. *atiprasaṃgaḥ. bāhyasyâpi hy ūṣmaṇa āyuṣā vinābhāvo na prāpnotîty* aviśeṣa-vacanāt. na hy evaṃ viśeṣitaṃ yac c' āyuṣman Kauṣṭhila āyur yac côṣmā ādhyātmika[3] ity-ādi. [Tib. 335ᵇ] bāhyasyâpi ca rūpasya kāṣṭha-kuḍy'āder asattva[4]-saṃkhyātasya vijñān'āśri'tatvaṃ[5] prāpnoty aviśeṣa-vacanāt. *catur-vijñāna-sthiti-vac cêti* vistaraḥ. yathā catasṛṇāṃ vijñāna-sthitīnām aviśeṣa-vacanād ārūpya-dhātau tava rūpâstitvam. evaṃ tav' *āhāra-catuṣka-vacanād rūp'ārūpya-dhātau*[6] *kavaḍīkār'āhāra-prasaṃgaḥ.* evaṃ hi sūtraṃ paṭhyate. catvāra āhārā bhūtānāṃ sattvānāṃ sthitaye saṃbhavâiṣiṇāṃ cânugrahāya. katame catvāraḥ. kavaḍīkār'āhāraḥ audārikaḥ sūkṣmaḥ. sparśo dvitīyaḥ. [7]manaḥ-saṃcetanā tṛtīyaḥ.[7] vijñānam[8] āhāraś caturtha iti.[9] evam āhāra-catuṣka-vacanāt sattvānām sthity-artham aviśeṣeṇa. kāmâvacarāṇām ity aviśeṣitatvāt tava rūp'ārūpya-dhātvor api kavaḍīkār'āhāra-prasaṃgaḥ. *atikramyêti* vistaraḥ. tatra nikāyântarīyasyâitat syāt. asty asyôtsargasyâpavādaḥ. *atikramya devān kavaḍīkār'āhāra-bhakṣān iti vacanāt.* Udāyi-sūtr'ādiṣu bhedāc ca kāyasyâtikramya devān kavaḍīkār'āhāra-bhakṣān[10] anyatamasmin divye manomaya-kāya upapadyata[11] iti. *prīty-āhāra-vacanāc cêti.* bhavati bhikṣavaḥ sa samayo yad ayaṃ lokaḥ saṃvartate. saṃvartamāne loke yad-bhūyasā sattvā [Tib. 336ᵃ] ābhāsvare

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[1] °r api N. [2] °ṣeṇaṃ C. [3] adhy° MSS. [4] °tvaṃ MSS. [5] nāyāś° MSS. rnam-par śespa. [6] °to MSS. [7]... [7] manasāṃc° MSS. but cf. p. 319[13] etc. [8] vijñānānām C, vijñānām N. [9] See 集異門足論一(秋—47ᵇ17). [10] °kṣāna MSS. [11] See 中阿含五 (昃五 27ᵇ8).

deva-nikāye utpadyante. tatra bhavanti rūpiṇo manomayā avikalā ahīnêndriyāḥ sarvâṅga-pratyaṃgôpetāḥ śubhā varṇa-sthāyinaḥ svayaṃ-prabhā vihāyasaṃ-gamāḥ[1] prīti-bhakṣāḥ prīty[2]-āhārā dīrgh'āyuṣo dīrgham adhvānaṃ tiṣṭhantîty evamādiṣu sūtreṣu vacanād *aprasaṃgaḥ* kavaḍīkār'āhārasya. yady evam *ārūpyeṣv api* rūpasyâprasaṃgaḥ. kiṃ kāraṇam. apavādāt. katham. *rūpāṇāṃ niḥsaraṇam ārūpyā* ity ekaṃ sūtram apavādaḥ. *ye te śāntā vimokṣā atikramya rūpāṇy ārūpyā* iti dvitīyam. *arūpiṇaḥ santi sattvā* iti tṛtīyaṃ. *sarvaśo rūpa-saṃjñānāṃ samatikramād* iti caturtham. *sati hi rūpa* iti. yady ārūpya-samāpatty-upapattiṣu rūpaṃ syāt. *sati hi rūpe svaṃ rūpam avaśyaṃ saṃjānīrann* iti. sarvaśo rūpa-saṃjñānāṃ samatikramād iti vacanaṃ nôktaṃ syāt. uktaṃ tu. ato 'pi na tatra rūpam asti. *audārikam* iti vistaraḥ. tatrâitat syāt. [Tib. 336[b]] *audārikam adho-bhūmikaṃ rūpam* abhisaṃdhāyôktaṃ. ye te śāntā vimokṣā iti vistareṇa. atra brūmaḥ. *kavaḍīkār'āhāre 'pi tulyaṃ*. katham. atikramya devān kavaḍīkār'āhāra-bhakṣān ity audārikam adho-bhūmikaṃ kavaḍīkār'āhāram abhisaṃdhāyôktaṃ na rūpâvacaraṃ kavaḍīkār'āhāraṃ sūkṣmam iti. yadi câdho-bhūmy-audārika-rūpa-niḥsaraṇād ārūpyā ity ucyante. *dhyānānām* api *câdho-bhūmi-niḥsaraṇatvād ārūpyatva-prasaṃgaḥ*. katham. kāmâvacarâûdārika-rūpa-niḥsaraṇaṃ prathamaṃ dhyānam. evam uttarôttaraûdārika-rūpa-niḥsaraṇaṃ. yāvac caturtha-dhyānam ity ārūpyatva-prasaṃgaḥ. *vedan'ādi-niḥsaraṇaṃ ca kiṃ nôktaṃ*. yady adho-bhūmikâûdārika[3]-niḥsaraṇāt saty api sva-bhūmika-rūpe ārūpyā ity ucyante. vedan'ādi-[4]niḥsaraṇād ārūpyā[4] avedanā iti kiṃ nôcyante. satyām api sva-bhūmi-vedanāyāṃ. ādi-śabdena yāvad avijñānā iti[5] kiṃ nôcyante. saty api sva-bhūmi-vijñāna iti. kiṃ kāraṇam. *adho-bhūmika-vedan'ādi-niḥsaraṇāt*. adho-bhūmy-audārika-vedan'ādi-niḥsaraṇāt ity arthaḥ. *rūpa-jātiṃ tu kṛtsnām atikrāntā*. [Tib. 337[a]] yā kācid rūpa-jātiḥ audārikī vā sūkṣmā vā ādhyātmikī vā bāhyā vā. tāṃ sarvām atikrāntā ārūpyāḥ samāpatty-upapattau. *na vedan'ādi-jātiṃ* na vedanāṃ sarvām atikrāntā ārūpyāḥ samāpatty-upapattau. aduḥkhâsukha-vedanā'stitvāt. ādi-śabdena yāvad vijñānaṃ vaktavyaṃ. *ato rūpāṇāṃ niḥsaraṇam uktaṃ. na vedan'ādi-niḥsaraṇaṃ*. tasmād evaṃ-vādinām asmākaṃ na bhavaty ayaṃ prasaṃgaḥ. adho-bhūmika-vedan'ādi-niḥsaraṇāt. vedan'ādi-niḥsaraṇaṃ ca kiṃ nôktam[6] iti.

āha. yadi rūpāṇāṃ niḥsaraṇam ārūpyāḥ. yat tarhy uktaṃ sūtre nâhaṃ bhavena bhavasya niḥsaraṇaṃ vadāmîti. tat kathaṃ rūpa-bhavasy' ārūpya-

[1] gagamāḥ C. [2] praty N. [3] °my-aud° N. [4]....[4] °ṇārūpyā MSS. gzugs-med-pa-rnams.. ..ṅes-par ḥbyuṅ-ba yin-paḥi phyir. [5] ḷ MSS. ṣes bya-ba. [6] 'ktā MSS.

[1]bhavena niḥsaraṇaṃ.[1] *bhavena-bhavasyâniḥsaraṇa-vacanaṃ tu tenâiva tasyâniḥsaraṇāt.* tenâiva bhavena tasyâiva bhavasyâniḥsaraṇāt evam uktam. *asarvâtyanta-niḥsaraṇāc ca.* asarva-niḥsaraṇaṃ. na hi rūpa-bhavena kāma-bhavasya niḥsaraṇam iti. ārūpya-bhavasyâpi tena niḥsaraṇaṃ bhavati. na câtyanta-niḥsaraṇaṃ kāma-bhavāt tena bhavati. punar āgamanāt. tath' ārūpya-bhavena [Tib. 337[b]] rūpa-bhavasya niḥsaraṇaṃ. na kāma-bhavasya. na câtyanta-niḥsaraṇaṃ rūpa-bhavānām ārūpya-bhavena.

uktaṃ yathā vartata iti.

nikāyaṃ jīvitaṃ câtra niśritā citta-saṃtatir

ity[2]-ādi. *traya* iti pul-liṃga-nirdeśaḥ. ārūpyā ity abhisaṃbaṃdhanāt. *tathā-prayogād* iti. prayoga-kāle ākāś'ādīny ālambanāni bhavanti. anyadā tv anye 'pi dharmā yathā-saṃbhavam ālambanānîti darśayati.

[3]*māṃdyāt tu na*[3] *saṃjñā-nâpy-asaṃjñaka*

iti. caturtha ārūpyaḥ kasmān na saṃjñī' ity[4] ucyate. nâpy asaṃjña iti. *māṃdyāt.* tu-śabdena tasy' ā-kāro[5] 'ntar-nīta-rūpo veditavyaḥ. yena hi kāraṇena sa caturtha ārūpyo *nâivasaṃjñānâsaṃjñ'āyatanam ity ucyate.* tad eva kāraṇam ity ucyate. māndyād iti. prayogas tv asyâivaṃ sūcito bhavati. anvartha-saṃjñā-karaṇāt. ata ev' āha. *yady api tatrâpy evaṃ prayujyata* ity ādi. *saṃjñā gaṇḍaḥ* gaṇḍavad gaṇḍaḥ. evaṃ yāvac *chalyaḥ. asaṃjñakaḥ*[6] *saṃmoham* iti. saṃjñāyā abhāvo hi[7] saṃmoha-kāraṇam. [8]ity arthaḥ. śīyatêti[8] saṃjñā-samucchedād ity abhiprāyaḥ. *etac chāntam etat praṇītaṃ.* kiṃ. tad ity āha. *yad uta nâivasaṃjñānâsaṃjñ'āyatanam* iti. saṃjñā-māndyam abhiprīyate. atra praśnayitavyaṃ. *kasmāt tu tais tad evaṃ gṛhyata* iti. tair iti tat-samāpattibhiḥ. tad iti nâivasaṃjña[Tib. 338[a]]nâsaṃjñ'āyatanaṃ. evaṃ gṛhyata iti nâivasaṃjñānâsaṃjñêti gṛhyata ity arthaḥ. tad evaṃ paripraśne vigṛhītasyâvaśyam idaṃ *vaktavyaṃ* jāyate. *mṛdutvāt* saṃjñānāṃ nâivasaṃjñānâsaṃjñ'āyatanam ucyate ity *etad evôktaṃ.*

(5, 6) *samāpatti-dravyāṇi maulānîti.*

śākhās teṣāṃ nôpanaśyanta ity abhiprāyaḥ. kathaṃ s[a] pta tri-vidhānîty āha.

āsvādanavac chuddhā'nāsravāṇîti.

anāsravaṃ nâstîti saṃjña-māndyāt. *yad āsvādayati. tasmād vyutthita* iti. śuddhakāt. *yen' āsvādayati. tat samāpanna* iti. āsvādanā-saṃprayuktaṃ.

(7, 8) *yathānta*[9] *catur-aṅga-senā* nâṃgebhyo 'rthâṃtara-bhūtā. *evaṃ paṃcâ-*

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[1]....[1] bhavāniḥ° MSS. srid-pas....ñes-par ḥbyuṅ. [2] Kārikā III, 3[c1]. [3]....[3] mādyantara C, mādyāntana N. dman-phyir....min. [4] jñêty MSS. ḥdu-śes-can ṣes. [5] °rāda C. [6] jñika N, °jñaka C. [7] ex conj. pi MSS. ni. [8]....[8] Sic MSS. ṣes bya-bar śes-te. Qu. iti jñātvā? [9] sic C, °thāṃta N. ji lta-bar. Qu. yathā tu?

ṃga-dhyānaṃ nârthântaram iti sva-mataṃ darśayati.

prīty-ādaya

iti. pūrvôktaḥ prīti-sukha-cittâikāgratāḥ.[1]

*adhyātma-saṃprasādaś cê*ti.

catur-aṃgaṃ dvitīyam.

*tṛtīye paṃca tûpekṣê*ti.[2]

saṃskārôpekṣā 'tra gṛhyate. yā prītir anābhoga-lakṣaṇā. *smṛtir* upekṣā-nimittasyâsaṃpramoṣaḥ. [3]smṛty-asaṃpramoṣe[3] saṃprajñānatā *saṃprajñānaṃ. caturthe upekṣā-pariśuddhiḥ.* upekṣāyāḥ pariśuddhir upekṣā-[Tib. 338[b]]pariśuddhiḥ. adho-bhūmikâpakṣāla-vigamāt.[4] aṣṭāv apakṣālā apakṣīyante.[5] evaṃ *smṛti-pariśuddhiḥ.*

(9) *prathama-dhyānikānî*ti. prathama-dhyāne bhavāni. *ata evôcyata* iti. yasmād *dvitīy'*ādiṣv *adhyātma-saṃprasād'*ādayo *vardhante.* kathaṃ. *catuṣkoṭikaṃ.* syāt prathame dhyāne na dvitīye. syād dvitīye na prathame. syād ubhayoḥ. syān nôbhayoḥ. *evaṃ sarvāṇi dhyānâṃgāni parasparaṃ yojyāni.* kathaṃ. yāny aṃgāni prathame dhyāne. tṛtīye 'pi tāni. catuṣkoṭikaṃ. prathamā koṭiḥ vitarka-vicāra-prīti-sukhāni. dvitīyā upekṣā-smṛti-saṃprajñāna-sukhāni. tṛtīyā samādhiḥ. caturthī koṭir ukta-nirmuktā dharmāḥ. [6]yāny aṃgāni prathame dhyāne. caturthe 'pi tāni. catuṣkoṭikam. prathamā koṭir vitarka-vicāra-prīti-sukhāni. dvitīyā aduḥkhâsukhā vedanā upekṣā-pariśuddhiḥ smṛti-pariśuddhiś ca. tṛtīyā samādhiḥ. caturthī ukta-nirmuktā dharmāḥ[6] [Tib. 339[a]] yāny aṃgāni dvitīye dhyāne. tṛtīye 'pi tāni. catuṣkoṭikaṃ. prathamā koṭir adhyātma-saṃprasāda-prīti-sukhāni. dvitīyā upekṣā-smṛti-saṃprajñāna-sukhāni. tṛtīyā samādhiḥ. caturthī ukta-nirmukta-dharmāḥ. yāny aṃgāni dvitīye dhyāne. caturthe 'pi [7]vā tāni.[7] catuṣkotikaṃ. prathamā koṭir adhyātma-saṃprasāda-prīti-sukhāni. dvitīyā tad-aṃgāni samādhiṃ hitvā. tṛtīyā samādhiḥ. caturthī ukta-nirmuktā dharmāḥ. yāny aṃgāni tṛtīye dhyāne caturthe 'pi tāni. catuṣkoṭikaṃ. prathamā koṭiḥ samādhi-varjyāni tad-aṃgāni. dvitīyā 'py evaṃ. tṛtīyā samādhiḥ. caturthī ukta-nirmuktā dharmāḥ. etac ca tad ekâvacaraṃ nāma.

kasmāt tṛtīye dhyāne sukhaṃ dravyântaram ucyata iti. katham ucyate. tāny etāny aṣṭādaśa-dhyānâṃgāni[8] bhavantîti vistareṇôktvā punar āha. nāmata evaṃ.

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[1] °grahāḥ MSS. sems rtse gcig-pa ñid. [2] gūp° C. [3]....[3] °ti-s° MSS. dran-pa mi-brjed. [4] °mad MSS. [5] ex conj. pakṣānte C, pakṣāṃtare N. ḷchad-par ḥgyur-ro. [6]....[6] om. C. [7]....[7] câṃgāni C. rather to leave out 'vā'? Tib. om. this catuṣkoṭika. [8] °śâṃg° MSS. bsam-gtan-gyi yan-lag.

dravyato daśa câikaṃ ca[1]

dravyata etāny ekādaśa bhavanti. prāthamadhyānikāni paṃca. dvitīye 'dhyātma-saṃprasādo vardhate. tṛtīye upekṣā-smṛti-saṃprajñāna-sukhānîti[2]-vacanāt. *sukhêṃdriyâyogād* iti. sukhêṃdriyâsaṃbhavāt. nâsty eva caitasikaṃ sukhêṃdriyaṃ tṛiṣv api hi dhyāneṣu. kiṃ tarhi. kāyikam [Tib. 339[b]] eva sukham aṃga-vyavasthāpitaṃ. samāhitâvasthā'ṃtarāla-samudācārāt. Dārṣṭāṃtikānāṃ kilâiṣa pakṣaḥ. teṣāṃ hi na dvi-bhūmikam eva sukhêndriyaṃ. kāma-prathama-dhyāna-bhūmikam iti. kiṃ tarhi. catur-bhūmikam api sukhêndriyaṃ bhavati. kāmâvacaraṃ yāvat tṛtīya-dhyāna-bhūmikaṃ iti. ata eva ca Vibhāṣāyāṃ Bhadantena Sautrāntikenôktam. Ābhidhārmikāṇāṃ araghaṭṭenêva[3] cakṣur-vijñān'ādikam adhastād ūrdhvam ākṛṣyata iti. tad evam asyêṣṭaṃ bhavati. cakṣur-vijñān'ādikaṃ dvitīy'ādi-dhyāna-bhūmikam api bhavatîti.[4]

adhyāropita eṣa pāṭha iti. yo' yaṃ[5] caitasikam iti pāṭhaḥ. *sukhaṃ ca kāyena pratisaṃvedayata iti sva-śabdena vacanāc cêti.* tṛtīya-dhyāna-nirdeśa evam uktaṃ. sa prīter virāgād upekṣako viharati smṛtimān saṃprajānamān[6]. sukhaṃ ca kāyena pratisaṃvedayate. yat tad āryā ācakṣate upekṣakaḥ smṛtimān sukhavihārī tṛtīyaṃ dhyānam upasaṃpadya viharatîti. yadi hi tac caitasikaṃ syāt kathaṃ tat kāyena pratisaṃvedyet. *manaḥ kāyenêti.* manaḥ samudāyenâivam uktvā. *ko guṇa* iti. sukhaṃ ca manasā pratisaṃvedayati. sukhaṃ ca kāyena pratisaṃvedayata ity evaṃ vā vaktavyaṃ syād ity abhiprāyaḥ. *caturthe dhyāne praśrabahi-bhūyastve 'pi sukhâvacanāc cêti.* caturthe dhyāne praśrabdhi-sukhaṃ bhūyo bhavati bahutaraṃ bhavati. dhyānântarebhyaś caturthasya praśrabdhataratvāt. tad-bhūyastve [Tib. 340[a]] 'pi sukhasyâvacanaṃ. caturthe dhyāne sukhaṃ nôcyate. tasya sukhasyâvacanāt. vedanā-sukham eva tat tṛtīye dhyāne gamyate. na caturthe sukhā vedanā 'stîti tatra nôcyata ity abhiprāyaḥ. *sukha-vedanā'nukūlā praśrabdhiḥ sukham iti cet.* syān mataṃ. prathama-dvitīyayor dhyānayoḥ sukha-vedanā'nukūlā praśrabdhiḥ. [7]tad-dvayoḥ[7] sukham ity uktvā caturthe dhyāne praśrabdhiḥ sukha-vedanā'nukūlā na bhavatîti nôktā. yady evaṃ *tṛtīye praśrabdhi-sukhâvacanaṃ kasmāt.* tṛtīya-dhyāna-praśrabdhir api sukha-vedanā'nukūlā bhavati. tatra praśrabdhi-sukhaṃ kasmān nôktaṃ. vedanā-sukham eva hi tatra bhavadbhir vyavasthāpitaṃ. na praśrabdhiḥ sukhaṃ. dviḥ-sukhâpāṭhāt. *upekṣôpahatatvād iti cet.* syān mataṃ. tṛtīye dhyāna upekṣā karmaṇyatā-lakṣaṇā bhavati. tayôpahatā praśrabdhir iti nôcyate iti. na. *upekṣa-*

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[1] Kārikā VIII, 9[a]. [2] 論二十八 6[b8]–7[a3]. [3] paramaṭeneva N, paramateneva C. zo-chun rgyud-mo. [4] °vatîty api MSS. [5] dayaṃ N. [6] sic MSS. °jñānam°? [7]....[7] tatvay° MSS. de-dag-gis.

yâiva[1] *tad-vṛddheḥ*. nâitad evaṃ. upekṣayâiva tu tatra tṛtīye dhyāne praśrabdhi-sukha-vṛddheḥ. na hy upaghāta-hetunâiva vṛddhir yujyata iti. katham upekṣayâiva tad-vṛddhir ity ato bravīti. *pūrvikābhyāṃ tad-viśeṣād* iti. pūrvikābhyāṃ hi prathama-dvītīya-dhyāna-praśrabdhibhyāṃ [Tib. 340ᵇ] tṛtīya-dhyāna-praśrabdhir viśiṣṭā. pūrvikābhyāṃ dhyānābhyāṃ tṛtīyasya viśiṣṭatvāt. *yasmin samaya* iti vistaraḥ. *yasmin samaye ārya-śrāvakaḥ praviveka-jāṃ prītiṃ kāyena sākṣāt-kṛtvôpasaṃpadya viharati. paṃcâsya dharmās tasmin samaye prahīyante. paṃca dharmā bhāvanā-paripūriṃ gacchanti.* [2]*adhyātma-saṃprasādaḥ*[2] *prītiḥ praśrabdhiḥ sukhaṃ* [prajñā][3] *samādhiś* cêti. praśrabdhi-sukhayor ananyatve katham eṣāṃ paṃcatvaṃ syāt. arthântaratve ca sati kāyikam eva sukhaṃ triṣv api dhyāneṣv iti siddhaṃ bhavati. *samāpannasya kathaṃ kāya-vijñānam* iti. atrôcyate. *samādhi-viśeṣa-jena praśrabdhi-nāmnā sukha-vedanīyena* sukha-vedanā'nukūlena *vāyunā kāya-spharaṇāt* kāya-dhmāpanāt.[4] kiṃ. kāya-vijñānaṃ bhavaty[5] evêti. *bahir-vikṣepāt*[6] *samādhi-bhraṃśa iti cet.* yadi manyeta kāya-vijñānôtpattyā bahir-vikṣepād bāhya-viṣaya-vikṣepāt samādhi-bhraṃśa iti. *na. samādhi-jasyê*ti vistaraḥ. nâitad evaṃ bhaviṣyatîti. kasmāt. *samādhi-jasyâṃtaḥ-kāya-saṃbhūtasyâ*bahir-ja[7]-bhūtasyêty arthaḥ. *kāya-sukhasya* kāya-vijñāna-samprayuktasya vedita-sukhasya *samādhy-anukūlatvān nâsmāt samādhi-bhraṃśa* ity arthaḥ. [8]*na.* [Tib. 341ᵃ] *ata*[8] *cvêti.* na *kāya-vijñāna-kāle vyutthitaḥ syāt. ata eva kāraṇāt* samādhy-anukūlatvād ity arthaḥ. tat-saṃmukhī-bhāvântaraṃ hi punar upatiṣṭhate samādhir ity abhiprāyaḥ. kāmâvacareṇa kāya-vijñānena rūpâvacarasya spraṣṭavyasyâgrahaṇād rūpâvacaram etat kāya-vijñānaṃ na kāmâvacaram. ata eva tat-saṃprayogi sukhaṃ dhyānâṃgaṃ na[9] sidhyati. *praśrabdhi-jñānasyôtpatter* iti. rūpâvacarasyaḥ[10] kāmâvacareṇa [*kāya-vijñānena*][11] kāyêndriyeṇa samādhi-bal'ādhānataḥ. tad dhi kāyêndriyaṃ samāhitasya tām avasthāṃ gataṃ. yad ūrdhva-bhūmikasya kāya-vijñānasy' āśrayo[12] bhavatîti. *anāsrave* apîti.[13] spraṣṭavyaṃ ca praśrabdhi-lakṣaṇaṃ tad-ālaṃbanaṃ ca kāya-vijñānaṃ *spraṣṭavya-kāya-vijñāne 'nāsrave api*[14] *syātāṃ.* kiṃ kāraṇam ity āha. *mā bhūt kiṃcid aṃgaṃ s'āsravaṃ kiṃcid anāsravam iti cet.* yady evaṃ manyeta. *kāyika-praśrabdhi-saṃbodhyaṃga-vacanād iṣṭe.* yā 'pi kāya-praśrabdhiḥ. tad api praśrabdhi-saṃbodhyaṃgam abhijñāyai saṃbodhaye nirvāṇāya saṃvartate.[15] yā 'pi

[1] kṣâiva MSS. [2]....[2] om. MSS. supplied from Tib. naṅ rab-tu daṅ-ba. [3] om. Tib. [4] dhmāyan° C, dhyān° N. [5] °tv N. [6] °pāṃ MSS. [7] °syâvakirna N. phyi-rol-tu byuṅ-ba ma-yin-pa. [8]....[8] nāma MSS. ma-yin-tu de....phyir. [9] om. MSS. mi. [10] sic MSS. gzugs-na dpyod-pa ḥdsin-te. Qu. °rasya grahaṇāt? [11] om. Tib. these two words may be originally a marginal gloss. [12] °śrayi MSS. [13] °ve 'pîti C, °veṇêti N. [14] °veṇâpi MSS. [15] °rtaṃte N, °rtante C.

citta-praśrabdhir yāvad eva spraṣṭavyāni saṃbodhyaṃgam abhijñāyai saṃbodhaye nirvāṇāya saṃvartata iti vacanāt. bodhyaṃga-vacanād iṣṭe [Tib. 341b] spraṣṭavya-kāya-vijñāne anāsrave iti. *bodhyaṃgânukūlatvād iti cet.* athâivaṃ parihriyeta. yasmāt kāyikī praśrabdhir bodhyaṃgânukūlā. tasmād *bodhyaṃgam ity upacaryate* na tu bodhyaṃgam iti. *anāsravatvam apy evaṃ.* anāsravatvânukūlatvāt te spraṣṭavya-kāya-vijñāne anāsrave ity upacaryete. na tv anāsrave evêti. evam anayor anāsravatvaṃ. *s'āsravā dharmā* iti vistaraḥ. *s'āsravā dharmāḥ katame. yāvad eva cakṣur* yāvanti[1] eva rūpāṇi yāvad eva cakṣur-vijñānaṃ. *yāvad* yāvān[2] eva kāyo yāvanty[1] eva *spraṣṭavyāni*[3] yāvad eva kāya-vijñānam iti. *asya sūtrasya virodha* iti evaṃ *cen* manyeta. *tan na. anya-spraṣṭavya-kāya-vijñānâbhisaṃdhi-vacanāt.* tat praśrabdhi-vyatiriktānāṃ spraṣṭavyānāṃ kāya-vijñāna-vyatiriktānāṃ ca kāya-vijñānānām abhisaṃdhi-vacanāt. *na cânāsrava* iti vistaraḥ. [4]*nanv anāsrave* 'nāsrvava-vyavasthāne[4] *kiṃcid aṃgaṃ s'āsravaṃ kiṃcid anāsravaṃ syād* iti. yady eṣa doṣa iti manyeta. tat-spraṣṭavya-kāya-vijñānasya s'āsravatvāt. tad-itarasyânāsravatvāt. atrôcyate. *ayaugapadyāt ko doṣa* iti. [Tib. 342a] yadā s'āsravam[5] aṃgaṃ samudācarati. na tadā 'nāsravaṃ samudācarati. yadā 'nāsravam aṃgaṃ. na tadā s'āsravam[5] ity adoṣa eṣaḥ. *sukha-prīty-asamavadhānāt.* sukhasya kāyikasya prīteś ca mānasyāḥ asamavadhānād ayaugapadyāt. *na paṃcâṃgaṃ prathamaṃ dhyānaṃ syād iti cet.* yady evaṃ manyeta. *na sa doṣaḥ.* kasmāt. *saṃbhavaṃ praty upadeśād vitarka-vicāravat.* yathā savitarkaṃ savicāraṃ prathamaṃ dhyānam iti paryāyeṇa vitarka-vicārau bhavataḥ. evaṃ sukha-prītī[6] api saṃbhavaṃ praty upadeśād adoṣa eṣa iti. *sādhyam iti cet.* vitarka-vicārau paryāyeṇa bhavata iti sādhyam iti. āha. siddhaṃ. katham ity āha. *vitarka-vicārayor virodhād* iti. yady audārikatā cittasya. sūkṣmatā nâsti. yadi sūkṣmatā. audārikatā nâstîti. virodhād vitarka-vicārayor ayaugapadyaṃ. *doṣa-vacanāc cêti.* āpekṣikī c' audārika-sūkṣmatā bhūmi-prakāra-bhedād ity ā bhavâgrād vitarka-vicārau syātām ity ādi. keṣāṃcit pāṭho bhavati *doṣâvacanāc cêti.* asamavadhānena ca na kaścid doṣa ucyata ity arthaḥ. *dvi-tri-catur-*[7]*aṃgâpakarṣeṇêti.* dvy-aṅgâpakarṣeṇa[7] *dvitīya-dhyāna-vyavasthānaṃ.* tatra vitarka-vicārayor abhāvāt. [Tib. 342b] try-aṃgâpakarṣeṇa tṛtīya-dhyāna-vyavasthānaṃ. tatra prītir api nâstîti. catur-aṃgâpa-

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[1] MSS. ji sñed-pa. [2] °vad MSS. ji sñed-pa. [3] prasrabdhir MSS. reg-bya-rnams. [4]....[4] na cānāsrave na ca nāsrava-vy° N, na cânāsraveṇa cânāsrava-vy° C. zag-pa med-pa-la-te. zag-pa med-pa rnam-par bṣag-pa-la....ma-yin nam. [5] sravam MSS. zag-pa daṅ bcas-pa. [6] °ti MSS. [7]....[7] aṃgâpakarṣeṇêti N, om. C. yan-lag....bor-nas ṣes bya-ba ni yan-lag gñis bor-nas.

karṣeṇa caturtha-dhyāna-vyavasthānaṃ. tatra sukham api nâstîti. *na tu saṃjñ'ādīnām aṃgatvam uktam* iti. na hi saṃjñ'ādīnāṃ dhyānântareṣv apakarṣo 'stîti. *kim arthaṃ paṃcānām evâṃgatvaṃ.* yady ayam[1] artho nâbhipreta iti. *yady upakaratvāt*[2] *paṃcānām evâṃgatvaṃ.* [3]*tan na.*[3] *vitarka-vicārābhyāṃ smṛti-prajñayor upakaratvāt.* na hi. tathā vitarka-vicārāv upakarau yathā smṛti-prajñe iṣṭe. sûpasthita-smṛter yathābhūtaṃ-prajānato[4] layâûddhaty'ādy-abhāvataḥ.

tasmād vicāryam etad iti. Yogācārabhūmi-darśanena vicāryam etad iti tatra kautūhalaṃ pātayaty Ācāryaḥ.[5] ayaṃ câtrârtha-saṃkṣepo draṣṭavyaḥ. kiṃ punar adhikṛtya vitark'ādaya evâṃgatvena vyavasthāpitāḥ satsv anyeṣu dharmeṣu. tāvadbhiḥ pratipakṣânuśaṃsa-tad-ubhay'āśrayâṃga-parisamāpteḥ.[6] ārūpyeṣv[7] aṃga-vyavasthānaṃ nâsti. śamathâîka-rasatām upādāya. tad uktaṃ pratipakṣâṃgam upādāya. anuśaṃsâṅgam upādāya. tad-ubhaya-saṃniśrayâṃgaṃ côpādāya. prathame tāvad dhyāne vitarko vicāraś ca pratipakṣâṃgaṃ. tābhyāṃ kāma-vyāpāda-vihiṃsā-vitarka-prahāṇāt. prītiḥ sukhaṃ cânuśaṃsâṃgam. [Tib. 343ª] vitarka-vicārābhyāṃ pratipakṣite vipakṣe tad-viveka-ja-prīti-sukha-lābhāt. cittâîkâgratā tad-ubhaya-saṃniśrayâṃgaṃ. saṃniśraya-balena vitark'ādi-pravṛtter iti. tathā dvitīye dhyāne 'dhyātma-saṃprasādaḥ pratipakṣâṃgaṃ. tena vitarka-vicāra-pratipakṣaṇāt. prīti-sukhe cittâîkâgratā ca śeṣe aṃge pūrvavat. tṛtīye dhyāne upekṣā-smṛti-saṃprajanyaṃ ca pratipakṣâṃgaḥ. taiḥ prīti-pratipakṣaṇāt. sukhaṃ cittâîkâgratā ca śeṣe aṃge yathākramaṃ pūrvavat. caturthe dhyāne upekṣā-pariśuddhiḥ smṛti-pariśuddhiś ca pratipakṣâṃgaṃ. tābhyāṃ dhyāneṣu sukha-pratipakṣaṇāt. aduḥkhâsukhā vedanā anuśaṃsâṃgaṃ. cittâîkâgratā tad-ubhaya-saṃniśrayâṃgam iti.

śraddhā prasāda iti. śraddhâîva prasādaḥ śraddhā-prasādaḥ.

katham asati dravyântaratve caitasikatvam iti. vitark'ādīnāṃ. *avasthā-viśeṣo 'pi hi nāma cetasaś caitasiko bhavati.* cetasi bhavatvāt. paryeṣaka-mano-jalpâvasthā vitarkaḥ. pratyavekṣaka-mano-jalpâvasthā vicāraḥ. vāk-samutthāpikâvasthā cittasya vitarkaḥ. tad-anyâvasthā vicāra iti Bhagavadviśeṣaḥ. [8]avikṣiptâvasthā samādhiḥ. [Tib. 343ᵇ] praśānta-vāhitā'vasthā cittasyâdhyātma-saṃprasāda iti.

na vai sukhaṃ dhyāneṣu saumanasyaṃ yujyata iti. tulya-sukha-vedanā-svābhāvye mānasatve 'pi sati. kasmāt saumanasyaṃ sukham iti nôcyate. asti

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[1] asam MSS. ḥdi. [2] °raṇatvāt C. [3]....[3] tatra MSS. de ni ma-yin te. [4] °jānāto N.
[5] ācārya-Saṃghabhadraḥ N. [6] cf. 瑜伽論六三 (來四 10ª³) & 顯揚論十九 (來七 82ᵇ⁵). [7] arūpeṣv MSS. [8] According to Tib. here should be supplied the word 'cittasya'.

kāraṇaṃ. iyaṃ hi prītir anupaśāṃtā. tayā hi tat samāhitam api cittaṃ kṣipyata ivônnamyata iva s'āmodaṃ sahāsaṃ viplutam iva vyavasthāpyate. tad yadôpaśāṃtaṃ bhavati. tadā bhūmy-antara-prāptā taj-jātīyâiva vedanā sukham ity ucyate.

(10) *kleśâviviktatvād* iti. tad-bhūmikaiḥ kleśair aviviktatvād ity arthaḥ. *kleś'āvilatvād* iti. kleśair aprasannatvād ity arthaḥ. *kliṣṭa-sukha-sambhramitatvād* iti. kliṣṭena sukhena saṃbhramitatvāt. smṛtiḥ saṃprajanyaṃ ca na bhavataḥ. *kleśa-malinatvād* iti. tad-bhūmikaiḥ kleśair malinatvāt. upekṣāyāḥ smṛteś ca pariśuddhir nâsti.

kuśala-mahābhūmikatvād anayor iti. praśrabdhy-upekṣe kuśala-mahābhūmike paṭhite.

śraddhā 'pramādaḥ praśrabdhir upekṣā hrīr apatrapā
mūla-dvayam ahiṃsā ca vīryaṃ ca kuśalaṃ sadêti[1]

vacanāt. kiṃ punar ete pūrvasmin pakṣe kliṣṭeṣv api dhyāneṣu bhavataḥ. na ca bhavata ity āha. kasmād etan nôktaṃ. anukta-siddhatvāt. kuśala-mahābhūmikayoḥ praśrabdhy-upekṣayor aparigrahād bhavata eva te ity apare.

(11) [2]*śvāse* iti.[2]

[Tib. 344ᵃ] āśvāsa-praśvāsau. dvitva-pradarśanârthaṃ[3] câtra dvi-vacana-nirdeśaḥ. *vitarka-vicāra-prīti-sukhair akaṃpanīyatvād* iti. yathā pūrvakāṇi trīṇi dhyānāni vitark'ādibhiḥ kaṃpyate prathamaṃ dhyānaṃ vitarka-vicārābhyāṃ kaṃpyate. dvitīyaṃ prītyā. tṛtīyaṃ sukhena. nâivam ebhiś caturthaṃ kaṃpyate.

yathā nivāte dīpo[4] *na kaṃpyate vāyunā. tadvad ity uktaṃ sūtra ity apara āhuḥ.* aṣṭâpakṣāla[5]-muktatvāt.

(13) *ādy-āptam*

iti. ādya-dhyāna-saṃgṛhītaṃ. *nirmāṇa-cittavad* iti. yathā'dhara-bhūmikaṃ nirmāṇa-cittaṃ tad-bhūmikaṃ nirmāṇaṃ nirmātu-kāmā nirmātāraḥ saṃmukhīkurvanti. tadvat. *na kuśalaṃ hīnatvād* iti. tad dhi prathama-dhyāna-bhūmikaṃ kuśalaṃ dvitīya-dhyāna-bhūmikān nihīnaṃ nikṛṣṭam. ato na saṃmukhī-kurvanti. prayojanena hi te prathama-dhyāna-bhūmikaṃ saṃmukhī-kurvanti. na bahu-mānena. savipākaṃ ca tat kuśalaṃ. na ca tad-vipākena te 'rthina[6] iti kuśala-citta-saṃmukhī-karaṇe yatnaṃ na kurvanti.

(14) *vairāgyeṇôpapattita*

iti. *vairāgyeṇôpapattito vêti*. vā-śabdo lupta-nirdeśaḥ.[7] *adho-bhūmi-vairāgyād*

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[1] Kārikā II, 26. [2]....[2] ex conj. om. MSS. dbugs-dag ces bya-ba. [3] vidhān° C. [4] prad° N. [5] nâṣṭ° MSS. [6] rthana N, rthena C. don-du gñer-ba. [7] °diṣṭaḥ MSS. bstan-pa.

vā. asamanvāgatas tena śuddhakaṃ pratilabhate dhyānam ārūpyaṃ vā. kāma-vairāgyāt prathmaṃ śuddhakaṃ pratilabhate tri-prakāram anyatra nirvedhabhāgīyāt. evaṃ yāvad ākiṃcany'āyatana-vairāgyād [Tib. 344^{b}] bhavâgraṃ pratilabhate. *adho-bhūmy-upapattito vā.* uparisṭād adharāyāṃ bhūmāv upapadyamānas tal labhate. *anyatra bhavâgrād* iti. tasyâdho-bhūmi-vairāgyata eva lābhaḥ. *prayogato nirvedhabhāgīyam* iti. tasya vairāgyôpapatti-kṛtaḥ sa lābho na bhavati. *parihāṇito 'pi hānabhāgīyam* iti. sthitibhāgīyāt parihīyamāṇo hānabhāgīyaṃ labhate. *ata evôcyata* iti. yasmāt parihīṇo 'pi hānabhāgīyaṃ labhate. evaṃ parihāṇyā côpapattyā 'pi cêti yojyaṃ. kathaṃ. syāc chuddhakaṃ parihāṇyā labheta parihāṇyā vijahyāt. syāc chuddhakaṃ dhyānam upapattyā labheta upapattyā vijahyād iti. *āha. syāt.* katham ity āha. *hānabhāgīyaṃ prathamaṃ dhyānam* iti. *Brahma-lokaḥ* prathamaṃ dhyānaṃ tri-bhūmikaṃ. viśeṣeṇa Brahma-loke upapadyamāna iti vacanāt. [1]*Brahma-loka-vairāgyeṇa tyajyata* iti. yasmāt prathama-dhyāna-vairāgyeṇa [2]hānabhāgīyaṃ dhyānaṃ kleś'ānuguṇyāt. tad-bhūmika-kleśam iva[3] tyajati. ato Brahma-loka-vairāgyeṇa tyajyata ity ucyate. evaṃ tāvat prathamasya[4] praśnasya vivarjanaṃ. *Brahma-loka-vairāgya-parihāṇyā labhate.* yadi Brahma-loka-vairāgya-parihāṇyā parihīyate punas tad dhānabhāgīyaṃ pratilabhate. tad-bhūmika-kleśavat. [Tib. 345^{a}] *kāma-dhātu-vairāgya-parihāṇyā tyajyate.* yadā kāma-dhātu-vairāgyāt parihīyate tadā śuddhakaṃ tyajyate. *uparisṭād Brahma-loka upapadyamāno labhata* iti. dvitīy'ādibhyo Brahma-loka upapadyamāno hānabhāgīyaṃ tad-bhūmika-kleśavad eva labhate. *tasmāt kāma-dhātāv upapadyamāno vijahātîti.* tasmād Brahma-lokāt kāma-dhātāv upapadyamāno vijahāti. *indriya-saṃcārato 'pi śaikṣâśaikṣam* iti. śraddhā-vimukto dṛṣṭi-prāptāyāṃ śaikṣaṃ labhate. samaya-vimikto 'py akopya-prativedhe aśaikṣaṃ labhate. *nâvaśyam. ānupūrvikenâlābhād* iti. yady ānupūrviko 'nāgamya-saṃniśrayeṇa niyāmam avakrāmati na labhate.

(15, 16) *sva-bhūmike śuddhânāsrave* iti. vyutthāna-kāle pravāhe ca. *dvitīya-tṛtīya-dhyāna-bhūmike cêti.* miśrakâmiśrakânuloma-samāpattau vyutkrāntaka[4]-samāpattau ca. *sapta svabhūmike śuddhakânāsrave* iti. pūrvavad *vijñān'ākāś'āna-ṃty'āyatana*-bhūmike ca. tathâiva pratiloma-samāpattau. *bhavâgraṃ śuddhakam evânāsravâbhāvād*[5] iti. māṃdyād anāsravaṃ nâstîty uktaṃ. anuloma-samāpattau tu vyutthāna-kāle tad bhavati. *tṛtīya-caturtha-prathama-dhyāna-bhūmike cêti.* amiśraka-miśrakânuloma-pratiloma-[Tib. 345^{b}]vyutkrānta[6]-samāpatti-

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[1]....[1] C. om. [2] hābh° N. [3] °śava N. bsin-du. [4] vyutthāntaka MSS. thod-rgal. See Mahāvyutpatti LXVIII, 5. [5] evāsr° MSS. [6] vyutthānta MSS. thod-rgal. as before.

kāleṣu. *ākāśānaṃty'āyatana-caturtha-dhyāna-bhūmikāni catvārî*ti. teṣv[1] eva kāleṣu. *trīṇî*ty[2] anāsravâbhāvāt. *evam anya-dhyān'ārūpyād anaṃtaraṃ daśa dravyāṇi yojyānî*ti. tad-yathā tṛtīya-dhyānād anantaraṃ daśa. sva-bhūmike dve śuddhakânāsrave. caturtha-dhyān'ākāś'ānaṃty'āyatana-bhūmikāni catvāri. tathâiva ca prathama-dvitīya-dhyāna-bhūmikāni catvārîti. caturtha-dhyānād anantaraṃ daśa. sva-bhūmike dve śuddhakânāsrave. ākāśa-vijñān'ānaṃty'āyatana-bhūmikāni catvāri. dvitīya-tṛtīya-dhyāna-bhūmikāni catvārîti. ākāś'ānaṃty'āyatanād anantaraṃ daśa. sva-bhūmike dve. vijñān'ākiṃcany'āyatana-bhūmikāni catvāri. tṛtīya-caturtha-dhyāna-bhūmikāni catvāry utpadyanta ity evaṃ daśa bhavanti. *anvaya-jñānânantaraṃ cê*ti vistaraḥ. idaṃ vyutpādyate. ūrdhvâdhara-bhūmy-ālaṃbanatvād dhyānānam asti prasaṃga iti kṛtvā. *tasyâdhar'āśray'ālambanatvād* iti. yamāt tad dharma-jñānam adhar'āśraya-kāma-dhātv-āśrayam adhar'ālambanaṃ kāma-duḥkh'ādy-ālambanaṃ. tasyâdhar'āśray'ālambanatvān na dharma-jñānânantaram ārūpyān samāpadyante. *śeṣaṃ yathâivânāsravād* iti. sva-bhūmike ca śuddhânāsrave utpadyete. ūrdhvād adho-bhūmike ca [Tib. 346ª] yāvat tṛtīyād iti. *praṇidhāyê*ti vistaraḥ. yadi *kaścid* evaṃ buddhim utpādyârdha-rātre candrôdaye candrâstamaye vā mayā praboddhavyam iti *svapet*. sa pūrvâbhiprāyânuvartanāt saṃtatateḥ tasminn eva kāle prabudhyate. yathā 'syâivaṃ praṇidhāya suptaḥ. *tasyâbhipreto kāle prabodho bhavati*. tadvad etat. *sarvathā nôtpadyata* iti. nâpi sva-bhūmkaṃ nâpy adhara-bhūmikam utpadyata ity arthaḥ. *samāpatti-kālaṃ praty etad uktam* iti. *śuddhakāt kliṣṭāc ca samanantaraṃ sva-bhūmikam eva kliṣṭam utpadyate nânya-bhūmikam* iti. kathaṃ. tathā śuddhāt kliṣṭaṃ vā 'pi sva-bhūmikaṃ. kliṣṭāt svaṃ śuddhakaṃ kliṣṭam ity evaṃ.

cyuti-kāle tu

maraṇa-bhave. *upapatti-lābhikāc chuddhakād* iti vistaraḥ. upapatti-dhyāneṣu yad upapatti-lābhikaṃ kuśala-samāhitaṃ. tad api śuddhakaṃ dhyānam ity ucyate. ata idam ucyate

cyuti-kāle tv[3]

iti vistareṇa. kiṃ kāraṇaṃ. asamāhitatvān maraṇa-bhavasya. na hi tadānīṃ śuddhakaṃ samāpatti-dhyānam astîti. ataḥ *sarva-bhūmikaṃ kliṣṭam utpadyata* iti. sva-bhūmikâdharôrdhva-bhūmikaṃ pratisaṃdhi-cittaṃ kliṣṭam asamāhitam utpadyata ity arthaḥ. *nôrdhva-bhūmikaṃ*. kliṣṭa-sadbhāve sati tatrôpapatty-asaṃbhavāt.

[1] triṣv MSS. de-dag. [2] trīṇy MSS. gsum ṣes bya-ba. [3] ex conj. ṣv MSS. see supra.

(17, 18) *anyatra viśeṣabhāgīyād* [Tib. 346^{b}] iti. ita ūrdhva-bhūmy-abhāvāt. *tasmād anāsravam utpadyata* iti nirvedhabhāgīyāt. *hāna-sthiti-bhāgīye* iti. hānabhāgīyaṃ pravāha-kāle. sthitibhāgīyaṃ viśeṣa-gamana-kāle. *anyatra hāna-bhāgīyād* iti. viśeṣabhāgīyād dhīyamānasya sthitibhāgīyâparityāge tasyâivôtpatti-yogāt. *tad evâikaṃ* iti. tad eva nirvedhabhāgīyaṃ pravāha-yogena.

(19) *ākṛṣṭā ity anukrameṇêti*. anulomânukrameṇa pratilomânukrameṇa ca.

(20) *vidhīyata* iti kriyata ity arthaḥ. sthāpyata iti vā. kiṃ kāraṇaṃ. *nihīnatvāt.*

ārya'ākiṃcanya-sāṃmukhyād

iti. āryam anāsravaṃ. anāsravasy' ākiṃcany'āyatanasya sāṃmukhyāt saṃmukhī-bhāvāt. *bhavâgre jātasy' āsrava-prahāṇaṃ bhavati. tu*-śabdo 'pavādârthaṃ dyotayati. *svasyâbhāvād*[1] iti. bhāvāgrikasyânāsravasya mārgasyâbhāvād ity arthaḥ. *tasya câbhyāsād* iti. tasy' ākiṃcany'āyatanasyânāsravasyâbhyāsāt saṃnikṛṣṭatvāt.

(21) *tṛṣṇā-paricchinnatvād bhūmīnām* iti. yā yasyāṃ bhūmau. tasyām eva bhūmāv anuśayanāt. tayā sā bhūmiḥ paricchinnā bhavati. anyathā hi tasyôttaratvam eva na sidhyed eka-bhūmi-sthānântaravat. ata ev' auttarādharye 'pi sthānântarāṇāṃ trayāṇāṃ trayāṇām aṣṭānāṃ [Tib. 347^{a}] câika-bhūmitā sidhyati. tṛṣṇā-vyatihāra-yogāt. *nânāsravaṃ kuśalatva-prasaṃgād* iti. tat-prārthanā hi kuśalo dharma-cchanda iti.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti. maula-grahaṇaṃ sāmantaka[2]-nirāsârthaṃ. ārūpya-sāmantakāni hy adharāṃ s'āsravāṃ bhūmim ālambate. kuśala-grahaṇam āsvādanā-saṃprayukta-nirāsârthaṃ. ubhaya-kuśala-grahaṇârthaṃ ca. yadi hy ārūpyā ity evôcyeta[3] āsvādanā-saṃprayuktā maulā ārūpyā na s'āsravâdhara-gocarā iti [4]saṃbhāvyeran. anāsravā[4] ev' ārūpyā evam iti gṛhyeran. ārūpya-grahaṇaṃ dhyāna-nirāsârthaṃ. dhyānāni hi maulāni api s'āsravâdhara-vastv-ālambanāni bhavanti. samant'ālocanatvād dhyānānāṃ. s'āsrava-grahaṇam anāsrava-nivṛtty-artham. anāsravā hy adharā dharmā maulānāṃ kuśalānāṃ ārūpyānām ālambanāni saṃbhavanti. adhara-grahaṇam ūrdhva-viśeṣaṇârthaṃ. ūrdhva-bhūmika-s'āsrav'ālambana-saṃbhavāt. anāsravaṃ tv ālambanam ity udgrāhya darśyati *sarvânvaya-jñāna-pakṣa* iti. sarva iti nava-bhūmika indriya-gotr'ādi-bheda-bhinno 'pi gṛhyate. anvaya-jñāna-pakṣa iti pakṣa-grahaṇena duḥkh'ādy-anvaya-jñāna-kṣāntayaḥ tat-sahabhu-

[1] śvasy° N, ścasy° C. raṅ-gi. [2] °nta MSS. cf. infra. [3] evôdhyeta N, eva bodhyeta C.
[4]....[4] °bhāvyeranāsās° N, °bhāvonsāsr° C. om. Tib.

vaś ca gṛhyante. [Tib. 347b] *na dharma-jñāna-pakṣaḥ.* kāma-duḥkh'ādy-ālambanatvena viprakṛṣṭatvāt *nâdho-bhūmi-nirodhaḥ.* adho-bhūmi-grahaṇa-prasaṃgād iti. vyākhyātam etat purastāt.

(22ab) *anāsraveṇa hīyante kleśā*

iti. dhyān'ārūpyāṇāṃ yo 'nāsravaḥ saṃbhavati. tena yathāsaṃbhavaṃ kleśāḥ prahīyante. katamenânāsraveṇa. maulena. vakṣyate hi

sāmantakena cêti.[1]

apavāda-rūpeṇa sāmantakena[2] śuddhakena kleśāḥ prahīyanta ity[3] adhikṛtaṃ. *kuta eva*[4] *kliṣṭenêti.* kliṣṭena kleśa-prahāṇaṃ nâiva saṃbhavatîty abhiprāyaḥ. kiṃ kāraṇaṃ śuddhakena kleśā na prahīyanta ity āha. *vītarāgatvān nâdha* iti vistaraḥ. adhara-bhūmi-vītarāgatvān na śuddhakenâdhara-bhūmikāḥ prahīyante. kuta eva kliṣṭena. *tasyâiva tad-apratipakṣatvān na sva-bhūmau.* tasyâiva prathama-dhyānasya yāvan nâivasaṃjñānâsaṃjñ'āyatanasya. tad-apratipakṣatvāt tasyâpratipakṣas tad-apratipakṣaḥ. tad-bhāvaḥ. tasmāt. tad-apratipakṣatvān *na sva-bhūmau kleśāḥ prahīyante.* na hi bhavena bhavasya niḥsaraṇam asti. *viśiṣṭataratvān nôrdhvam* iti.[5] nôrdhva-bhūmikāḥ [Tib. 348a] kleśāḥ adhara-bhūmikena śuddhakena prahīyante. viśiṣṭataratvāt kleśānāṃ. na ca nyūnam āśritya viśiṣṭānāṃ prahāṇaṃ yujyate. ity anena śuddhakenâpi [6]kleśā na *prahīyante*[6]. kuta eva kliṣṭenêti siddham etat. *śuddhakenâpîty* api-śabdād anāsraveṇâpîti. saṃbhavatas tv etad uktaṃ. ata evôcyate. *adho-bhūmi-pratipakṣatvāt* iti. kāmâvacarā hi kleśāḥ prathama-dhyāna-sāmantakena prahīyante. prathama-dhyāna-bhūmikā dvitīya-dhyāna-sāmantakena. evaṃ yāvad ākiṃcany'āyatana-bhūmikā nâivasaṃjñānâsaṃjñ'āyatana-sāmantakenêti.

(22cd) *yena tat-praveśa* iti. yena sāmantakena teṣāṃ maulānāṃ dhyān'ārūpyāṇāṃ praveśaḥ. *kiṃ tāny api trividhānîti.* āsvādanā-saṃprayukt'ādi-bhedāt. *tathâiva ca teṣu vedanêti.* prathamayor dhyānayoḥ prītiḥ. tṛtīye sukhaṃ. caturtha upekṣêty uktaṃ. kim evaṃ sāmantakeṣu. *upekṣêndriya-saṃprayuktāni ca yatna-vāhyatvād* iti. anabhisaṃskāra-vāhī mārgaḥ prīti-sukhābhyāṃ saṃprayujyate. tāni ca sāmantakāni yatna-vāhyāni sâbhisaṃskāra-vāhyānîty ata upekṣêndriya-saṃprayuktāni. [Tib. 348b] *punar adho-bhūmy-udvegânapagamāt* prīti-sukhayor ayoga iti. ato 'py upekṣêndriya-saṃprayuktāni. *vairāgya-pathatvāc*[7] *ca. n' āsvādanā*-saṃprayuktānîti. yadi hy āsvādanā-saṃprayuktāni syur vairāgya-mārgo na syāt. na hi tṛṣṇā-saṃprayukto mārgaḥ kleśa-prahāṇāya

[1] Kārikā VIII, 22b. [2] °kaṃna C, om. N. [3] 論第二十八 16a4. [4] evâ C. N. om. [5] °rdhva-bhūmir C. [6]....[6] °śāḥ pr° MSS. ñon-moṅs-pa-rnams mi sloṅ. [7] 眞諦 has read phalatvāt.

bhavati. atha vā 'yam abhisaṃbandhaḥ. upekṣêṃdriya-saṃprayuktāni ca yatna-vāhyatvāt. *adho-bhūmy-udvegânapagamād*[6] vairāgya-pathatvāc cêti dvābhyāṃ kāraṇābhyāṃ n' āsvādanā-saṃprayuktānîti. pūrvavad vaktavyaṃ śeṣaṃ. *yady api sāmantaka-cittena saṃdhi-bandha* iti. aṣṭāsv api dhyān'ārūpyeṣu yasya yat sāmantake. tasya tena sāmantaka-cittena kliṣṭenâsamāhitena saṃdhi-bandha ity eṣa siddhântaḥ iti. ata idam ucyate. yady api sāmantaka-cittenêti vistaraḥ. *āsvādanā-saṃprayuktam apy anāgamyam* iti. anāgamyasya paṭutvāt. yathā hi tad anāsravam api saṃbhavati. tath' āsvādanā-saṃprayuktam apîty abhiprāyaḥ. maula-pratispardhitvād āsvādanā-samutpatti-sadbhāvād iti[1] ācārya-Saṃghabhadraḥ.

(23^{ab}) *dhyāna-viśeṣatvād* iti. tad eva maulaṃ prathamaṃ dhyānaṃ vitarkâpagamād viśiṣṭaṃ [sa][2] dhyānântaram ity ucyate [Tib. 349^{a}] ity arthaḥ. *viśeṣâbhāvād* iti. yathā prathame dhyāne viśeṣo bhavati. kvacid vitarka-vicārau. kvacid vicāra evêti. na tathā dvitīy'ādiṣv iti. ato dhyāneṣu na vyavasthāpyate dhyānântaram. *ata eva duḥkhā pratipad* iti. ata eva hi saṃskāra-vāhitvāt. *vitarka-mātra-pratiṣedhād* iti.

atarkaṃ dhyānam antaraṃ

iti[3] vacanāt.

(24, 25^{ab}) *tad-ālambanaḥ samādhir ānimitta* iti. animitte bhava ānimittaḥ. *daś'ākāra* iti. anitya-duḥkh'ākārau dvau. samuday'ākāraś catvāro mārg'ākāraś catvāra ity ete daś' ākārāḥ. *anitya-duḥkha-tad-dhetubhya udvegād* iti. anityād duḥkhāt tad-dhetoś ca. tasya duḥkhasya hetoś ca samudayād udvegāt. kiṃ. *apraṇihitaḥ*. akṛta-saṃskāra ity arthaḥ. *mārgasya kolôpamatayā 'vaśya-tyājyatvāt*. kola ucyate uḍupaḥ.[4] sa upamā 'syêti kolôpamaḥ. mārgaḥ. tad-bhāvaḥ. tayā. kolôpamatayā mārgasyâvaśya-tyājyatvaṃ. tasmād apraṇihita ity adhikṛtaḥ. yathā hi kolam āśritya nadīm uttaran[5] na kola-niṣṭho bhavati. tasyâvaśya-tyājyatvāt. evaṃ mārgam āśritya[7] na mārga-niṣṭho bhavati. tasyâvaśya-tyājyatvāt. *tad-ākāra* iti. tad-[Tib. 349^{b}]daś'ākāro yathôktaḥ. *tad-atikramâbhimukhatvād* iti. tasya mārgasyâtikrame 'bhimukhatvāt. anenâvaśya-tyājyatvam asya darśayati. anitya-duḥkha-tad-dhetv-atikramâbhimukha ity anuktam apy etad gamyata eva. *śūnyatā-anātmatābhyāṃ tu nôdvega* iti. śūnyânātm'ākārābhyāṃ tu nôdvego yogino bhavati. yady api hi duḥkha-satyaṃ śūnyânātm'ākārābhyām ākāryate. na tu tābhyāṃ tasmād duḥkhād udvegaḥ. kasmāt. *nirvāṇa-sāmānyāt*. nirvāṇam api śūnyânātma-lakṣaṇaṃ. śūnyatā-anātmate hi sarva-dharmāṇāṃ la-

[1] 正理論七十八 (冬六 76^{a16}). [2] sic MSS. om. Tib. [3] Kārikā VIII, 23^{a}. [4] udūvaḥ MSS. gziṅs. [5] °raṇan N, °raṇaṃ C. [7] niśr° N.

kṣaṇam iti. na ca tābhyāṃ tasmān nirvāṇād udvegaḥ. tasmān na tad-ākāro 'praṇihita'-samādhir iti. *laukikā ekādaśasv* iti. kāma-dhātāv anāgamye dhyānântare dhyān'ārūpyeṣu cêti. *yatra mārga* iti. kāma-dhātu-bhavâgra-dvitīy'ādi-sāmantaka-varjitāsu bhūmiṣu. *mokṣa-dvāratvād* iti. dvārârtho mukhârtha iti darśayati.

(25cd, 26) *śūnyat'ādy-ālambanatvāt tan nāmêti*. śūnyatā'praṇihit'ānimitt'ālambanatvāt. *śūnyatā-śūnyatêti* nāma. apraṇihitâpraṇihitêti. ānimitt'ānimitta[2] iti ca.

śūnyataś câpy anityata

iti. yathāsaṃkhyena. *śūnyatā*-[Tib. 350a]*śūnyatā hi śūnyat'ākāreṇâśaikṣaṃ śūnyatā-samādhim ālambate* nâyam ātmīyam[3] iti. nânātm'ākāreṇa.

āha. kim atra kāraṇaṃ yac chūnyatā-śūnyatā-samādhiḥ śūnyat'ākāra eva. na punar anātm'ākāro 'pi śūnyatāvad iti. atrôcyate. śūnyat'ākāra-pravṛtta-śūnyatā-pṛṣṭhôtpādyatvāt. āha. kim arthaṃ punaḥ śūnyat'ākāra-pravṛtta-śūnyatā-pṛṣṭhenôtpattir na punar anātm'ākāra-pravṛtta-śūnyatā-pṛṣṭhenêti. atrôcyate. tad-utpatty-ānukūlyāt. sa eva hi śūnyat'ākāra-pravṛtta-śūnyatā-samādhis tasya śūnyatā-śūnyatā-samādher utpattāv ānukūlyenâvatiṣṭhate. nânātm'ākāraḥ. na hy evam anātma-darśanam udvejayati yathā śūnya-darśanaṃ. dṛṣṭeṣv api hy anātmato bhaveṣv abhiratir asti saṃsāre śūnya-darśanâbhāvāt. tad-yathā 'dhvagasyâsaṃbaṃdhād adhvaga-darśanād api prītiḥ. ekākinas tu tac-chūnyatvād aprītir iti. tadvat.

anity'ākāreṇêti. daśānām ākāraṇāṃ. *na duḥkhata* iti vistaraḥ. na duḥkhata ākārayaṃty *anāsravasyâtal-lakṣaṇatvāt*. ārya-pratikūlatayā hi duḥkham iṣyate. na hetu-samudaya-prabhava-pratyay'ākārair anāsravasyâtal-lakṣaṇatvād evânāsravasyâsamuday'ādi-lakṣaṇatvād ity arthaḥ. *na mārg'ākārair* [Tib. 350b] *dūṣaṇīyatvād* iti. so 'śaikṣaḥ samādhir dūṣayitavyo na ca mārg'ākārā dūṣaṇarūpā iti. ato na mārg'ākārais taṃ samādhim ālambate. nirodh'ākārais tu nâiva sambandha iti. na taiś cintyate. pāriśeṣyād anity'ākāreṇâiva.

asaṃkhyeyā-kṣayam

ity apratisaṃkhyā-nirodham ity arthaḥ. *aśaikṣasy' ānimittasya samādher*[4] *apratisaṃkhyā-nirodham ālambate. śāntataḥ* śānto 'yam iti. kathaṃ tasyâpratisaṃkhyā-nirodhaḥ. aśaikṣād ānimittāt samādher vyutthitasya tad-anantaraṃ ye s'āsravāḥ kṣaṇā atikrāmanti anye cânāsravāḥ. yadi te nôtpannāḥ syuḥ. aśaikṣā

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[1] na praṇihitaḥ MSS. smon-pa med-paḥi. [2] an° MSS. but cf. 689[25]. [3] ātm'ātmīy° MSS. bdag-gi ma-yin-no. [4] °dhir N, °mār C.

ānimitta-kṣaṇā utpannāḥ syuḥ. teṣāṃ s'āsravāṇām anyânāsravāṇāṃ côtpatti-kāle teṣām aśaikṣāṇām ānimitta-kṣaṇānām apratisaṃkhyā-nirodho labhyate. pratyaya-vaikalyāt. tam apratisaṃkhyā-nirodham ālambate śānt'ākāreṇa. anāsravasya pratisaṃkhyā-nirodhâbhāvāt. na pratisaṃkhyā-nirodham ālambate. kasmāt punar anāsravasya pratisaṃkhyā-nirodho nâsti. apratikūlatvāt. yad dhi pratikūlam[1] āryāṇāṃ. tat saṃyogasya visaṃyogāya yatas te yatante. visaṃyogaś ca pratisaṃkhyā-nirodhaḥ. ato 'nāsravasya na pratisaṃkhya-nirodhaḥ. kiṃ câśaikṣasy' ānimittasya samādheḥ[2] pratisaṃkhyā-nirodhâ[Tib. 351ᵃ]bhāvāt. apratisaṃkhyā-nirodhasya ca tat-pratyarthika-bhūtatvāt. tat-protsāhanenâiva tad-vidūṣaṇam abhilaṣaṃs tad-apratisaṃkhyā-nirodham ev' ālambate. śatrûpagraheṇa hi loke māryôpaghātaḥ[3] kriyamāṇo dṛśyata iti. *na nirodha-praṇīta-niḥsaraṇ'ākārair* iti. [4]nirodhaḥ sādhāraṇāḥ. na nirodha iti.[4] tad-bhāvaḥ. tasmāt. *anityatā-nirodha-sādhāraṇatvād* ayam apratisaṃkhyā-nirodho na nirodh'ākāreṇ' ākāryate. anyathā hi śānt'ākāreṇa tad-viśiṣṭena n' ālambitaḥ syāt. nirodh'ākāreṇa hy anityatā-nirodhenâiva dūṣita evâsāv apratisaṃkhyā-nirodhaḥ syāt. tad-dūṣaṇena nâśaikṣa ānimitta-samādhi-dūṣitaḥ syād ity abhiprāyaḥ. na praṇīt'ākāreṇa. *avyākṛtatvād* apratisaṃkhyā-nirodhasya. kuśalaṃ hi praṇītaṃ nâvyākṛtam. ato na praṇīt'ākāreṇ' ālambate. *aviṣaṃyogāc câ*pratisaṃkhyā-nirodhasya. na niḥsaraṇ'ākāreṇa tam ālambate. saṃkleśa-viyogo hi saṃkleśa-niḥsaraṇam iṣyate. yasmān nâpratisaṃkhyā-nirodhena saṃsāra-niḥsaraṇaṃ bhavati. tathā hi saty apy apratisaṃkhyā-nirodhe keṣāṃcit kuśalâkuśalānāṃ dharmāṇāṃ taiḥ saṃprayukta eva tat-prāpty-avicchedāt. *ārya-mārga-*[Tib. 351ᵇ]*dveṣitvād* iti. katham dviṣati. śūnyat'ādibhir ākārais tad-vaimukhyāt.

*akopyasyê*ti.

akopya-dharmaṇaḥ. tasya tīkṣṇêndriyatvāt tad-utpādane *sāmarthyam asti*. *nânyasyârhataḥ*. tebhyo dṛṣṭadharmasukhavihāratvād āsaṃg'āspada-bhūtebhyo[5] 'śaikṣebhyaḥ śūnyat'ādi-samādhibhyo vaimukhyârtham apara-samādhīn samāpadyante.

(27, 28) *vistara* iti. asti samādhi-bhāvanā āsevitā bhāvitā bahulī-kṛtā dṛṣṭadharma-sukhavihārāya vartate. asti samādhi-bhāvanā āsevitā bhāvitā bahulīkṛtā divya-cakṣur-abhijñā-jñāna-darśanāya saṃvartate. asti samādhi-bhāvan' āsevitā bhāvitā bahulī-kṛtā prajñā-prabhedāya saṃvartate. asti samādhi-bhāvanā

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[1] °lasya MSS. [2] °dhiḥ MSS. [3] māny° MSS. bsad-par bya-ba gsod-pa. [4]....[4] sic MSS. ḥdi ltar mi-rtag-pa ñid-kyi ḥgog-pa daṅ thun-moṅ yin-te. Qu. yasmāt anityatā-nirodha-sādhāraṇaḥ? [5] °gāsyad° MSS. gnas-su ḥgyur-ba.'

āsevitā bhāvitā bahulīkṛtā āsrava-kṣayāya saṃvartata iti sūtraṃ. tatr' āsevitā niṣevaṇa-bhāvanayā. bhāvitā vipakṣa-prahāṇatayā. bahulī-kṛtā vipakṣa-dūrī-karaṇatayā.

āha. divya-cakṣur-abhijñā-jñāna-darśanāya saṃvartata ity uktaṃ. na ca divya-cakṣur-abhijñā-samādhi-bhāvanā. atrôcyate. ayaṃ phale hetûpacāraḥ. yasya hetoḥ samādhi-bhāvanāyā divya-cakṣur-abhijñā-phalaṃ. tatra phale hetûpacāraḥ. jñāna-darśanāya samādhi-bhāvanêti. yeṣāṃ punar ayaṃ pakṣaḥ.

ṣaḍvidhā mukti-mārga-dhīr

iti[1] dhyāna-saṃgṛhītā eva mānasā vimukti-mārgāḥ ṣaḍ abhijñā iti. teṣām acodyam evâitat. teṣāṃ vimukti-mārgāṇāṃ samāhitatvāt. pūrvaka eva tu pakṣo Abhidharma-kośa-cintakānām ity avagantavyaṃ. divya-cakṣuḥ-śrotra-vijñānayor abhijñatvenâbhīṣṭatvāt. tad-ādikatvāt. *anyonyo*[2] *'pî*ti. udāharaṇatva-rūpôktatvāt. *nâvaśyaṃ saṃparāya-sukha-vihārāyê*ti. saṃparāyo 'nāgataṃ janma. tatra sukhavihāraḥ. tasmai nâvaśyam etat bhavati. kasmād ity āha. *parihīṇānāṃ*[3] prathama-dhyānāt. *ūrdhvôpapannānāṃ* dvitīy'ādiṣu. *parinirvṛtānāṃ ca. saṃparāya-sukhavihārasyâbhāvāt.*

*jñāna-darśanāyê*ti

jñānāya darśanāya cêti samāsaḥ. tatra [Tib. 352ª] jñānaṃ mano-vijñāna-saṃprayuktā prajñā. amī bhavantaḥ sattvāḥ kāya-duścaritena samanvāgatā ity evamādi-vikalpād darśanaṃ cakṣur-vijñāna-saṃprayuktā prajñā avikalpikā. *traidhātukā anāsravā* iti. traidhātukā aśubh'ānāpāna-smṛty-araṇā-praṇidhi-jñāna-pratisaṃvid-abhijñā-vimokṣâbhibhv'āyatan'ādayaḥ. anāsravāḥ vimokṣa-sukha-vyutkrāntaka-samāpatty-āsravakṣayâbhijñā'dayaḥ. atra tu samādhi-saṃprayogāt prāyogikānāṃ [Tib. 352ᵇ] guṇānāṃ samādhi-bhāvanêty upacāraḥ. *prajñā-prabhedāyêti.* prajñā-viśeṣa-karṣāya. *ātmôpanāyikā kilâiṣā Bhagavato dharmôpadeśanê*ti. ātmana upanāyikā ātmano deśikêty arthaḥ bodhisattvo hi karmânta-pratyavekṣaṇāya niḥkrānto jambu-mūle prathamaṃ dhyānam utpāditavān. bodhi-mūle ca devaputra-māraṃ bhaṃktvā prathame yāme divyaṃ cakṣur utpāditavān. tena divyena cakṣuṣā sattvāṃś cyuty-upapatti-saṃkaṭa-sthān abhivīkṣya tat-paritrāṇāya madhyame yāme dhyāna-vimokṣa-samāpattīḥ saṃmukhī-kṛtavān. te 'sya prāyogikā guṇāḥ prajñā-prabhedāya jāyante. tatas tṛtīye yāme caturthaṃ dhyānaṃ niśritya niyāmam avakramya yāvad vajrôpamena samādhinā [4]sarva-saṃyojana[4]-prahāṇaṃ kṛtavān iti. yasmāc câivam ātmôpanāyikā dharma-deśanā. ataś

[1] Kārikā VII, 47ᵃᵈ. [2] anyonya MSS. [3] parah° MSS. [4]....[4] sarvaṃ yoj° N, sarva-yoj° C. kun-tu sbyor-ba thams-cad.

caturtha eva.

vajrôpamo 'ntye yo dhyāna

iti.

(29-31) *apramāṇa-sattv'ālambanād* iti. apramāṇa-saṃjñā-karaṇe kāraṇam etat.

yathāsaṃkhyam iti. *vyāpāda-bahulānāṃ* tat-prahāṇāya maitrī. vihiṃsā-bahulānāṃ tat-prahāṇāya karuṇā. *arati-bahulānāṃ* tat-prahāṇāya *muditā*. *kāma-rāga-vyāpāda-bahulānāṃ* tat-prahāṇāyôpekṣêti. *kāma-rāga-pratipakṣatve ko viśeṣa* iti. kāma-[Tib. 353ª]rāga-bahulāt praticintā. *mātā-pitṛ-putra-jñāti-rāgasyôpekṣêti*. yathâîvâsaṃbaddhāḥ puruṣāḥ. evaṃ evâîte ity upekṣêty abhiprāyaḥ. *tasya lobh'ākṛṣṭatvād* iti. yasmāl lobh'ākṛṣṭo vyāpādaḥ. tasmāl lobha-pratipakṣa-rūpatāṃ bhajata ity abhiprāyaḥ. *ubhaya-svabhāvāt tv asau yujyata* iti. alobha-svabhāvā câdveṣa-svabhāvā ca yujyata ity arthaḥ. kiṃ kāraṇaṃ. rāga-dveṣayoḥ pratipakṣatvāt. atas tu nâîko dharma ubhaya-svabhāva iti grahītavyaṃ. kiṃ tarhi. alobhâdveṣayor upekṣā-śabdo vartata iti. *sukhitā bata*[1] *sattvā* iti. saṃtv ity abhiprāyaḥ. *duḥkhitā bata sattvā* iti. duḥkhitā duḥkhād vimucyaṃtāṃ ity abhiprāyaḥ. tathā hi vyākhyāsyate. vyāpād'ādayaḥ kleśôpakleśā dūrī-kriyante. atas tat-pratipakṣatvam uktaṃ. katham iti darśayati. kāma-dhātu-bhūmikāni anāgamya-bhūmikāni ca maitry-ādīni trīṇi maulâpramāṇa-sadṛśāni vidyante. prayog'ālamban'ākāra-svabhāva-sādṛśyāt maulaiḥ sadṛśyāni bhavanti. tair apramāṇais tribhis tān kleśān viṣkaṃbhya prahāṇa-mārgaiḥ. maitrī vihiṃsā-bahulānāṃ tat-prahāṇāya. *mādhyasthyād* iti. apakṣapātivenâpy anunīto nâpi pratihata ity arthaḥ. *aśraddhatāṃ*[2] iti viśtaraḥ. *asukhavatāṃ sukham astîty adhimokṣāt kathaṃ na viparītatvaṃ bhavati. saṃtv ity abhiprāyād* iti. sukhitāḥ saṃtv ity abhiprāyāt. na viparītatvam ity abhiprāyaḥ. *āśayasyâviparītatvād vêti*. āśayaḥ kuśalā dharmāḥ sukhitā bata sattvā ity ete citta-caittāḥ sa-parivārāḥ. asy' āśayasyâviparītatvān na viparītatvaṃ [Tib. 353ᵇ] bhavati. kathaṃ punar āśayasyâviparītatvam ity āha. *adhimukti-saṃjñānād* iti. adhimukteḥ saṃjñānam adhimukti-saṃjñānaṃ. tasmāt. yasmāt tām adhinuktiṃ tathâîva saṃjānīte. ādhimokṣiko[3] 'yaṃ manaskāra iti paricchinatti. *akuśalatvam* iti. viparīta-grahaṇataḥ. *na. kuśalatvāt.* nâîtad evaṃ. kasmāt. kuśala-mūlatvāt. kathaṃ punaḥ kuśala-mūlam ity āha. *vyāpād'ādi-pratipakṣatvāt.* adveṣa-svabhāvatvāt maitrī vyāpāda-pratipakṣaḥ. duḥkhâpanayan'ākāratvāc ca karuṇā

[1] rtha N, rthaḥ C. kye-ma. [2] anuddh° C, advat° N. dad mi-ldan-pa-rnams-la. [3] adhimokṣiko N, adhimokṣako C.

duḥkhôpasaṃhār'ākārāyā vihiṃsāyāḥ pratipakṣo bhavati. muditā cârateḥ pratipakṣaḥ saumanasya-rūpatvāt. upekṣā ca mādhyasthyāt kāma-rāga-vyāpādayoḥ pratipakṣa iti. *tad-ālaṃbanānām* iti. kāmâvacara-sattv'ālaṃbanānām ity arthaḥ. *tad-bhājanena bhājana-gataṃ darśitam* iti. sthānena sthānīya-sattva-loko darśita ity arthaḥ. *samāhitâsamāhita-maula-prayoga-grahaṇād* iti. ṣaṭ-paṃca-daśa-bhūmikatvāt trayāṇām api kāraṇam ucyate sambhavataḥ. tatrâsamāhitaḥ kāma-dhātuḥ. prayogāḥ sāmantakānîti saṃbhavato yojyaṃ. ṣaṭ-bhūmika-vyavasthāne [1]'nāgamyaṃ sāmantakam apîṣyate[1] [Tib. 354ᵃ]. sāmantakāny api prayoga-bhūtāni gṛhyante. [2]kiṃ maulānîti.[2] *maula-dhyāna-bhūmikatvād* iti. maula-śuddhaka-dhyāna-bhūmikatvād ity arthaḥ. na hi śuddhakair maula-dhyānaiḥ kleśāḥ prahīyanta ity uktaṃ [3]prāk. *adhimukti*[3]*-manaskāratvān* na taiḥ kleśāḥ prahīyante. tattva-manaskāreṇa hi kleśa-prahāṇaṃ. *sattv'ālambanatvāc ca* na taiḥ prahāṇaṃ. dharma-sāmānya-lakṣaṇa-manaskāreṇa hi kleśa-prahāṇam iti siddhântaḥ. kathaṃ tarhîty āha. *tat-prayogeṇa tv* iti vistaraḥ. maitry-ādi-prayogeṇa *vyāpād'ādi-viṣkaṃbhaṇāt. tat-pratipakṣatvam uktam* iti. vyāpād'ādi-pratipakṣatvam uktaṃ. viṣkambhaṇa-prahāṇāni tānîty arthaḥ. *prahīṇa-dūrīkaraṇāc cê*ti. yasmād ānantarya-mārgair laukikair lokôttarair vā mārgair vyāpād'ādayaḥ kleśôpakleśā dūrī-kriyante. atas tat-pratipakṣatvam uktaṃ. katham iti darśayati. *kāma-dhātu-bhūmikāny anāgamya-bhūmikāni ca maitry-ādīni* trīṇi [Tib. 354ᵇ] maulâpramāṇa-sadṛśāni *saṃvidyante.* prayog'ālamban'ākāra-svabhāva-sādṛśyān maulaiḥ sadṛśāni bhavanti. *tair* apramāṇais tribhis *tān kleśān viṣkaṃbhya prahāṇa-mārgair* ānantarya-mārgaiḥ *prajahāti. balavat-pratyaya-lābhe 'pî*ti. vyāpād'ādi-pratyaya-lābhe 'pi balavati sati taiḥ kleśair anādhṛṣyo bhavati. saṃmukhī-bhāvataḥ. *adhimātra* iti. mitra-pakṣe. parama-mitre hi sukarā maitrī. *spharatî*ti. vyāpnoti. *pūrva-puṇyâpuṇya-phala-saṃdarśanād* iti. pūrva-puṇya-phala-saṃdarśanāt samucchinna-kuśala-mūle 'pi pudgale śakyaṃ guṇa-grāhiṇā 'nena bhavituṃ puṇyam anena kṛtam āsīd yenâsya rūp'ādi-saṃpad iti. pratyekabuddhe ca doṣa-grāhiṇā nūnam anenâpuṇyaṃ kṛtam āsīd yenâsyâîvaṃ rūp'ādi-vaikalyam iti. *api eva duḥkhād vimucyerann* ity adhimucyamānaḥ ka-

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[1]....[1] kāma-dhātur asamāhito pîṣyate N. Here follows in Tib.: gsal-ba ñid-kyis dṅos-gṣi daṅ ḥdra-baḥi phyir-ro. sa sṅa (? lṅa)-ma rnam-par bṣag-pa-la ni dṅos-gṣi-dag kho-na bzuṅ-ste. bsam-gtan khyad-par-can ni dṅos-gṣiḥi bsam-gtan daṅ-poḥi khyad-par yin-paḥi phyir-ro. sa bcu-pa rnam-par bṣag-pa-la ni mñan-par bṣag-pa ma-yin-pa ḥdod-paḥi khams kyaṅ yin-par ḥdod (paḥi khams kyaṅ yin-par ḥdod) la. Samscrit restoration would be: vyaktatvān maula-sādṛśyāt. pañca-bhūmika-vyavasthāne maulāny eva gṛhyante. dhyānântaraṃ maula-prathama-dhyāna-viśeṣatvāt. daśe-bhūmika-vyavasthāne kāma-dhātur asamāhito 'pîṣyate. [2]....[2] dṅos-gṣi-dag lta smos kyaṅ ci dgos=kim aṅga maulānîti. [3]....[3] prāg eva m° MSS. sṅar....mos-pa.

ruṇāyāṃ prayujyate. *apy evâbhipramoderann* ity adhimucyamāno muditāyām prayujyate. *muditayā na samanvāgata* iti. tṛtīya-caturthayoḥ saumanasyâbhāvāt.

(32–34) *aṣṭau vimokṣā*

iti. yathāsūtraṃ. katham. aṣṭau vimokṣāḥ. katame 'ṣṭau. *rūpī rūpāṇi paśyatîty ayaṃ prathamo vimokṣaḥ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi* [Tib. 355ª] *paśyatîty ayaṃ dvitīyo vimokṣaḥ. śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvôpasampadya viharatîty ayaṃ tṛtīyo vimokṣaḥ.* sarvaśo rūpa-saṃjñānāṃ samatikramāt pratigha-saṃjñānāṃ astaṃgamāt nānātva-saṃjñānām amanasikārād anantam ākāśam anantam ākāśam ity ākāś'ānanty'āyatanam upasaṃpadya viharati. tad-yathā devā ākāś'ānanty'āyatanôpagāḥ. ayam caturtho vimokṣaḥ. punar aparaṃ sarvaśa ākāś'ānanty'āyatanaṃ samatikramyânaṃtaṃ vijñānam anaṃtaṃ vijñānam iti vijñān'ānanty'āyatanam upasaṃpadya viharati. tad-yathā devā vijñān'ānaṃty'āyatanôpagāḥ. ayaṃ paṃcamo vimokṣaḥ. punar aparaṃ sarvaśo vijñān'ānaṃty'āyatanaṃ samatikramya nâsti kiṃcid ity ākiṃcany'āyatanam upasaṃpadya viharati. tad-yathā devā ākiṃcany'āyatanôpagāḥ. ayaṃ ṣaṣṭho vimokṣaḥ. punar aparaṃ sarvaśa ākiṃcany'āyatanaṃ samatikramya naivasaṃjñānâsaṃjñ'āyatanam upasaṃpadya viharati. tad-yathā devā naivasaṃjñānâsaṃjñ'āyatanôpagāḥ. ayaṃ saptamo vimokṣaḥ. punar aparaṃ sarvaśo nâivasaṃjñānâsaṃjñ'āyatanaṃ samatikramya saṃjñā-vedita-nirodhaṃ kāyena sākṣātkṛtvô[Tib. 355ᵇ]pasaṃpadya viharati. ayam aṣṭamo vimokṣa iti. rūpī rūpāṇîti. sv'ātmani rūpāṇi vibhāvya bahir api rūpāṇi paśyati. vinīlak'ādy-ālambanatvāt. *aśubhāvan nayo veditavya* iti. adhi-rāgasya varṇa-rāg'ādi-pratipakṣam ārabhya saṃbhavato vistareṇa yojyaṃ.

alobhā[1] daśa-bhūḥ kāma-dṛśy'ālambā nṛ-jā 'śubhêti.[2]

yathāsaṃkhyam iti. *kāmâvacarasya varṇa-rāgasya pratipakṣeṇa* prathama-dhyāna-bhūmiko vimokṣaḥ. *prathama-dhyāna-bhūmikasyâpi varṇa-rāga-pratipakṣeṇa* dvitīya-dhyāna-bhūmiko vimokṣaḥ. etau ca dvau punar dūrī-bhāva-pratipakṣau veditavyau.

āha. dvitīy'ādi-dhyāneṣu varṇa-rāgo nâstîti kathaṃ gamyate. cakṣur-vijñānâbhāvāt. yo hi yasmād viṣayād viraktaḥ. niyatam asau tad-grāhakād api vijñānād viraktaḥ. dvitīy'ādiṣu ca dhyāneṣu cakṣur-vijñān'ādi nâstîti. ato varṇa-vītarāgās ta iti siddhaṃ.

śubhā 'rūpyā

iti śuddhakânāsravāḥ.

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[1] °bho MSS. [2] Kārikā VI, 12ᵃᵇᶜ.

anyadā 'py asamāhitāḥ saṃtîti. ārūpyeṣu vipāka-jāṃś citta-caittān abhisaṃdhāyôcyate. [Tib. 356ᵃ] pūrvasmiṃs tu pakṣe maraṇa-bhavâvasthāyām evâsamāhitā ārūpyā iti darśayati. *sāmantaka-vimukta-mārgā api vimokṣ'ākhyāṃ labhanta* iti. kim aṃga maulā ity api-śabdârthaḥ. *n' ānantarya-mārya* iti vistaraḥ. yasmād *adhara-bhūmi-vaimukhyād vimokṣā ity ucyante.* tasmād ānantarya-mārgā na vimokṣ'ākhyāṃ labhante. adhar'ālambanatvāt. vimukti-mārgās tu labhante. ūrdhv'ālambanatvāt.

nirodhas tu samāpattiḥ.

aṣṭama iti vākya-śeṣaḥ. *saṃjñā-vedita-vaimukhyād* iti. saṃjñā-vaimukhyād vedita-vaimukhyāc ca vimokṣaḥ. *sarva-saṃskṛtād vā* vaimukhyād vimokṣaḥ.

samāpatty-āvaraṇa-vimokṣaṇād vimokṣa iti. samāpatty-āvaraṇa-vimokṣa-vaimukhyād vimokṣa iti. tatra samāpatty-āvaraṇaṃ yasminn āvaraṇe cittâkarmaṇyatā traidhātuka-vīta-rāgā api saṃtaḥ prathamam api maulaṃ dhyānaṃ nôtpādayanti.

yathāyogam iti. dvayor vinīlak'ādy-*amanojñaṃ* rūpaṃ ālambanaṃ. tṛtīyasya *manojñam* ālambanam iti. *tad-dhetu-nirodhau*[1] *cêti.* tasya duḥkhasya [Tib. 356ᵇ] samudaya-nirodhau. *sarvaś cânvaya-jñāna-pakṣa* iti. ūrdhvâdhaḥ svabhūmika ity arthaḥ. *apratisaṃkhyā-nirodhaś cêti.* apratisaṃkhyā-nirodhaś c' ārūpya-vimokṣāṇāṃ ālambanam iti vaktavyaṃ.

ye tv arūpiṇas
te 'nvaya-jñāna-pakṣôrdhva-sva-bhū-duḥkh'ādi-gocarā

ity atra-vacanāt.

āha. katamaḥ punar apratisaṃkhyā-nirodhas teṣām ālambanam. atrôcyate. aśaikṣasy' ānimittasya samādher apratisaṃkhyā-nirodham ālambante. ete hy ārūpyā vimokṣā ānimitt'ānimitta-samādhi-svabhāvāḥ sambhavanti. te ca sapta sāmantakāni hitvā 'nyāsv ekādaśasu bhūmiṣu kāma-dhātāv anāgamye dhyānântareṣu dhyān'ārūpyeṣu cāṣṭāsv iti. sôpasaṃkhyānaṃ śāstram iti śāstra-lakṣaṇaṃ darśitaṃ bhavati. *ākāśaṃ cânkasyêti.*[2] vaktavyaṃ ākāś'ānaṃty'āyatana-vimokṣasy' ālambanaṃ. *dvitīya-dhyāna-bhūmika-varṇa-rāgâbhāvād* iti. dvitīya-dhyāna-bhūmikasya varṇa-rāga-pratipakṣayitavyasyâbhāvād ity arthaḥ. tad-abhāvaḥ kāyika-vijñānâbhāvāt. *sukha-maṇḍêñjitatvāc ca.* sukhasya maṇḍaḥ. sarva-sukhasyôparistham sukham ity arthaḥ. tenêñjitatvāt kampitatvāt. na tṛtīye dhyāne vimokṣo vyavasthāpyate.

[Tib. 357ᵃ] yadi tṛtīya-dhyāna-bhūmiko varṇa-rāgo nâsti. kasmāc chubhaṃ

[1] vir° MSS. ḥgog-pa-dag. [2] vâk° C, vâkalpeti N. yaṅ gcig.

vimokṣam utpādayatîti. ata āha *aśubhayā līnāṃ saṃtatiṃ pramodayituṃ jijñāsanârthaṃ vêti. vimokṣ'ādīnām* iti.[1] ādi-śabdenâbhibhv'āyatan'ādy-upagrahaḥ. *kleśa-dūrī-karaṇârthaṃ.* vimokṣ'ādīnaṃ dūrī-bhāva-pratipakṣatvāt. *samāpatti-vaśitvârthaṃ ca.* tac ca samāpatti-vaśitvam *araṇ'ādi-guṇâbhinirhārāya bhavati. āryāyāś ca rddheḥ.* kiṃ. abhinirhārāyêti prakṛtaṃ. *sā punar yayā vastu-pariṇāmâdhiṣṭhān'āyur-utsarg'ādinîti.* tatra vastu-pariṇāmaṃ. yad vastu yathā 'dhimucyate. tathâîva tad bhavati. yathā suvarṇasya mṛt-karaṇaṃ. tathā 'dhimokṣād adhiṣṭhānaṃ sthirasya vastunaḥ. imaṃ[2] tu kālam avatiṣṭhatām iti tath' āyuṣā utsargaḥ. ādi-śabdena Sumeroḥ paramâṇau praveśa ity evam anyac ca sūtre draṣṭavyaṃ.

kasmāt tṛtīyâṣṭamayor eva sākṣāt-karaṇam uktaṃ. nânyeṣām iti. kathaṃ tṛtīyasya sākṣāt-karaṇam uktaṃ. śubhaṃ vimokṣaṃ kāyena sākṣāt-kṛtvôpasaṃpadya viharatîti. aṣṭamasyâpi. saṃjñā-vedita-nirodhaṃ [Tib. 357^{b}] kāyena sākṣāt-kṛtvôpasaṃpadya viharatîti. atra sākṣāt-kṛtvêti pratyakṣī-kṛtvêty arthaḥ. upasaṃpadya viharatîti tāṃ samāpadya samāpattiṃ[3] viharatîty arthaḥ. atrôcyate. prathama-dvitīyābhyāṃ vimokṣābhyāṃ tṛtīyasya vimokṣasya *prādhānyāt.* rūpi-vimokṣ'āvaraṇa-sākalya-prahāṇād āśraya-parivṛttitas tṛtīyasya sākṣāt-karaṇam uktam. evam aṣṭamasyâpi prādhānyāt. ārūpya-vimokṣ'āvaraṇa-sākalya-prahāṇād āśraya-parivṛttitaḥ sākṣāt-karaṇam uktaṃ. *dhātu-bhūmi-paryantâvasthitatvāc cêti.* caturthaṃ dhyānaṃ rūpa-dhātu-bhūmi-paryaṃtâvasthitaṃ. bhavâgram apy ārūpya-dhātu-bhūmi-paryantâvasthitaṃ.

(35) *evam adhimātrāṇîti.* adhyātmaṃ rūpa-saṃjñī bahirdhā rūpāṇi paśyaty adhimātrāṇi suvarṇa-durvarṇānîti vistaraḥ yāvad idaṃ dvitīyam abhibhv'āyatanam. *adhyātmam arūpa-saṃjñī* [4]*evam cvêti.*[4] katham. adhyātmam arūpa-saṃjñī bahirdhā rūpaṇi paśyati parīttāni suvarṇa-durvarṇānîti pūrvavad yāvad idam tṛtīyam abhibhv'āyatanaṃ. tathā adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati adhimātrāṇi suvarṇa-durvarṇānîti pūrvavad yāvad idaṃ tṛtīyam abhibhv'āyatanaṃ. tathā adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyaty adhimātrāṇi suvarṇa-durvarṇānîti pūrvavat yāvād idaṃ caturtham abhibhv'āyatanam ity *etāni catvārîti. arūpa-saṃjñy eva punar nīla-*[Tib. 358^{a}]*pīta-lohitâvadātāni paśyatîti.* katham. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati nīlāni nīla-varṇāni nīla-nidarśanāni nīla-nirbhāsāni. tad-yathā umakā-puṣpaṃ saṃpannaṃ Vārāṇaseyaṃ vā vastraṃ nīlaṃ nīla-varṇaṃ nīla-nidarśanaṃ nīla-nirbhā-

[1] utpādayantîti MSS. [2] iyaṃ MSS. [3] °ttīṃ MSS. [4]....[4] navameceti MSS. de kho-na bṣin-du.

saṃ tāni khalu rūpāṇy abhibhūya jānāty abhibhūya paśyati. evaṃ-saṃjñī ca bhavatîdaṃ paṃcamaṃ abhibhv'āyatanaṃ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati pītāni pīta-varṇāni pīta-nidarśanāni pīta-nirbhāsāni. tad-yathā karṇikāra-puṣpaṃ saṃpannaṃ Vārāṇaseyaṃ vā vastraṃ pītam iti vistaraḥ. idaṃ ṣaṣṭham abhibhv'āyatanaṃ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati lohitāni lohita-varṇāni lohita-nidarśnāni lohita-nirbhāsāni. tad-yathā baṃdhūka-puṣpaṃ saṃpannaṃ Vārāṇaseyaṃ vā vastraṃ lohitam iti vistaraḥ. idaṃ saptamam abhibhv'āyatanaṃ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati avadātāny avadāta-varṇāni avadāta-nidarśanāni avadāta-nirbhāsāni. tad-yathā uśanas[1]-tārakā saṃpannaṃ vā Vārāṇaseyam vastram avadātam [Tib. 358[b]] iti vistaraḥ. idam aṣṭamam abhibhv'āyatanam iti. mūrdhakāni catvārîmāni catvārîty *aṣṭau bhavanti.*

dvayam ādya-vimokṣavad

iti. yathā rūpī rūpāṇi paśyatîti prathamo vimokṣaḥ. ātma-gataṃ rūpaṃ paśyan bahir-gataṃ rūpaṃ paśyati. evam ādye abhibhv'āyatane. tayor hy ekam ātma-gataṃ rūpaṃ paśyan bahir-gataṃ paśyati. tathā hy etat paṭhyate. adhyātmaṃ rūpa-saṃjñī bahirdhā rūpāṇi paśyati parīttānîti vistaraḥ. dvitīyam api tathâiva. ayaṃ[2] tu viśeṣo bahirdhā rūpāṇi paśyaty adhimātrāṇîti. kiṃ ca yathā prathamo vimokṣaḥ prathama-dhyāna-bhūmikaḥ kāmâvacara-varṇa-rāga-pratipakṣaḥ kāmâvacara-rūp'āyatan'ālambanaś ca. tathême prathame abhibhv'āyatane veditavye.

dve dvitīyavad

iti. yathā 'dhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyatîty evaṃ-lakṣaṇo dvitīyo vimokṣaḥ. evaṃ-lakṣaṇe evaṃ[3] tṛtīya-caturthe abhibhv'āyatane. te api hy evaṃ paṭhyete. adhyātmam arūpa-saṃjñībahirdhā rūpāṇi paśyati parīttānîti tṛtīyaḥ paṭhyate. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyaty adhimātrāṇîti caturthaḥ paṭhyate. kiṃ ca yathā dvitīyo vimokṣaḥ dvitīya-dhyāna-bhūmikaḥ prathama-dhyāna-bhūmika-varṇa-rāga-[Tib. 359[a]]pratipakṣaḥ kāmâvacara-rūp'ālaṃbanaś ca. tathā tṛtīyaṃ caturthaṃ câbhibhv'āyatanaṃ.

anyāni punaḥ śubha-vimokṣavad

iti. yathā śubho vimokṣaś caturtha-dhyāna-bhūmikaḥ kāmâvacara-manojña-rūp'āyatan'ālambanaś ca. tathā nīla-pīta-lohitâvadātâbhibhv'āyatanāni. kevalaṃ tv iha varṇa-catuṣṭayaṃ[4] vibhajya gṛhyate. śubhasya ca vimokṣasyâlobhaḥ svabhāvaḥ. evam eṣām api. yathā 'yaṃ śubho vimokṣaḥ sa-parivāra-grahaṇāt paṃca-skaṃdha-svabhāvaḥ. tathâiva tāny apîty avagantavyaṃ. *tair vimokṣa-*

[1] °nanas MSS. [2] yat C, yaṃ N. ḥdi. [3] om. Tib. [4] °tuṣka N.

mātram iti. n' ālambanâbhibhavanaṃ. kathaṃ câbhibhv'āyatanair ālaṃbanâbhibhavanam ity ata āha. *yathêṣṭam adhimokṣād* iti. yathêṣṭaṃ tair nīla-pīt'ādy-adhimokṣāt. kṣaṇena nīlaṃ kṣaṇena pītam ity-ādi. amanojñasya vā vinīlak'āder manojñâdhimokṣāt. *kleśânutpādāc cêti*. śubhato 'pi ca sāṃkleśikaṃ vastv ākārayataḥ kleśânutpattes tair abhibhv'āyatanair ālaṃbanâbhibhavanaṃ bhavati.

(36) *nirantara-kṛtsna-spharaṇād* iti. nirantaraṃ kṛtsnānāṃ pṛthivy-ādīnāṃ spharaṇād vyāpanāt tasmāt kṛtsn'āyatanānî[Tib. 359ᵇ]ty ucyante. *kāmâvacaraṃ rūp'āyatanam* iti.

pṛthivī varṇa-saṃsthānam ucyate loka-saṃjñayā
āpas tejaś ca vāyuś ca dhātur eva tathā 'pi cêti[1]

vacanāt.

vāyau spraṣṭavy'āyatanam ity eka iti. ye vāyau rūp'āyatanaṃ nêcchanti. ta āhuḥ. vāyau spraṣṭavy'āyatnam ālambanam iti. *vimokṣa-prāveśikānî*ti. praveśā eva prāveśikāni. iti svârtha-vṛddhi-vidhānāt. praveśe bhavāni vā. *uttarôttara-viśiṣṭatvād* iti. yasmād vimokṣebhya uttarāṇy abhibhv'āyatanāni viśiṣṭāni. abhibhv'āyatanebhya uttarāṇi kṛtsn'āyatanāni viśiṣṭānîti. tad uktaṃ bhavati. vimokṣān utpādyâbhibhv'āyatanāny utpādayati. abhibhv'āyatanāny utpādya kṛtsn'āyatanāny utpādayatîti. *sthāpayitvā nirodha-vimokṣam* iti. tasyâikânten' āryasaṃtānikatvāt.

(37) *ucitânucitatvād* iti. ucitāni vairāgya-lābhikāni. anucitāni prāyogikāni.

śeṣam

iti vistaraḥ. kiṃ punaḥ śeṣaṃ. prathamās trayo vimokṣāḥ abhibhv'āyatanāny aṣṭau. kṛtsn'āyatanāny aṣṭau. etan *manuṣy'āśrayam eva*. kiṃ kāraṇam. *upadeśa-sāmarthyenôtpādanāt*. anyatra dev'ādiṣûpadeśâbhāvāt.

(38) *kathaṃ* [Tib. 360ᵃ] *rūp'ārūpya-dhātvor ārūpya-dhyāna-viśeṣôtpādanam* iti. ārūpya-dhātau rūpa-dhātau vā yasyāṃ bhūmāv upapannaḥ. tad-ūrdhvaṃ yad ārūpyaṃ [2]dhyānaṃ ca. tat tato[2] viśiṣyate ity ārūpya-dhyāna-viśeṣaḥ. tasy' ārūpya-dhyāna-viśeṣaya katham upadeśam antareṇa bhavatîti. yataḥ śeṣaṃ manuṣy'āśrayam eva. upadeśa-sāmarthyenôtpādanād ity uktam. ato 'nena saṃbandhena pṛṣṭaṃ. kathaṃ rūp'ārūpya-dhātvor iti vistaraḥ. *hetu-balāc c' āsannâbhīkṣṇâbhyāsād* iti. āsannâbhyāsād abhīkṣṇâbhyāsāc ca. kathaṃ kṛtvā. kaścid ārūpya-samāpattiṃ samāpadya tataś ca parihāyânantaram eva rūpa-dhātāv upapadyate. ārūpya-samāpatti-lakṣaṇasya sabhāga-hetor balīyastvāt tasya rūpadhātāv ārūpya-samāpattir utpatsyate. abhīkṣṇâbhyāsād api. yadi kaścid ārūpya-

[1] Kārikā I, 13. [2]....[2] °na-svātaṃtryato MSS. de ni de-bas.

saṃāpattim abhīkṣṇaṃ samāpadya tataś ca parihāya rūpa[1]-dhātāv upapadyate. tasy' ārūpya-samāpatti-lakṣaṇasya sabhāga-hetor balīyastvād rūpa-dhātāv ārūpya-samāpattir utpadyate. evaṃ vijñān'ānanty'āyatana-samāpatter [Tib. 360[b]] api[2] parihīṇasy' ākāś'ānanty'āyatanôpapannasya tathâiva tat-samāpattīnām utpādanaṃ. evaṃ tad-ūrdhvôpapannasya. *karma-balāc ca.* rūpa-dhātāv upapannasya *apara-paryāya-vedanīyasya karmaṇaḥ pratyupasthita-vipākatvāt.* tat-vairāgyânukūlā saṃtatir avatiṣṭhate. *na hy adhastād a-vīta-rāgeṇôdhvam* ārūpya-dhātau *śakyam upapattum* iti. evam ārūpyeṣv ākāś'ānanty'āyatanôpapannasya karma-balāt. ūrdhva-bhūmikasya vijñān'ānanty'āyatana-bhūmikasyâparaparyāya-vedanīyasya karmaṇaḥ pratyupasthita-vipākatvāt. tad-vairāgyânukūlā saṃtatir avatiṣṭhate. na hy adhastād a-vīta-rāgeṇôrdhvaṃ śakyam upapattum iti. *etābhyāṃ ca hetu-karma-balābhyāṃ.* kathaṃ pratham'ādiṣu dhyāneṣu dvitīy'ādi-dhyānôtpādanaṃ. hetu-balāc c' āsannâbhīkṣṇâbhyāsāt. karma-balāc côrdhva-bhūmikasyêti vistareṇa yojyaṃ. *dharmatayā 'pi cêti.* kathaṃ dharmatā nāma. kecit tāvat Sautrāntikā āhuḥ. eṣām eva dharmāṇām udbhūta-vṛttīnāṃ pūrva-dhyāna-vāsan'ādhipatyāt[3] tad-utpattāv upadeśam antareṇa dhyānôtpattāv ānuguṇyaṃ[4] dharmatā prakṛtiḥ svabhāva ity arthaḥ. Vaibhāṣikā api kecid āhuḥ. paurvajānmanikāt[5] sabhāga-hetoḥ niṣyanda-phalaṃ dhyānôtpādanaṃ. tad-upadeśam antareṇânyato dharmatêti. [Tib. 361[a]] *kuśalānāṃ dharmāṇām udbhūta-vṛttitvād* iti. tatra saṃvartanī-kāle kuśalānāṃ karma-pathānām ity arthaḥ. vṛttis teṣām eva dharmāṇāṃ yat kāritram. udbhūtā utkṛṣṭā[6] vṛttir eṣām ity udbhūta-vṛttayaḥ. tad-bhāvaḥ. tasmāt. etad uktaṃ bhavati. teṣāṃ kuśalānāṃ prakarṣeṇ' ātma-lābhāt tad-utpatty-ānuguṇyen' ātma-lābhāt tad-upadeśam antareṇânyataḥ pūrva-dhyāna-vāsanāyāṃ satyāṃ dhyānôtpattir iti.

(39) *ima īdṛśā dharmāṇāṃ prakārā* iti. s'āsravânāsravāṇāṃ dharmāṇāṃ dhātu-bhūmy-ālaṃban'ākār'ādi-prakārā yathāyogam ity arthaḥ.

dhātāras tasya vaktāraḥ pratipattāra eva cêti.

tasy' Āgamâdhigam'ātmakasya sad-dharmasya yathāsaṃkhyam Āgamasya ye vaktāraḥ. te 'sya dhātāraḥ. adhigamasya ca ye pratipattāraḥ. te 'sya dhātāra iti. *adhigamasyâivam* iti. *varṣa-sahasram avasthānam* iti. *Āgamasya tu bhūyāṃsaṃ kālam* iti. varṣa-sahasrād ūrdhvam apîty arthaḥ. eṣa eva pakṣo yukta iti paśyāmaḥ.

(40) *yo 'yam* iti vistaraḥ. yo 'yam *ih*Âbhidharma-kośa-lakṣaṇe *'bhidharma*

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[1] om. MSS. supplied from Tib. gzugs-kyi. [2] iha MSS. yaṅ. [3] °pattyāt MSS. [4] °āntag° C, āṃtag° N. [5] rvajāgarikāt MSS. tshe-rabs sṅa-ma. [6] ughṛṣṭa MSS.

uktaḥ. kim. eṣa eva śāstro[1] 'bhidharmo Jñānaprasthān'ādi-lakṣaṇo deśitaḥ ata idam ucyate.

Kāśmīra-Vaibhāṣika-nīti-siddha

iti vistaraḥ. Kaśmīre [Tib. 361[b]] bhavāḥ Kāśmīrāḥ. Vibhāṣayā dīvyanti Vaibhāṣikā iti vyākhyātam etat. santi Kâśmīrā na Vaibhāṣikāḥ. ye Vinaya-vid-[2]ādayaḥ Sautrāntikā Bhadant'ādayaḥ. santi Vaibhāṣikā na Kāśmīrāḥ. ye bahirdeśakā Vaibhāṣikā ity ubhaya-viśeṣaṇam. *teṣāṃ nītyā* yaḥ siddho *'bhidharmaḥ. sa prāyeṇêha*[3] *mayā desitaḥ*. arthād uktaṃ bhavati. anya-nīti-siddho 'pi deśita iti.

yad durgṛhītaṃ[4]

Kāśmīra-Vaibhāṣika-nayenânya-nayena vā.

tad iha

vacane

'smad-āgo

'smad-aparādhaḥ. kiṃ kāraṇam ity āha.

sad-dharma-nītau munayaḥ pramāṇam

iti. *sad-dharmasy'* Āgamâdhigama-lakṣaṇasya *nītau* varṇane munayo *buddhā bhagavanto buddha-putrāś c'* ārya-Śāradvatīputr'ādayaḥ *pramāṇaṃ* sarv'ākāra-sarva-dharmâvabodhe āptā ity arthaḥ.

(41-43) *nimīlite Śāstari loka-cakṣuṣîti*.[5]

parinirvṛte Bhagavati lokasya cakṣur-bhūte mārgâmārga-saṃdarśake. anenândhabhūtatāṃ lokasya darśayati.

kṣayaṃ gate sākṣi-jane ca bhūyasêti.

sākṣād-draṣṭari sākṣī mārgâmārga-jño Bhagavān iti yo 'dhigata-tattvo Bhagavataḥ sākṣi-janaḥ sahāya-bhūtaḥ. tasmin parinirvāṇe kṣīṇe. [Tib. 362[a]] avidyā'ndhen=

âdṛṣṭa-tattvair niravagrahair

niraṃkuśaiḥ

svayaṃ

dṛṣṭikatayā

ku-tark'=

āpannair bhavadhir Bhagavataḥ

śāsanaṃ

granthataś cârthataś c'

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[1] °strā MSS. [2] citt MSS. śes-pa. [3] °ṇede N, °ṇâivaṃ C. ḥdir. [4] udg° MSS. ñes-par zin-pa. [5] om. MSS. suplied fram Tib. ṣes bya-ba.

ākulaṃ kṛtaṃ.

gate hi śāṃtiṃ paramāṃ svayaṃ-bhuvi

ity-ādi pūrva-ślokôktasyârthasya hetu-rūpo 'yaṃ dvitīyaḥ śloka upanyasyate. Buddha-Buddhaputreṣu hi

parinirvṛteṣv

anāthe jagati

śāsanântardhāna-hetubhiḥ. dṛṣṭy-ādibhir

malair

doṣair

niraṃkuśaiḥ svairaṃ

yathêccham

iha

loke.

adya

saṃprati

caryate.

bhāva-sādhanam etat. tataś ca

evaṃ kaṇṭha-gataṃ prāṇaṃ

kaṇṭha-gata-prāṇam ivêty arthaḥ. tad

viditvā bala-kālaṃ ca malānāṃ

doṣāṇāṃ viditvā

na pramādyaṃ mumukṣubhir

iti bhāva-sādhanam iti[1].

[1] Tib. adds here: chos mṅon mdsod-kyi ḥgrel-bśad don gsal-ba ṣes bya-ba slob-dpon rgyal-poḥi sras grags-paḥi gṣes-gñen-gyis mdsad-pa-las sñoms-par ḥjug-pa bstan-pa ṣes bya-ba-ste mdsod-kyi gnas brgyad-paho = ācārya-rāja-putra-Yaśomitra-kṛtau sphuṭârthāyāṃ nāma Abhidharmakośa-vyākhyāyāṃ samāpatti-nirdeśo nāmâṣṭamaṃ kośa-sthānam.

IX

(Pudgala-viniścayaḥ)

kiṃ khalv ato 'nyatra mokṣo nâstîti.

na pramādyaṃ mumukṣubhir

iti vacanād ayam eva mokṣôpāyaḥ. nâsty ato 'nyo mokṣôpāyaḥ. tad atra moktukāmaiḥ pramādo na kartavya ity arthād uktam Ācāryeṇa. codakaḥ pṛcchati. *kiṃ khalv ata* iti vistaraḥ. atrôcyate. *nâstîti*. *kiṃ kāraṇam* ity āha. *vitath'ātma-dṛṣṭi-niviṣṭatvād* iti. vitathāyām ātma-dṛṣṭau niviṣṭāḥ ku-tīrthyā vitath'ātma-[Tib. 362^{b}] dṛṣṭi-niviṣṭāḥ. tad-bhāvaḥ. tasmāt. nâsty anyatra mokṣa iti. Stotra-kāreṇâpy eṣo 'rtha uktaḥ.

sâhaṃkāre manasi na śamaṃ yāti janma-prabandho
nâhaṃkāraś calati hṛdayād ātma-dṛṣṭau ca satyām.
anyaḥ śāstā jagati ca yato nâsti nairātmya-vādī
nânyas tasmād upaśama-vidhes tvan-matād asti mārga

iti. sādhanaṃ câtra. nâsti Kapilôlūk'ādīnāṃ mokṣaḥ. vitath'ātma-dṛṣṭi-niviṣṭatvāt. adṛṣṭa-tattva-puruṣavat. ātma-grāha-prabhavāś ca kleśāḥ iti yathôktaṃ. yāni vā punar ihâikatyānāṃ śramaṇa-brāhmaṇānāṃ pṛthag loke dṛṣṭi-gatāni satkāya-dṛṣṭi-mūlakāni tānîti vistaraḥ. ātma-dṛṣṭau ca satyām ātma-sneh'ādayaḥ kleśāḥ pravartante. *skaṃdha-saṃtāna evêdam ātmâbhidhānam* iti. ātmêty abhidhānam ātma-prajñaptir ity arthaḥ. *nânyasminn abhidheye* skaṃdha-saṃtāna-vyatirikte kalpita ity arthaḥ. kasmād evam ity āha. *pratyakṣânumānâbhāvād* iti. pratyakṣasyânumānasya câbhāvān na tasyâstitvam ity abhiprāyaḥ. Āgamasyânumānântar-bhāvād a-pṛthag-vacanaṃ. *teṣāṃ pratyakṣam upalabdhir* iti. [Tib. 363^{a}] pratyakṣam ity upalabdhi-viśeṣaṇaṃ. pratyakṣaṃ tad-upalabdhiḥ pratyakṣata upalabdhir ity arthaḥ. atha vā pratyakṣaṃ pramāṇam upalabdhir upalabhyate 'nayêty upalabdhiḥ. *asaty aṃtarāya* iti. asaty upalabdhi-vighne 'tisaṃnikarṣâtiviprakarṣ'ādike[1] teṣāṃ. *ṣaṇṇāṃ viṣayāṇām* iti. rūpa-śabda-gandha-rasa-

[1] 'tisaṃnikarṣâbhivighnakarṣ'ād° MSS. ha-caṅ ñe-ba daṅ ha-caṅ riṅ-ba.

spraṣṭavy'āyatanānāṃ dharm'āyatanasya ca vedan'ādi-lakṣaṇasya yogi-viṣayasya c' Āgama-vikalpâtîtasyêti. *manasaś ca.* kiṃ. pratyakṣam upalabdhiḥ. samanantara-niruddhaṃ hi mano 'nantarôtpannena mano-vijñānena vijñāyate. raktaṃ vā dviṣṭaṃ vā sukha-saṃprayuktaṃ vā duḥkha-saṃprayuktaṃ vā ity evam-ādi sva-saṃvedyatayêty apare. tad etad dvividhaṃ pratyakṣaṃ grāhya-gataṃ grāhaka-gataṃ cêti. *anumānaṃ cêti* vistaraḥ. yatra pratyakṣasyâpravṛttiḥ. tatrânumānatas tad-upalabdhiḥ. *tad-yathā paṃcānām iṃdriyāṇām* iti. cakṣur-iṃdriy'ādīnāṃ. *sati kāraṇe* kṣetrôdak'ādike. *kāraṇântarasya* bīja-lakṣaṇasya*âbhāve kāryasyâṃkur'ākhyasyâbhāvo dṛṣṭaḥ. bhāve ca* tasya bījasya *punar-bhavo* 'ṃkurasya *dṛṣṭaḥ. tad-yathā 'ṃkurasyêti* dṛṣṭâṃtôpanyāsaḥ. evaṃ dṛṣṭântam upanyasya dārṣṭāṃtikam upadarśayann āha. *saty eva v' ābhāsa-prāpta* iti vistaraḥ. vidyamāna eva saṃmukhī-prāpte *viṣaye* rūp'ādike manaskāre ca taj-je kāraṇe. viṣaya-grahaṇasya cakṣur-ādi-vijñānasyâbhāvo dṛṣṭaḥ. punaś ca bhāvaḥ. keṣām iti [Tib. 363^{b}] yathāsaṃkhyaṃ darśayati. *andha-badhir'ādīnām* abhāvaḥ. *anandhâbadhir'ādīnaṃ* ca bhāva iti. ādi-śabdenôpahatânupahata-ghrāṇêndriy'ādīnāṃ grahaṇam. atas tatrâpi kāraṇâṃtarasya kasyâpi anirbhinna[1]-rūpasyâbhāvo bhāvaś ca yathāsaṃkhyam eva niścīyate. kiṃ punas tad ity āha. *yac ca tat kāraṇântaram apekṣyate. tad indriyaṃ.* cakṣur-ādikam ity abhiprāyaḥ. sādhanaṃ câtra. kāraṇântara-sahitaḥ sva-kārya-janakaḥ. paṃca-vijñāna-kāya-janaka-sammato viṣaya-manaskāra-lakṣaṇo bhāvaḥ. kadācid eva sva-kārya-nirvartakatvāt. kadācid[2] eva sva-kārya-nirvartakaṃ tat kāraṇâṃtara-sahita-sva-kārya-janakaṃ. tad-yathā 'ṃkura-janakaṃ kṣetrôdakaṃ. bīja-lakṣaṇa-kāraṇântara-sahita-sva-kāryântara-janakaṃ hi kṣetrôdakaṃ kadācid eva sva-kārya-nirvartakaṃ. bīja-sadbhāvâvasthāyām aṃkura-nirvartakatvāt. bījâsadbhāvâvasthāyāṃ ca sva-kāryâjanakatvāt. tathā ca sa viṣaya-manaskāra-lakṣaṇo bhāvaḥ. sa hy anaṃdhâbadhir'ādy-avasthāyāṃ tasya paṃca-vijñāna-kāya-lakṣaṇasya sva-kāryasya janako bhavati. andha-badhir'ādy-avasthāyāṃ câjanakaḥ. tasmād asau kāraṇântara-sahitaḥ sva-kārya-janaka iti. tad indriyam iti. kathaṃ tad indriyam iti paricchidyate. kāraṇâṃtaram atrâstîty etāvad eva hi paricchidyate. na tu tad indriyam iti. [Tib. 364^{a}] siddham evâitat. maha-ṛṣi-praṇidhi-jñāna-paricchinnatvād asty eva cakṣur-ādikam indriyaṃ cakṣur-vijñān'ādi-kāraṇam iti. sarveṣām avivādāc ca. na câivam ātmato 'stîti nâsty ātmêti nigamayati. uktaṃ hy evam arthataḥ sādhanaṃ. nâsty ātmā. pramāṇenânupalabhyamānatvāt. atyantâbhāvavad[3] iti. asty [4]anumānam. ato[4]

[1] ma-ḥoṅs-pa (!) [2] gaṅ-ṣig res ḷgaḥ = yad api kadācit? [3] anya-svabhāvavid MSS. gtan-med-pa lta-buḥo. [4]....[4] anumānagato N; anumana-gatau C. rjesu dpag-pa....deḥi-phyir.

śiddho hetur iti cet. na. tasyâbhidheyatvāt. yadi hi tad asti. tad ucyatāṃ. na vān-mātreṇâsiddho 'yaṃ hetur iti pratyavasthātavyam iti.

yat tarhi Vātsīputrīyā iti vistaraḥ. Vātsīputrīyā Ārya-sāṃmatīyāḥ.[1] anena vitath'ātma-dṛṣṭi-niviṣṭa-lakṣaṇo hetur anaikāṃtika iti darśayati. na hi Vātsīputrīyāṇāṃ mokṣo nêṣyate. Bauddhatvāt. atha vā prāk-pakṣa-virodha-sâpakṣālo 'yaṃ pakṣo nâsty ātmêty anena darśayati. sva-pakṣo hi Vātsīputrīyo[2] nikāya iti. *vicāryaṃ tāvad etad* iti. tan-nikāye prajñapti-sat-pudgala ity adoṣa eṣa ity abhiprāyaḥ.

kiṃ vêdaṃ dravyata iti *kiṃ vā prajñaptita* iti codita Ācārya āha. *rūp'ādivad bhāvântaraṃ ced dravyataḥ*. yadi yathā rūp'ādiḥ śabd'āder bhāvântaram abhiprīyate. dravyataḥ pudgala ity upagato bhavati. [Tib. 364^{b}] bhinna-lakṣaṇaṃ rūpaṃ śabdād ity-ādi. *kṣīr'ādivat samudāyaś cet prajñaptitaḥ*. yathā kṣīra-gṛha-sen'ādikaṃ rūpa-rasa-gaṃdha-spraṣṭavyebhyaḥ tṛṇa-kāṣṭhêṣṭik'ādibhyaḥ hasty-aśva-rath'ādibhyaś ca na bhāvântaram iṣyate. kiṃ tarhi. teṣām eva samudāya-mātram ity evaṃ cet. prajñaptitaḥ pudgala ity upagato bhavati. na hi rūp'ādibhyas tṛṇ'ādibhyo hasty-ādibhyo vā kṣīra-gṛha-senêti vā kaścid bhāvo 'sti. kiṃ câtaḥ kaś câto doṣa ity arthaḥ.

yadi tāvad dravyata iti pakṣaḥ āśrīyate. sa pudgalo *bhinna-svabhāvatvāt* bhinna-sva-lakṣaṇatvāt *skaṃdhebhyo 'nyo vaktavyaḥ*. na skandha-samudāya-mātraḥ. *itarêtara-skaṃdhavat*. yathā rūp'ādi-skandhād vedanā-skandho 'nyo bhinna-lakṣaṇatvāt. evaṃ skaṃdhebhyaḥ pudgalaḥ syāt. a-rūpa-skandh'ādi-lakṣaṇatvāt pudgalasya. *kāraṇaṃ câsya vaktavyaṃ*. yadi saṃskṛta ity abhiprāyaḥ. *asaṃskṛto vā. atas tīrthika-dṛṣṭi-prasaṃgaḥ*. ato 'saṃskṛtatvāt Vātsīputrīyāṇāṃ tīrthika-dṛṣṭiḥ prasajyate. *niḥprayojanatvaṃ cêti*.

varṣ'ātapābhyāṃ kiṃ vyomnaś carmaṇy asti tayoḥ [Tib. 365$_{a}$]
phalaṃ.
carmôpamaś cet so 'nityaḥ. kha-tulyaś ced asat phalam

ity[3] arthaḥ.

idam andha-vaṇcanam anunmīlitârtham iti. andham ivândhaṃ. kasmāt. yasmād anunmīlitârthaṃ avyaṃjitârtham ity arthaḥ. [ity ataḥ][4] *skaṃdhān ālaṃbyêti* gṛhītvêty arthaḥ. *yathā rūp'ādīn gṛhītvā* 'pekṣya *kṣīra-prajñaptiḥ*. na rūp'ādi-vyatiriktaṃ kṣīram astîti. *yadi tathā* pudgala iti prajñaptir asat-pudgalaḥ prāpnotîty arthaḥ. *skaṃdhān pratītyêti*. yadi skaṃdhān pratītya prāpyêti. *sa eva doṣaḥ*. teṣv eva skaṃdheṣu pudgala-prajñaptiḥ prāpnotîty arthaḥ. atha vā

[1] saṃm° C. [2] °ye MSS. [3] Sarvadarśana-saṃgraha Chap. II. [4] om. Tib.

pudgala-prajñapteḥ skaṃdhāḥ pratyayo na pudgalaḥ. pudgalas tu tathâiva prajñapti-sann iti. sa eva doṣaḥ.

yathêndhanam upādāyâgniḥ prajñapyata iti. dravya-san[1] pudgalaḥ.

nânyo nânanya iti. svam upādānam upādāya prajñapyamānatvāt. yo hi bhāvo nânyo nânanya iti svam upādāya prajñapyamānaḥ. sa dravya-saṃs tad-yathā 'gnir iti Vātsīputrīyâbhiprāyaḥ. ata eva c' āha. *yadi hy anyaḥ syād* iti vistareṇa. loka-virodhaṃ sva-siddhânta-virodhaṃ vā darśayati. *śāśvata-prasaṃgāt* iti. asaṃskṛtavat. *uccheda-prasaṃgād* [Tib. 365[b]] iti. skaṃdhavat.

apradīptaṃ kāṣṭh'ādikam indhanam iti vistaraḥ. anenâsiddhatāṃ dṛṣṭântasya darśayati. anyatvam eva hy agnîndhanayor iṣyate. *tena hi tad idhyate dahyate cêti*. tenâgninā. tad indhanam idhyate dīpyata ity arthaḥ. dahyate bhasmī-kriyate. *saṃtati-vikār'āpādanāt*. bhasmat'āpādanād ity arthaḥ. idhyate dahyate cêti paryāyāv ity apare. *tac côbhayam aṣṭa-dravyakam* iti. indhanaṃ câgniś cêtad ubhayam apy aṣṭa-dravyakaṃ. catvāri mahābhūtāni catvāri côpādāya-rūpāṇi rūpaṃ yāvat spraṣṭavyam iti.

kāme 'ṣṭa-dravyako 'śabda

iti[2] siddhântāt.

bhinna-kālatvād iti. pūrvam indhanaṃ paścād agniḥ. bhinna-kālayoś cânyatvaṃ dṛṣṭaṃ bījâṃkurayoḥ. *anityaś ca prāpnotî*ti. utpattimato rūp'āder anityatva-darśanāt. *tatrâiva kāṣṭh'ādau pradīpta* iti. tad-ubhaya-lakṣaṇe samudāye. *tayor api siddham anyatvaṃ lakṣaṇa-bhedād* iti. tayor apy agnîndhanayor evaṃ-lakṣaṇayoḥ siddham anyatvaṃ lakṣaṇa-bhedāt. pṛthivī-dhātv-ādīnāṃ lakṣaṇânyatvāt. bhinna-laksaṇānāṃ hy anyatvaṃ dṛṣṭaṃ rūpa-vedan'ādīnāṃ. *upādāyârthas tu vaktavya* iti. ananyatvād ity abhiprāyaḥ. *na hi* "*tat tasya*[3] *kāraṇam* iti. [Tib. 366[a]] na hi tad indhanaṃ bhūta-traya-lakṣaṇaṃ. tasyôṣṇa-lakṣaṇasyâguṇeḥ kāraṇaṃ yujyate. *sahajatvāt*. savyêtara-go-viṣāṇavat. *nâpi tat-prajñapter* iti. agni-prajñapteḥ. *yady āśrayârtha* iti. indhanam upādāya indhanam āśrityêty arthaḥ. *saha-bhāvo 'rtho vê*ti. sahôtpādârthaḥ. indhanaṃ sahabhūtven' āgṛhyêty arthaḥ. *āśraya-saha-bhūtāḥ prāpnuvantî*ti. āśraya-bhūtāḥ sahabhūtāś ca prāpnuvaṃtîty arthaḥ. *skaṃdhataḥ*[4] *spaṣṭam anyatvaṃ pratijñāyate* Vātsīputrīyaiḥ. *tad-abhāva* iti. skaṃdhâbhāve. *anya-bhūta-svabhāvatvād* iti. pṛthivī-dhātv-ādi-svabhāvatvāt. *anyad apî*ti na kevalam auṣṇyam uṣṇam. anyad api tat-pradīptâgni-saṃbandhaṃ bhūmy-ādikam uṣṇaṃ sidhyati. *ato* yathā tasyânyatve *na doṣaḥ*. tathā 'syâpîti. tataś cāvaktavya iti. tat-pakṣa-

[1] °na MSS. [2] Kārikā II, 23[ab]. [3]....[3] taṃtrasya MSS. [4] iṃdh° MSS. om. Tib.

lopaḥ syāt. *kāṣṭh'ādikam* iti. kāṣṭha-tṛṇa-gomay'ādikam.

avaktavyam iti pudgalaḥ. anirbhinnatvān napuṃsaka-liṃgatā. kiṃ te jātam iti yathā. *na vaktavyaṃ prāpnotîti. paṃca-vidhaṃ jñeyam* iti kathaṃ tarhi vaktavyam ity āha. *nâiva hi tad atīt'ādibhyaḥ paṃcamaṃ nâpaṃcamaṃ vaktavyam* iti.

rūpasyâpîti vistaraḥ. rūpasyâpi prajñaptir vaktavyā. *cakṣur-ādiṣu satsu* tasy*ôpalambhāt*[1] *tāni cakṣur-ādīny upādāya rūpaṃ prajñapyata* iti.

prativibhāvayatîty upalakṣayati. [Tib. 366ᵇ] tad-upādānatvāt. [2]*no tu*[2] *vaktavyo rūpāṇi vā no vêti.* atallakṣaṇatvād avaktavyatvāc ca. *evaṃ yāvad dharmo vā no vêti.*

kṣīraṃ prativibhāvayaty udakaṃ cêti. udāharaṇa-dvayaṃ. tad evaṃ vaktavyaṃ. cakṣur-vijñeyāni ced rūpāṇi pratītya kṣīraṃ prativibhāvayati cakṣur-vijñeyaṃ kṣīraṃ vaktavyaṃ. [3]no tu[3] vaktavyaṃ. rūpāṇi vā no vêti sarvaṃ. tathâîtad api vaktavyaṃ. cakṣur-vijñeyāni ced rūpāṇi pratītyôdakaṃ prativibhāvayati.[4] cakṣur-vijñeyam udakaṃ vaktavyaṃ. [5]no tu vaktavyaṃ[5]. rūpiṇi vā no vêti sarvaṃ. *mā bhūt kṣīrôdakayoś catuṣṭva-prasaṃga* iti. rūpāṇîti yady ucyet. yāvat spraṣṭavyāṇîti yady ucyeta. kṣīrasyôdakasya vā catuṣṭvaṃ prasajyet. catuḥ-prakāraṃ kṣīram udakaṃ vā prāpnotîty arthaḥ. śabda āgaṃtukatvān nâtrâdhikṛtaḥ. *ato yathā rūp'ādīny eva samastāni* samuditāni *kṣīram ity udakam iti vā prajñapyate. tathā skandhā eva samastāḥ pudgala iti prajñapyanta iti siddhaṃ.*

rūpāṇi pudgalôpalabdheḥ kāraṇam iti rūpāṇy upalabhamānaḥ pudgalam upalabhata[6] iti. ko 'nayoḥ pakṣayor viśeṣaḥ. [Tib. 367ᵃ] pūrvasmin pakṣe rūpāṇāṃ kāraṇatvam adhikriyate. dvitīye na tu kāraṇatvaṃ. kiṃ tarhi. rūpāṇy upādāya pudgalôpalabdhir iti. tatra *rūpāṇāṃ yadi kāraṇatvam iṣyate. sa ca pudgalas tebhyo* rūpebhyo *'nyo na vaktavya* iti. *idaṃ tarhi* vaḥ prasajyate. *rūpam apîti* vistaraḥ. yathā rūpāṇi pudgalôpalabdheḥ kāraṇaṃ bhavanti sa ca tebhyo 'nyo na vaktavyaḥ. *āloka-cakṣur-manaskārā* api rūpôpaladheḥ kāraṇaṃ bhavanti. *tad api* rūpaṃ *tebhya* ālok'ādibhyo *'nyan na vaktavyaṃ* bhavadbhiḥ. *teṣāṃ tad-upalabdhi-kāraṇatvāt.* teṣām ālok'ādīnāṃ rūpôpalabdhi-kāraṇatvāt. rūpād abhinna-svabhāvaḥ pudgalaḥ prāpnoti. tayâivâikayôpalabdhyôpalabhyamānatvāt. rūpântaravat. *rūpa eva vā tat-prajñaptiḥ.* pudgala-prajñaptiḥ prāp-

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[1] °mbhān C, °mbhaṃ N. dmigs-paḥi-phyir. [2]....[2] nonta N, nānta C. [3]....[3] nonta N, nāntar C. [4] pravibh° MSS. [5]....[5] om. MSS. brjod-par mi byaho. [6] °labdha MSS. Cf. p. 702[3].

notîti vartate. kutaḥ. tata eva hetoḥ. *idaṃ ca rūpam* iti vistaraḥ. upalabdher ekatve rūpa-pudgalayoḥ *paricchedo na prāpnotîti*. *athâivaṃ na paricchidyate*. idaṃ rūpam ayaṃ pudgala iti. *katham* ubhayaṃ *pratijñāyate*. rūpam eva hi pratijñātavyaṃ syāt. tad-upalabdhi-sadbhāvāt. *evaṃ yāvad dharmebhyo vaktavyam* iti. kathaṃ. yac côcyate. śrotra-vijñeyān śabdān pratītya pudgalaṃ prativibhāvayatîti ko 'sya vākyasyârthaḥ kiṃ tāvac chabdaḥ pudgalô[Tib. 367ᵇ] palabdheḥ kāraṇaṃ bhavanti. āho-svic chabdān upalabhamānaḥ pudgalam upalabhata iti. yadi tāvac chabdāḥ pudgalôpalabdheḥ kāraṇaṃ bhavanti. sa ca tebhyo 'nyo na vaktavyaḥ. evaṃ tarhi śabdo 'py āloka-śrotra-manaskārebhyo 'nyo na vaktavyaḥ. teṣāṃ tad-upalabdhi-kāraṇatvāt. atha śabdān upalabhamānaḥ pudgalam upaladbhate. kiṃ tayâivôpalabdhyôpalabhate[1]. āhosvid anyayā. yadi tayâiva śabdād abhinna-svabhāvaḥ pudgalaḥ prāpnoti. śabda eva vā tat-prajñaptiḥ. ayaṃ[2] ca śabdo 'yaṃ pudgala iti katham idaṃ paricchidyate. athâivaṃ na paricchidyate. katham idaṃ parijñāyate. śabdo 'py asti pudgalo 'py astîti. upalabdhi-vaśena hi tasyâstitvaṃ prajñāyate. anayā diśā yāvad dharmebhyo yojayitavyaṃ. *nīlād iva pītam* iti. yadā paricchedena nīlam upalabhyate. na tadā pītam upalabhyate. paścāt tûpalabhyata iti. anyayôpalabdhyôpalabhyate. tac ca nīlāt pītam anyad iti pratītaṃ. tathā ca pudgalo 'nyayôpalabhyôpalabhyata iti. rūpād anyaḥ prāpnoti. *evaṃ kṣaṇād*[3] *api kṣaṇântaram* anyad ity udāhāryam. *evaṃ yāvad dharmebhyo vaktavyam* iti. katham. athânyayā bhinna-kālôpalambhād anyaḥ śabdaḥ[4] prāpnoti. yathā bherī-śabdān mṛdaṃga-śabdaḥ. kṣaṇād iva ca kṣaṇântaraṃ. yathāpūrvam uktaṃ. nīlād iva pītaṃ[Tib. 368ᵃ]kṣaṇād iva kṣaṇântaram iti. bhinna-lakṣaṇe viṣaye abhinna-lakṣaṇe ca bhinna-kālôpalabdhyā 'nyatvaṃ darśitam eva. athânyayêti vistareṇa yāvad dharmebhyo yojyaṃ.

atha rūpa-pudgalavad iti vistaraḥ. yathā rūpa-pudgalayor *anyânanyatvam avaktavyam evaṃ tad-upalabdhyor apy anyânanyatvam avaktavyam ity evaṃ yadi brūyāt. tena tarhi saṃskṛtam apy avaktavyaṃ bhavati* tad-upalabdhi-lakṣaṇaṃ saṃskṛtam apy etad avaktavyam iti. *siddhânta-bhedaḥ*. yo 'yaṃ siddhântaḥ pudgala evâvaktavya iti. ayaṃ bhidyate. saṃskṛtam apy avaktavyam iti kṛtvā. *yadi câyam* iti vistaraḥ. yady evaṃ rūpāṇi [5]no vêti[5] *na vaktavyaḥ kiṃ tarhi etad Bhagavatôktaṃ rūpam anātmêti. yāvad vijñānam anātmêti.* evaṃ hi bruvato vaktavya eva pudgalo nâvaktavya iti darśitaṃ bhavati.

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[1] tathâiv° N. de kho-nas. [2] rūpaṃ MSS. ḥdi. [3] lakṣ° MSS. skad-cig-ma. [4] °bdāt MSS. [5]... [5] no cêti N, cânye cêti C. ḥam ma-yin-no ṣes.

śabd'ādivad iti. na rūpa-vijñānenôpalabhyate pudgalaḥ. tad-anālambana-pratyaya-bhūtatvāt. śabdavat. ādi-śabdenâtra gandhavad rasavad ity-ādi yojyam. evaṃ śrotr'ādi-vijñānânupalabhyamānatvam asya [Tib. 368ᵇ] vaktavyam. eṣā hi dik. anena côpanyāsena dharmi-viśeṣa-viparyaya-pratijñā-doṣa udbhāvyata ity avagantavyaṃ. *dvayaṃ pratītyêti*. dvayaṃ 'pratītya na tu[1] trayaṃ pratītyêti. *ata idam utsūtram* iti.

cakṣur bhikṣo hetur iti vistaraḥ. hetur āsannaḥ pratyayaḥ. viprakṛṣṭas tu pratyaya eva. janako hetuḥ. pratyayas tv ālambana-mātram ity apare. paryāyāv etāv ity apare.

rūpād anyaḥ pudgala iti pakṣa-prasaṃgaḥ. *śrotra-vijñāna-vijñeyatvāc chabdavat*. tathā śabdād anyaḥ pudgala iti pakṣa-prasaṃgaḥ. *cakṣur-vijñāna-vijñeyatvād rūpavat*. *iti evam anyebhyo yojyam* iti. rūpa-śabdābhyām anyaḥ pudgala iti pakṣa-prasaṃgaḥ. ghrāṇa-vijñeyatvāt. gandhavat. ity eṣā dig yojanaṃ pratîti. *svakaṃ svakaṃ gocara-viṣayaṃ pratyanubhavantî*ti vacanāt pudgalena pratyanubhavantîty uktaṃ bhavati. *manaś câiṣāṃ pratisaraṇam* iti. anuṣaṃgenêdam uktaṃ. nêdam udāharaṇaṃ. tathā 'pi tu manaś câiṣām indriyāṇāṃ pratisaraṇam iti tad-apekṣāṇîndriyāṇi vijñānô[Tib. 369ᵃ]tpattau kāraṇaṃ bhavantîty arthaḥ. *na vā pudgalo viṣaya* iti. yadi sūtraṃ pramāṇī-kriyate. tataḥ kim ity āha. *na ced viṣayaḥ*. yadi na kasyacid vijñānasya viṣaya *na tarhi vijñeyaḥ*. tataś ca paṃcavidhaṃ jñeyam iti sva-siddhânto bādhyate.

yady evaṃ sūtre vacanān nânyad anyasya gocara-viṣayaṃ pratyanubhavatîti paṃcānāṃ cakṣur-ādīnāṃ pramāṇī-kriyate sva-viṣayâvyabhicāraḥ. sva-viṣayâvyabhicāre ca na cakṣur-vijñān'ādibhir vijñeyaḥ pudgalaḥ. tad evaṃ sati *mana-indriyasyâpy avyabhicāraḥ prāpnoti*. *ṣaḍ imānîndriyāṇi nānā-gocarāṇî*ti vistareṇa sūtre vacanāt. kukkura-pakṣi-śṛgāla-śiśumāra-sarpa-markaṭāḥ ṣaṭ-prāṇakāḥ kenacid baddhā madhye granthiṃ kṛtvôtsṛṣṭāḥ. te *svakaṃ svakaṃ gocara-viṣayam ākāṃkṣante*. grām'ākāśa[2]-śmaśānôdakânta-valmīka-van'ākāṃkṣaṇāt. evam eva ṣaḍ imānîndriyāṇi svakaṃ svakaṃ gocara-viṣayam ākāṃkṣante. ity evam upamā 'tra kriyate. atha saty api sūtra-vacane mana-indriyasya vyabhicāraḥ. evaṃ cakṣur-ādīnām apîndriyāṇāṃ vyabhicāraḥ. vyabhicāre ca cakṣur-vijñān'ādibhir vijñeyaḥ pudgalo bhaviṣyatîti.

atra [Tib. 369ᵇ] *brūmaḥ*. *na tatrê*ti vistaraḥ. *tatra* Ṣaṭprāṇakôpame sūtre *nêndriyam eva* cakṣur-ādikam *indriyaṃ kṛtvôktaṃ*. kiṃ kāraṇaṃ. *cakṣur-ādī-*

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[1]....[1] pratîtyaṃtaraṃ C, pratîtyanaṃta N. brten-nas ses gsuṅs-kyi....ma-gsuṅs. [2] °mâvak° C. nam-khaḥ.

nāṃ paṃcānām *indriyāṇāṃ darśan'ādy-ākāṃkṣaṇâsaṃbhavāt.* yasmād eṣāṃ darśana-śravaṇ'ādy-ākāṃkṣaṇaṃ na saṃbhavati rūpa-svabhāvatvāt. *tad-vijñānā=nāṃ ca.* cakṣur-ādi-vijñānānāṃ ca darśan'ādy-ākāṃkṣâsaṃbhavāt. kasmād[1] eṣāṃ darśana-śravaṇ'ādy-ākāṃkṣaṇaṃ na saṃbhavati. avikalpakatvāt. *tad-ādhi=patyâdhyāhṛtaṃ*[2] *tu mano-vijñānam indriyam* [3]*ity uktam*[3] indriyam ivêti kṛtvā. kathaṃ jñāyate tad-ādhipatyâdhyāhṛtaṃ[2] tad iti. yadi hi cakṣur-ādi-dvāreṇa cakṣur-vijñān'ādi nôtpannaṃ syāt. katham anyathā vikalpakaṃ[4] mano-vijñānam utpannaṃ syāt. ity ato jñāyate. tad-ādhipatyâdhyāhṛtam[2] iti. tan mano-vijñānaṃ cakṣur-ādîndriya-bhūtaṃ svakaṃ svakaṃ gocara-viṣayaṃ rūp'ādikam ākāṃkṣatîti. *yac ca tat kevalam* iti vistaraḥ. *nâiva tad-anyeṣāṃ* cakṣur-ādīnāṃ *viṣayam ākāṃkṣati yan mana-ādhipatyâdhyāhṛtaṃ.* kiṃ tarhi. sva-viṣayam eva dhar=m'āyatanam ev' ālambata iti. *ato nâsty eṣa doṣaḥ.* yady evaṃ mana-[Tib. 370ᵃ] indriyasyâpy avyabhicāraḥ prāpnotîti yad uktam iti.

na pudgalaḥ. kim. abhijñeyaḥ parijñeyaś cêti. *tasmād vijñeyo 'py asau pudgalo na bhavati.* nanu câsāv arthād abhijñeyaḥ parijñeyaś ca na bhavatîty uktaḥ. na tv artho vijñeyaḥ iti. ata āha. *prajñā-vijñānayoḥ samāna-viṣayatvād* iti. vijñeyam api hi cakṣur-ādikaṃ bhavati. na kevalam abhijñeyaṃ parijñe=yaṃ cêti.

anātmanêti. cakṣuṣā cakṣur-vijñānenêty arthaḥ. *nîtârthaṃ ca sūtraṃ pra=tisaraṇam uktam* iti. catvārîmāni bhikṣavaḥ pratisaraṇāni. katamāni catvāri. dharmaḥ pratisaraṇaṃ na pudgalaḥ. arthaḥ pratisaraṇaṃ na vyaṃjanaṃ. nī=târtha-sūtraṃ pratisaraṇaṃ na nêyartham. jñānaṃ pratisaraṇaṃ na vijñānam iti.

prajñaptim anûpapatita[5] iti. yatrâiva prajñaptiḥ kṛtā ātmêti vyavahārâr=thaṃ tām ev' ātmêty abhiniviṣṭa ity arthaḥ.

nâstîha sattva ātmā cêti.

idam ihôdāharaṇaṃ

pudgalo nôpalabhyata

ity etac ca.

na vidyate so 'pi kaścid

itîdaṃ vā 'py udāharaṇaṃ.

yogy api nâsti yaḥ śūnyatām abhyasyatîti.

ātma-dṛṣṭir bhavati yāvaj jîva-dṛṣṭir iti prathama ādīnavo nirviśeṣo bhavati. *tīrthikair* [Tib. 370ᵇ] iti dvitīyaḥ. *unmārga-pratipanno bhavatîti* tṛtīyaḥ. *śūn=*

[1] yas° MSS. ciḥi phyir. [2] °dhyākṛt° MSS. draṇs-pa; and see below l. 11. [3]....[3] ex conj. kṛtvôktam MSS. yin-par gsuṅs-te. [4] dvikalp° MSS. rnam-par rtogs-pa-can. [5] anupapattita MSS. lhuṅ-bar zad.

yatāyām asya cittaṃ na praskandati yāvan *nâdhimucyata* iti caturthaḥ. *āryadharmā asya na vyavadāyanta* iti paṃcamaḥ.

*na tarhi teṣāṃ buddhaḥ śāstê*ti. buddha-vacanam eṣāṃ na pramāṇam ity abhiprāyāt.

na kilâtad buddha-vacanam iti. kenâpy adhyāropitāny etāni sūtrāṇîty abhiprāyaḥ. *sarva-nikāyântareṣv* iti Tāmraparṇīya-nikāy'ādiṣu. *na ca sūtraṃ bādhate* na ca sūtrântaraṃ bādhate. na ca sūtrântaraṃ virodhayati. *na dharmatāṃ bādhata* iti pratītyasamutpāda-dharmatāṃ.

sarva-dharmā anātmāna iti. na câita ātma[1]-svabhāvāḥ. na câiteṣv ātmā vidyata iti anātmānaḥ sarva-dharmāḥ. *dvayaṃ pratītyê*ti. cakṣū rūpāṇi yāvan mano dharmān[2] iti. [*na*[3] *pudgalo*[4] *na dharmā* iti][5].

n' ātmā skaṃdh'āyatana-dhātava iti [5]vacane [6]*yat* kaścit *pūrvaṃ*[6] *no tu vaktavyaṃ rūpāṇi vā no vê*ty *uktam*[6]. *apôḍham* apāstaṃ *tad* bhavati ātmano 'nyatvāt.

tasmāt sarva evân-ātmany ātma-grāha iti. nâto 'nyo 'stîti darśayati.

yady evam iti vistaraḥ. yadîmān eva paṃcôpādāna-skandhān samanusmarantaḥ samanvasmārṣuḥ samanusmaranti samanusmariṣyanti vā na pudgalaṃ. *kasmād āha rūpavān ahaṃ* [Tib. 371[a]] *babhūvâtīte 'dhvanî*ti. aham iti vacanāt pudgala [7]ucyata iti[7] darśayati. evam anekavidhaṃ ye samanusmaranti. ta evam anusmarantîti vākyâdhyāhāraḥ. *apāṭha eva câtra śaraṇaṃ syād* iti. aham iti pāṭhe hi sati satkāya-dṛṣṭi-parigraha-prasaṃgaḥ syād ity arthaḥ. viṃśati-koṭikā hi satkāya-dṛṣṭiḥ paṭhyate. rūpam ātmêti samanupaśyati. rūpavantam ātmānam. ātmīyaṃ rūpaṃ. rūpe ātmêty evaṃ yāvad vijñānaṃ vaktavyaṃ. *rāśi-dhār'ādivad* iti. rāśivad dhārāvac ca. ādi-śabdena pānak'ādi-grahaṇaṃ. ekasmin kṣaṇe samavahitānāṃ bahūnāṃ rāśiḥ. bahuṣu kṣaṇeṣu samavahitānāṃ dhārā. rāśi-dṛṣṭântena bahuṣu dharmeṣu pudgala-prajñaptiṃ darśayati dhārā-dṛṣṭântena bahutve sati rūpa-vedan'ādīnāṃ skaṃdhānāṃ pravāhe pudgala-prajñaptiṃ darśayati.

katham idaṃ gamyata iti. buddh'ākhyāyāḥ saṃtater idaṃ sāmarthyaṃ. yad ābhoga-mātreṇâviparītaṃ jñānam utpadyate yatrêṣṭaṃ. na punaḥ pudgalasyêti.

ucyate. *atīt'ādi-vacanāt.*

ye câbhyatītā

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[1] anātm° C, anātmā N. [2] °rmā MSS. [3] sa C. [4] °lā C. [5] om. Tib. [6]....[6] ex conj. from Tib re śig śar....smras-pa gaṅ yin-pa. [7]....[7] ity ucyata C.

iti vistareṇôkta upasaṃhāraḥ. tasmāt skaṃdha-saṃtāna eva buddh'ākhyā. na pudgala iti.

bhāraṃ ca vo bhikṣavo[1] *deśayiṣyāmîti* vistaraḥ. [Tib. 371ᵇ] *bhāraṃ ca vo* bhikṣavo *deśayiṣyāmi bhār'ādānaṃ ca bhāra-nikṣepaṇaṃ ca bhāra-hāraṃ ca.* tac chṛṇuta sādhu ca suṣṭhu ca manasi-kuruta bhāṣiṣye. bhāraḥ katamaḥ. paṃcôpādāna-skaṃdhāḥ. bhār'ādānaṃ katamat. tṛṣṇā paunarbhavikī nandī-rāga-sahagatā tatra-tatrâbhinandinī. bhāra-nikṣepaṇaṃ katamat. yad asyā eva tṛṣṇāyāḥ paunarbhavikyā nandī-rāga-sahagatāyāḥ tatra-tatrâbhinandinyāḥ aśeṣa-prahāṇaṃ pratiniḥsargo vyantī-bhāvaḥ kṣayo virāgo nirodho vyupaśamo 'staṃgamaḥ. bhāra-hāraḥ katamaḥ. pudgala iti syād vacanīyaṃ. yo 'sāv āyuṣmān evaṃnāmā evaṃ-janya evaṃ-gotraḥ evam-āhāraḥ evaṃ-sukha-duḥkha-pratisaṃvedī evaṃ-dīrgh'āyur evaṃ-cirasthitika evam-āyuṣmanta iti. [2]bhāraṃ haratîti bhārahāraḥ pudgala ity abhiprāyaḥ. chedam[3] udāharaṇam[2]. ata ev' āha. *na hi bhāra eva bhāra-hāra* iti.

bhār'ādānasyâpi yathôkta-lakṣaṇasya *skaṃdhâsaṃgraha-prasaṃgāc ca.* pudgalavad askaṃdha[4]-saṃgraha-prasaṃgaḥ. na câivam iṣyate. tasmād bhār'ādānavan na skaṃdhebhyo 'rthântara-bhūtaḥ pudgalaḥ. *ity artham eva cêti* vistareṇa sarvam uktvā *vaktavyaṃ mā 'nyathêti.* yadi dravya-san syāt pudgalaḥ bhārahāraḥ katamaḥ pudgala iti syād vacanīyam ity etāvad evôktaṃ syāt tatra sūtre. pareṇa sa na vibhaktvyaḥ syāt. yo 'sāv āyuṣmān iti vist reṇa yāvad āyuḥ-paryanta iti. [Tib. 372ᵃ] prajñapti-sat-pudgala-pratipatty-arthaṃ hy etat pareṇa viśeṣaṇam ity abhiprāyaḥ. sa eva tu prajñapti-[5]san kuto[5] vijñāyate. *mā 'nyathā vijñāyi nityo vā 'vaktavyo vā dravya-sat-pudgala* iti. *skaṃdhānām* iti vistaraḥ. tatra *ye upaghātāya*[6] *saṃvartante* duḥkha-hetavaḥ skaṃdhāḥ. *te bhāva iti kṛtvôktāḥ.* uttare[7] ye pīḍyante. te bhāra-hāra iti kṛtvôktā iti. *upapādukatvād* iti. upapadane[8] sādhukāritvād ity arthaḥ. *pudgalasya satyeṣv an-antar-bhāvād* iti. yasmād yathā-parikalpitasya pudgalasya satyeṣu duḥkh'ādiṣu nânantar-bhāvaḥ. na hi pudgalo duḥkhaṃ yāvan mārga iti. ato *na satya-darśana-prahātavyâiṣā* pudgalâpavādikā *mithyā-dṛṣṭiḥ.* yā hi dṛṣṭir yasmin satye vipratipannā. tat-satya-darśanāt tasyāḥ prahāṇaṃ bhavet. tathā duḥkha-samudaya-satyayoḥ pudgalasyânantar-bhāvān *nâpi bhāvanā-prahātavyā.* bhāvanā-prahātavyo hi kleśo bhāvanā-

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[1] om. MSS. supplied from Tib. dge-sloṅ-dag. [2]....[2] khur khyer-ba ste dper brjod-pa ni ḥdi yin-no = bhāra-hāra itîdam udāharaṇam ? [3] ked° N. Qu. atrêd° ? [4] °van na sk° MSS. gaṅzag bṣin-du....ma bsdus-pa. [5]....[5] ex conj. satyathā N, C. illegible. ci-nas kyaṅ....yod-pa [6] tap° MSS. gnod-pa byed. [7] tattarā MSS. phyi-ma. [8] °dena C. skye-ba-la.

prahātavyam eva vastu duḥkhaṃ samudayaṃ v' ālaṃbata ity evaṃ tasyā bhāvanā-prahātavyatvaṃ yujyate. na ca pudgalas tayor aṃtar-bhūta ity ato bhāvanā-prahātavyā sā na bhavati. atha vā na kadācid api dṛṣṭir bhāvanā-prahātavyêti nâsau bhāvanā-prahātavyā.

eka-tilâika-taṇḍula-vad eka-rāśy-eka-vacanavac cêti. yathā [Tib. 372ᵇ] 'ṣṭa-dravyakatve 'py eka-tila eka-taṇḍula iti côcyate. tathā eko rāśir eka-vacanam iti. tadvad ekaḥ pudgala iti. *utpattimattvâbhyupagamād* iti. utpadyata iti vacanād utpattimattvam asyâbhyupagataṃ bhavati. tataś ca saṃskṛta iti vaktavyo bhavadbhiḥ.

skandhântarôpādānād iti. nâsya saṃskṛtatvam āpadyata iti abhiprāyaḥ. *yathā hi yājñiko jāta iti vidyôpādānād ucyate.* na câsau bhūtârthena jātaḥ. tadvad iti sarvaṃ yojyaṃ.

kārakas tu nôpalabhyata iti vistaraḥ. karmaṇaḥ kārako nôpalabhyate. kīdṛśo 'sāv iti. āha. *ya imāṃś c' aihikāṃ skandhān nikṣipati* tyajaty *anyāṃś ca pāratrikān skaṃdhān pratisaṃdadhāti* upasaṃgṛhṇāti[1]. dravya-sann avasthita iti. *anyatra*[2] *dharma-saṃketād* iti pratītyasamutpāda-lakṣaṇânten' āha yad utâsmin satîti.

upādatta iti Phālguna na vadāmîti. ahaṃ ced evaṃ vadeyam upādatta iti· atra te kalpaḥ syād vacanāya ko nu bhadanta upādānam upādatta iti. *tasmān nâsti skandhānāṃ kaścid upādātā nâpi nikṣiptêti.*

tasyâpi tathêti. pratikṣaṇam apūrvôtpattir evêty arthaḥ. *yadi pudgalaḥ*[3]. *so 'siddha* ity evam-ādinôpanyāsenâsiddhatāṃ dṛṣṭântasya darśayati.

śarīra-vidyā-liṃgavac cêti. vidyā ca liṃgaṃ ca vidyā-liṃgaṃ. śarīraṃ ca vidyā-liṃgaṃ ca śarīra-[Tib. 373ᵃ]vidyā-liṃgaṃ. tayor iva śarīra-vidyā-liṃgavat.

skandha-pudgalayor anyatvam āpadyate. yathôpādeyāyā vidyāyā liṃgāc ca śarīrasya anyatvaṃ. evam upādeyāt skandhāt pudgalasyânyatvam upādātṛtvād ity abhiprāyaḥ. jīrṇaṃ taṃ śarīrântaram eva vyādhitaṃ cêti pratikṣaṇam anyatvam avasthānād ity abhiprāyāt. tatra yad uktaṃ jīrṇo jāto vyādhito jāta ity asiddho dṛṣṭânta iti darśayati. athâpi syād avasthitasya śarīrasyâvasthā'ntara-nivṛttāv avasthā'ntara-prādurbhāva[4] iti. tac ca nâpratiṣiddho hi Sāṃkhyeyaḥ pariṇāma-vādaḥ pūrvasmin kośa-sthāne[5]. kathaṃ. sa eva hi dharmī na saṃvidyate. yasyâvasthitasya dharmântara-vikalpaḥ parikalpeta. tad eva cêdaṃ tathêty apūrvikā vāco-yuktir iti.

bhūtāni catvāri rūpaṃ câikam iti. rūpaṃ katamt. catvāri mahā-bhūtānî-

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[1] upag° N. [2] arthaḥ N, om. C. ma-gtogs-pa. [3] °laṃ MSS. gaṅ-zag yin. [4] °vā MSS.
[5] 論二十 4ᵃ².

ty-ādi.

pākṣika eva doṣa iti ekasmin pakṣe ayaṃ doṣa-vāda ity arthaḥ.

bhūtamātrika-pakṣa iti sthavira-Buddhadeva-pakṣe nâsmat-pakṣa ity arthaḥ. *tathā 'pi tv* iti. bhūtamātrika-pakṣe 'pi *bhūtebhyo rūpaṃ nânyat.* bhūtamātrika-pakṣe 'pi bhūtebhyo rūpavat *skandhebhyo nânyaḥ pudgala ity upagataṃ bhavatîti* sva-siddhântaḥ parityāgaḥ syād ity abhiprāyaḥ. *kasmād* [Tib. 373ᵇ] *Bhagavatā sa jīvaḥ. tac charīram anyo vêti na vyākṛtam* iti. ayam eṣām abhiprāyaḥ. yadi skandheṣu pudgalôpacāraḥ kasmāc charīram eva jīva iti nôktam iti. [1]*pūrvakair evêti*[1] sthavira-Nāgasen'ādibhiḥ. *bahu-vollakā*[2] iti. bahu-pralāpā iti. itarāha. yadi pudgalo nâvaktavyaḥ *kasmān nôkto nâsty evêti.*

sa ca tad-deśanāyā akṣama iti. nairātmya-deśanāyā ayogya ity arthaḥ. *pūrvam evaṃ saṃmūḍha* iti. satkāya-dṛṣṭi-sahagatena mohena. *bhūyasyā mātrayā saṃmoham āpadyetêti* uccheda-dṛṣṭi-sahagataṃ dṛṣṭy-antaram utpādayed ity abhiprāyaḥ. ata ev' āha. *abhūn me ātmā sa me etarhi nâstîti. āha câtrêti.* bhadanta-Kumāralātaḥ[3]

dṛṣṭi-daṃṣṭrā'vabhedaṃ cêti

vistaraḥ. dṛṣṭir eva daṃṣṭrā. tayā 'vabhedam

apekṣya

deśayanti buddhā

bhagavanto

dharmaṃ

nairātmyaṃ tat-pratipakṣeṇa.

bhraṃśaṃ ca karmaṇām apekṣya

kṛta-vipraṇāśam apekṣya. pudgalâstitvam iva darśayanto 'nyathā deśayanti.

vyāghrī potâpahāravad

iti. yathā vyāghrī nâtiniṣṭhureṇa danta-grahaṇena sva-potam apaharati nayati. mā 'sya daṃṣṭrayā śarīraṃ kṣatam[4] bhūd iti. nâpy atiśithilena danta-grahaṇena tam apaharati mā 'sya bhraṃśa-pāto 'smin viṣaye bhūd iti. yuktenâiva grahaṇenâpaharatîty artaḥ. apaharatîty apare [Tib. 374ᵃ] paṭhanti sthānântarād apaharaty apanayatîty arthaḥ. tathā 'rtha-darśane kāraṇaṃ darśayann āha.

ātmâstitvam

iti vistaraḥ.

ātmâstitvaṃ pratipannaś

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[1]....[1] om. MSS. supplied from Tib. sña-ma-dag kho-nas. [2] vellikā C. smra-ba. [3] °lābhaḥ MSS. [4] ex conj. °ra-kṛt° MSS. rmas-par ḥgyur.

cet kaścid

dṛṣṭi-daṃṣṭrayā

satkāya-dṛṣṭi-lakṣaṇayā

bhinnaḥ sa

vineya-janaḥ syāt.

aprāpya saṃvṛti-gatiṃ[1]

dharma-saṃketam ajānānaḥ.

kuśala-potasya

kuśala-karmaṇo vyāghrī-pota-bhūtasya

bhraṃśaṃ

kuryāt. nâsti karmaṇaḥ phalam iti.

prājñaptika

iti prajñaptau bhavaḥ prājñaptikaḥ. saṃvṛti-sann api pudgalo nâstîti kaścid gṛhṇīyād ity ato

nâstîti nâvocat.

sati tv astîti n' āha kim

iti. yadi bhūtârthena pudgalo 'sti kim iti kṛtvā Bhagavān asti pudgala iti na bravīti. na hi rūpam astîti vacane doṣo bhavati tasyâstitvāt.

Nirgrantha-śrāvaka-caṭakavad iti. Nirgrantha-śrāvakeṇa caṭakaṃ jīvantaṃ gṛhītvā Bhagavān pṛṣṭaḥ. kim ayaṃ caṭako jīvati na vêti. tasyâyam abhiprāyaḥ yadi śramaṇo Gautama ādiśej jīvatîti. sa tan nipīḍanena mārayitvā darśayet. yadi punar Bhagavān evam ādiśen mṛta iti. sa taṃ jīvantam eva darśayet. kathaṃ nāmâyam ajña iti loko jānīyād iti tasyâbhinveśaḥ. *Bhagavatā tu tasy' āśayaṃ viditvā na vyākṛtaṃ.* tvac-citta-pratibaddham evâitaj jīvati vā na vêti cêty evâbhihitaṃ. tadvad [Tib. 374ᵇ] etan na vyākṛtam iti.

tulyârtho hy eṣa catuṣka iti. śāśvato loko 'śāśvato loka ity anena catuṣkena antavān loko 'naṃtavān ity ayaṃ catuṣkas tulyârthaḥ. yady evaṃ kathaṃ caturdaśâvyākṛta-vastūni bhavaṃti. śāśvato loka ity eka-catuṣkaḥ. antavān iti dvitiyaś catuṣkaḥ. bhavati tathāgata iti tṛtiyaś catuṣkaḥ. sa jīvas tac charīram anyo jīvo 'nyac charīram iti dvikaḥ. trayaś catuṣkāḥ ekaś ca dvika iti caturdaśâvyākṛta-vastūnîti. paryāya-rūpatva-vyavasthāne 'pi caturdaśatvaṃ bhavatîty adoṣaḥ. *tvam*[2] *evâtat pṛcchasî*ti. antavān iti yaṃ pṛṣṭavān. katham. kiṃ nu sarvo loko 'nena mārgeṇa niryāsyatîti anena antavān iti aśāśvata iti ca pṛṣṭaṃ bhavati. āho-svid eka-deśo lokasyêty anenântavāṃś cânantavāṃś cêti

[1] ex conj. °vṛtîti N, °vṛti C. rtogs-pa. [2] taṃ MSS. om. Tib.

śāśvataś câśāśvataś cêti ca pṛṣṭaṃ bhavati.

jīvantaṃ pudgalam astîti vyākarotîti. tattvânyatvenâvaktavyaṃ santam eva pudgalaṃ vyākarotîty abhiprāyaḥ.

śāśvata-doṣa-prasaṃgād iti Vātsiputrīya-vacanaṃ. *idaṃ tarhi kasmād vyākarotîti* vistareṇ' Ācārya-vacanaṃ. *sārvajñam* ity [1]aṇ bhāva[1]-pratyayo yauvanam iti yathā. *na vaktavyaṃ paśyati vā na vêti.* paśyati na paśyatîti na vaktavyam ity arthaḥ. *śanaiḥ-śanair avaktavyaṃ kriyatām* [Tib. 375[a]] iti. *sarva-jño vā Bhagavān na vêti na vaktavyam* iti. śanaiḥ-śanair-grahaṇaṃ samāna-Śākyaputrīya-prakopa-parihārârthaṃ. *satyataḥ sthitita* iti. sthiti-rūpeṇêty arthaḥ. *dṛṣṭi-sthānam uktam* iti. mithyā-dṛṣṭi-sthānam uktam ity abhiprāyaḥ.

Ācārya āha. *astîty api dṛṣṭi-sthānam uktam* iti. satkāya-dṛṣṭi-sthānam uktam ity arthaḥ.

uktôttara[2] *eṣa pakṣa* iti. [3]kathaṃ ca na[3]. pratikṣepāt. sūtra eva hi pratikṣiptaṃ Bhagavatêti vistareṇa yāvad apadṛṣṭântā[4] eta iti. *kim idam upādāyêty* ārabhyâitad apareṣāṃ vyākhyānaṃ. sva-matena tu yathā saṃsarati. tathā darśayann āha. *yathā tu kṣaṇiko 'gnir* iti vistaraḥ. kṣaṇiko 'gniḥ prasiddhaḥ. sa ca deśântarôtpatti-*saṃtatyā saṃcaratîty ucyate. tathā sattv'ākhya-skandha-samudāyas tṛṣṇôpādānaḥ.* tṛṣṇā upādānam asyêti tṛṣṇôpādānaḥ. kṣaṇiko 'pi *saṃtatyā saṃsaratîti.*

Sunetro nāma śāstrêti. Saptasūryôdaya-sūtre 'yam eva Bhagavān ṛṣiḥ Sunetro nāma babhūvêti.

anyatvāt skaṃdhānām iti. kṣaṇikatve saty anyatvād ity abhiprāyaḥ. *eka-saṃtānatāṃ*[5] *darśayatîti.* yasmāt Sunetro buddha-saṃtāna ev' āsīt. ataḥ sa evâham ity abhedô[Tib. 375[b]]pacāraḥ. *yathā sa evâgnir yaḥ pūrvaṃ dṛṣṭo dahann āgata* iti. saṃtāna-vṛttyā sa evêty ucyate. tadvat. *sâiṣāṃ syāt* [6]sat-*kāya-*[6] *dṛṣṭir* iti. sâiṣāṃ tathāgatānām ātm'ātmīy'ākārā sat-kāya[7]-dṛṣṭiḥ syāt. *dṛḍhatar'ātm'ātmīya-sneha-pariyāhita-baṃdhanānām* iti. ātma-dṛṣṭāv ātmīya-dṛṣṭau ca satyām ātma-sneha ātmīya-snehaś ca bhavati. ity ato rāgo bandhanam iti kṛtvā dṛḍhī-kṛta-bandhanānāṃ satāṃ *mokṣo dūrī-bhavet*[8]. nâlva bhaved ity abhiprāyaḥ.

ya ekeṣāṃ pudgala-grāha iti Vātsīputrīyāṇām. *ekeṣāṃ sarva-nâsti-grāha* iti. Madhyamaka-cittāuām ity abhiprāyaḥ. *smṛti-viṣaya-saṃjñā'nvayāc citta-*

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[1]....[1] aṃbh° N, añāca C. om. Tib. aṇ denotes Taddhita-suffix a. [2]....[2] uktontara MSS. lan btab zin. [3]....[3] sic MSS. ji-skad-du ṣe-na yin-te=katham iti? [4] ayad° MSS. dpe ñan-pa. [5] satāmnatāṃ N, śatāmnatāṃ C. rgyud gcig-pa ñid. [6]....[6] simply kārya MSS. ḥzig-tshogs. [7] kārya MSS. [8] bhavan MSS.

viśesād iti. smṛter viṣayo 'nubhūto[1] 'rthaḥ. tatra saṃjñā sânvayo hetur asyêti smṛti-viṣaya-saṃjñā'nvayaś citta-viśeṣaḥ. kiṃcid eva cittaṃ. na sarvam ity arthaḥ. *tasmāt smaraṇaṃ bhavati pratyabhijñānaṃ vā.*

evam ubhaya-viśeṣaṇe kṛte pṛcchati *kīdṛśāc citta-viśeṣād* iti.

āha. *tad-ābhoga* iti vistaraḥ. tasmin[2] smartavya ābhogas tad-ābhogaḥ. yatra[3] tena sadṛśāḥ saṃbaṃdhinaś ca saṃjñ'ādayo ye te vidyante 'syêti *tad-ābhoga-sadṛśa-saṃbaṃdhi-saṃjñ'ādimāṃś* citta-viśeṣaḥ. ādi-grahaṇena praṇidhāna-nibandh[4]âbhyās'ādi-[Tib. 376[a]]grahaṇaṃ. āśraya-viśeṣaś ca śokataś ca vyākṣepataś c' ādir eṣām iti *āśraya-viśeṣa-śoka-vy'ākṣep'ādīni.* tair *anupahata-prabhāvaś citta-viśeṣaḥ.* sa evam anena darśito bhavati. tasmād īdṛśāc citta-viśeṣāt smṛtir bhavati. tad idam uktaṃ bhavati. tad-ābhogavataḥ yadi tatr' ābhogaḥ kriyate• sadṛśa-saṃjñ'ādimataḥ yatra sādṛśyāt smṛtir bhavati. sambandhi-saṃjñ'ādimataḥ yatrântareṇâpi sādṛśyaṃ dhūm'ādi-darśanāt smṛtir bhavati. praṇidhāna-nibaṃdhâbhyās'ādimataś ca yatra praṇidhānam atra kāle smartavyam abhyāso vā 'sya tat-smartavy'ādi[5]. *āśraya-viśeṣ'ādibhir anupahata-prabhāvatvād* iti. vyādhi-lakṣaṇen' āśraya-viśeṣeṇa śokena vyākṣepeṇânyatra kārye[6]. ādi-śabda-gṛhītaiś ca karma-vidy'ādibhiḥ. *tādṛśo 'pî*ti vistaraḥ. tad-ābhoga-yāvat[7]-saṃjñ'ādimān anupahata-prabhāvo 'pîty arthaḥ. *a-tad-anvaya* iti. a-smṛti-viṣaya-saṃjñā'nvaya[8] ity arthaḥ. *bhāvayitum* utpādayituṃ. *anyādṛśa* iti. a-tad-ābhoga-yāvat-saṃjñ'ādimān anupahata[9]-prabhāvo vā. *anyasya* citta-viśeṣād anyasya.

na. asaṃbaṃdhād iti. *Devadatta-Yajñadatta-cetasor a-kārya-kāraṇa-bhāvenâ-saṃbaṃdhād* [Tib. 376[b]] ity arthaḥ. *yathâika-sāṃtānikayoś cetasoḥ* kārya-kāraṇa-bhāvāt *saṃbaṃdho. nâivaṃ* Devadatta-Yajñadatta-cetasoḥ sambandhaḥ. ity anena dṛṣṭânta-dārṣṭāntikayor asāmyaṃ darśayati. tatra yadi pareṇâivaṃ sādhanam abhidhīyate. na Devadattânubhava-cittânubhūtam arthaṃ tat-smaraṇa-cittaṃ smarati. anyatvāt. Yajñadatta-cittavad iti. tad asādhanaṃ. hetoḥ svayam-aniścitatvāt pratyakṣa-virodhena [10]ca pūrvapakṣa[10]-sâpakṣālatvāt. atha Devadattânubhava-cittânusmaraṇa-cittayor anyatva-pratijñāyām idaṃ dūṣaṇam udgrāhyet. tad a-dūṣaṇaṃ. dṛṣṭa-bādhāyāṃ dūṣaṇânupapatteḥ. bhavat-siddhânte 'pi hi Devadattânubhava-cittânubhūtam arthaṃ tat-smaraṇa-cittaṃ smaratîti. na ca brūmo 'nyena[11] cetasā dṛṣṭam anyat smaratîti. na yatkiṃcid anyat

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[1] °ntarbh° MSS. ñam-su myoṅ-ba. [2] yasmin MSS. de-la. [3] saca C, sace N. gaṅ-la. [4] nibaddh° MSS. bzas-pa. see line 13 below. [5] ex conj. °raṇe MSS. de dran-par bya-ba-la sogs-paḥo. [6] kāye MSS. bya-ba. [7] vatā MSS. ṣes bya-ba-nas. cf. l. 19. [8] mjñānv° N, mjñānānv° C. ḥdu-śes-pa. [9] up° MSS. ma-ñams-pa. [10]....[10] câpakṣa C, câpaśya N. daṅ. phyogs sña-ma. [11] nyena N, nanya C. gṣan.

smaratîty abhiprāyaḥ. *darśana-cittāi smṛti-cittam anyad evôtpadyata* iti. vidyamāna-kāraṇatvād vidyamāna-bījâṃkuravad ity arthaḥ. *smaraṇād eva ca pratyabhijñānam* iti. smaraṇe sati pratyabhijñānaṃ. tad evêdaṃ yan mayā dṛṣṭam iti smaraṇāt.

yat tarhîti. yadi citta-viśeṣa eva smarati. *yat tarhi Caitraḥ smaratîti* tat katham iti vākyâdhyāhāraḥ. *sa câpi tasyêti* vistaraḥ. sa câpi Caitrâbhidhānaḥ *saṃskāra-samūha-saṃtānas tasya gav'ākhyasya deśâṃtara-vikārôtpattau* [Tib. 377ᵃ] deśântarôtpattau vikārôtpattau ca *kāraṇa-bhāvaṃ cetasi-kṛtvā*. kiṃ. *svāmī 'ty ucyate*. na tu pudgalaṃ. kārya-kāraṇa-bhāvâpekṣo 'yaṃ vyavahāraḥ. na pudgalâpekṣa ity abhiprâyaḥ. ata ev' āha. *na tu kaścid* iti vistaraḥ.

evaṃ ko vijānātîti vistaraḥ. asaty ātmani ka evaṃ[1] vijānāti. vijānātîti ko 'rthaḥ. vijñānena viṣayaṃ gṛhṇāti. kiṃ tad grahaṇam anyad vijñānāt. vijñānaṃ tarhi karoti. uktaḥ saḥ. yas tat karoti. *vijñāna-hetur indriyârtha-manaskārāḥ*. citta-viśeṣa iti tan na vaktavyam. indriy'ādi-hetv-antara-yogāt. ata eva côcyate *yathāyogam ity eṣa viśeṣa* iti. yat tarhi Caitro vijānātîty ucyate. tato hi Caitr'ākhyāt saṃtānād bhava-dṛṣṭyôcyate. asaty ātmani kasyêdaṃ vijñānaṃ. [2]kim arthâiṣā ṣaṣṭhī. svāmy-arthā. yathā kasya kaḥ svāmī 'ti vistareṇa yāvat kva[3] ca punar vijñānaṃ viniyoktavyaṃ yata etasya svāmī mṛgyate. vijñātavye 'rthe. kim arthaṃ viniyoktavyaṃ. vijñānârtham. aho sûktāni sukhâîdhitānāṃ. tad eva hi nāma tad-arthaṃ viniyoktavyam iti. kathaṃ ca viniyoktavyaṃ. utpādanata āho-svit saṃpreṣaṇataḥ. vijñāna-gaty-ayogād utpādanataḥ. [Tib. 377ᵇ] hetur eva tarhi svāmī 'ti vistareṇa yāvad yo hy eva hetur vijñānasya tasyâîvâsau. yaś câpi sa Caitrâbhidhāna iti vistareṇa yāvan na tatrâpi hetu-bhāvaṃ vyatītyâsti svāmi-bhāva iti. ādi-śabdena ko vedayate kasya vedanā. kaḥ saṃjānīte kasya saṃjñêty evam-ādi. eṣā dig iti.

yo 'py āha. bhāvasya bhavitr-apekṣād iti Vaiyākaraṇaḥ. *tena bhavitavyam* iti. vijñātrā bhavitavyaṃ pudgalenêty abhiprāyaḥ.

gacchati-gamanâbhidhānavad iti. yathā jvālā gacchati śabdo gacchatîti gacchati-śabdâbhidhānaṃ. yathā jvālāyāḥ śabdasya vā gamanam. evaṃ Devadatto gacchati Devadattasya gamanam. anena dṛṣṭântena *vijānāti Devadatta* iti sidhyati.

sādṛśyen' ātma-lābhād iti. kāraṇa-sādṛśyena kāry'ātma[4]-lābhāt. *akurvad api kiṃcid* iti. parispandam akurvad apîty arthaḥ.

tad-ākāratêti. nīl'ādi-viṣay'ākāratêty arthaḥ. *vijñāne kāraṇa-bhāvād* iti.

[1] eṣa MSS. de ltar. [2] From here up to line 23 below cf. p. 718³⁻¹¹. [3] ku MSS. see p. 718¹. [4] kāy'ātm° MSS. ḥbras-buḥi bdag ñid.

vijñānaṃ vijñānântarsya kāraṇam. ato vijñānântaram utpādād vijānātîty ucyate. *kāraṇe kartṛ-śabda-niveśād* iti. kāraṇaṃ kartṛ-bhūtam iti kṛtvā. *tad-yathā* nādasya kāraṇaṃ ghaṇṭêti *ghaṇṭā rautîty* ucyate. *tadvat.*

[Tib. 378ª] *pradīpa* iti. *arciṣāṃ saṃtāne pradīpa iti upacaryate.* eka ivêti kṛtvā. *sa deśântareṣûtpadyamānaḥ saṃtāna-rūpaḥ* pradīpa-deśântareṣûtpadyamānaḥ. *taṃ-taṃ deśaṃ gacchatîty ucyate. evaṃ cittānāṃ saṃtāne vijñānam ity upacaryate.* ekam ivêti kṛtvā. *tat saṃtāna-rūpaṃ vijñānaṃ viṣayântareṣûtpadyamānaṃ taṃ-taṃ viṣayaṃ vijānātîty ucyate.* saṃtānena vijñānôtpattyā vijānātîty abhiprāyaḥ. *yathā vā rūpaṃ*[1] *bhavatî*ti vistaraḥ. yathā bhavitū rūpasya bhāvāj janitur jāteḥ sthātuḥ sthiter anarthântaratvam. *evaṃ vijñāne 'pi* syāt. vijñātur vijñānasya bhāvād[2] anarthântaratvaṃ. vyatiriktasya bhāvasyânupalabdheḥ. Vaiśeṣika-sūtrânusārād[3] vā.

n' ātmana iti. yadi n' ātmano vijñānam utpadyate vijñāna-lakṣaṇasyâviśeṣāt tādṛśam eva vijñānam utpadyeta[4]. yadi tv ātmanaḥ tasyâbhiprāya-viśeṣād viśiṣṭaṃ jñānam utpadyetêty[5] abhiprāyaḥ. *na ca krama-niyamenêti.* kasmāc ca na krama-niyamenôtpadyate. aniyamenâpi [6]hy utpadyate[6] go-buddher anantaraṃ strī-buddhiḥ. strī-buddher mahiṣa-buddhiḥ. kasmād [7]go-buddhir evânantaraṃ[7] nôtpadyate. *aṃkura-kāṇḍa-pattr'ādivad* iti. aṃkurāt kāṇḍa evôtpadyate [Tib. 378ᵇ] na pattr'ādi[8]. kāṇḍāt pattram evôtpadyate na puṣp'ādy aṃkur'ādi vā. tadvat.

nikāma-dhyāna-samāhitānām iti. nikāmena paryāptena samāptena dhyānena samāhitānāṃ. *sadṛśa-kāya-cittôtpattau* sadṛśasya kāyasya cittasya côtpattau. *svayaṃ-vyutthānam* iti. na parôpakrameṇêty abhiprāyaḥ. evam anena kasmān na nityaṃ sadṛśam evôtpadyata iti yat pṛṣṭaṃ. tad visarjanaṃ. yat tu pṛṣṭaṃ na ca krama-niyamenêti. tad darśayann āha. *kramo 'pi hi cittānām niyatam evêti.* abhīṣṭam evâitat. *gotra-viśeṣād* iti bhāvanā-viśeṣāt. *strī-cittād* iti vistaraḥ. *strī-cittāt* stry-ālambanāc cittād *anantaraṃ tasyāḥ* striyāḥ *kāyas* tat-kāyaḥ. *tat-kāyasya vidūṣaṇāyai* yadi parivrājakasyânyasya vā sādhoś *cittam utpannaṃ bhavati. tat-pati-putr'ādi-cittaṃ vā.* tasyāḥ pati-putr'ādayaḥ. ādi-śabdena duhitrādayo gṛhyante. tad-ālambanaṃ cittaṃ tat-pati-putr'ādi-cittaṃ. tad vā 'nyatarad yad idaṃ tasmāt strī-cittād anantam utpannaṃ bhavati. *punaś ca kālântareṇa saṃtati-pariṇāmena strī-cittam utpadyate. tat* paścād utpannaṃ strī-*cittaṃ*

[1] om. MSS. supplied from Tib. gzugs. [2] vijñānod-bh° (apparently for vijñānād bh°) MSS.
[3] matānus° N. gsuṅ-lugs. [4] °dyate N. [5] °dyatety N. [6]....[6] Ex conj. kṣutp° N, kṣatp° C.
[7]....[7] go-buddher evāṃtaraṃ N, go-buddher anantaraṃ C. mjug-thogs-su ba-laṅ-gi sems kho-na.
[8] °d iti C.

samarthaṃ bhavati tat-kāya-vidūṣaṇī-cittôtpādane tat-strī-kāya-vidūṣaṇā-cittôtpādane *tat-pati-putr'ādi-cittôtpādane vā* samarthaṃ. kasmād ity [Tib. 379ª] āha. *tad-gotratvād* iti. tad-kāya-vidūṣaṇā-cittaṃ tat-pati-putr'ādi-cittaṃ vā gotraṃ bījam asyêti tad-gotraṃ. cittam tasya bhāvaḥ. tasmāt. taj-jātīyatvād ity abhiprāyaḥ. *anyathêty* a-tad-gotraṃ. *atha punaḥ paryāyeṇêti* vistaraḥ. paryāyeṇâyugapat. strī-cittāt tat-kāya-vidūṣaṇā-cittaṃ tatas tat-pati-cittaṃ tatas tat-putra-cittaṃ tata eva ca tad-duhitṛ-cittaṃ tata eva ca tad-upakaraṇ'ādi-cittaṃ *utpannaṃ bhavati. tataḥ* strī-cittād anaṃtarôtpannebhyaś *cittebhyo yad bahutaraṃ* pravāhataḥ *paṭutaraṃ* śaktitaḥ *āsannataraṃ vā 'syôtpādyasya cittasya. tad eva cittam utpadyate. tad-bhāvanāyā balīyastvāt* tasya bahutarasya paṭutarasy' āsannatarasya vā bhāvanāyā balavattaratvāt. *anyatrêti* vistaraḥ. *tat-kāla-pratyupasthitas* tat-kālikaḥ *kāya-pratyaya-viśeṣo bāhya-pratyaya-viśeṣaś ca. tasmād anyatra* tasmād ṛta ity arthaḥ. tad eva hy upapadyate yasya kāyo bāhyo vā pratyaya-viṣaya uptiṣṭhate[1].

sâiva balīyasī 'ti. yā bahutarasya paṭutarasya āsannatarasya vā 'bhihitā *sâiva balīyasī bhāvanā. kasmān nityaṃ na phalati* na hi tac cittaṃ nivartate.

vartata itîtareṇa codita āha. *sthity-anythātva-*[Tib. 379ᵇ]*lakṣaṇatvāt.* sthiter anyathātvaṃ lakṣaṇam asyêti sthity-anyathātva-lakṣaṇaṃ. tad-bhāvāt. *tasya cânyathātvasya* saṃskṛta-lakṣaṇasya. *anya-bhāvanā-phalôtpattau* anya-bhāvanā-phalasya cittântarasyôtpattāv *ānuguṇyān* nityaṃ na phalati tad evêty artha-saṃbandhaḥ.

evaṃ hy āhur iti sthavira-Rāhulaḥ.

sarv'ākāram

iti sarva-prakāraṃ. yāvanto

mayūra-candrakasya

varṇa-saṃniveś'ādi-prakārāḥ. teṣāṃ

kāraṇam.

idam asya kāraṇaṃ yenâivaṃ varṇaḥ evaṃ saṃniveśaḥ evaṃ snigdhatêti. evam-ādibhir ākārair

na jñeyaṃ

na jñātuṃ śakyaṃ. kaiḥ.

asarvajñaiḥ

śrāvaka-pratyekabuddh'ādibhiḥ.

sarvajña-balaṃ hi tat jñānaṃ

sarva-vid-balaṃ hi taj jñānaṃ. yena tat kāraṇaṃ jñāyata ity abhiprāyaḥ. *prāg*

[1] upapadyate C. ñe-bar gnas-pa.

evârūpiṇāṃ citta-bhedānām iti. rūpa-kāraṇam api sarvathā jñātum aśakyaṃ kim arūpiṇām ity arthaḥ.

ekīyas tīrthika iti Vaiśeṣikaḥ. *manaḥ-saṃyoga-viśeṣâpekṣatvād*[1] *iti cet.* syān mataṃ tulye 'py ātma-prabhavatve cittôtpatter ātmā kadācit karhicin manaḥ-saṃyoga-viśeṣam apekṣate. ity ato na nityaṃ tādṛśam eva cittam utpadyate na ca krama-niyamenâṃkura-kāṇḍa-pattr'ādi-vad iti. *na. anya-saṃyogâsiddheḥ.* [Tib. 380ª] nâitad evaṃ. kasmāt. tābhyām ātma-manobhyām anyasya saṃyogasyâsiddheḥ. na hi saṃyogo nāma bhāvaḥ kaścid asmākaṃ siddho 'sti. *saṃyoginoś cêti* vistaraḥ. abhyupagate 'pi saṃyoge saṃyoginoś cêti vistaraḥ. loka-prasiddhayoḥ kāṣṭhayor anyayor vā kayościt. *paricchinnatvāt* paricchinna-deśa-dṛṣṭatvād ity arthaḥ. *lakṣaṇa-vyākhyānde cêti.* Vaiśeṣika-tantre saṃyoga-lakṣaṇa-nirdeśāt. tataḥ kim ātmanaḥ pariccheda-prasaṃgaḥ. paricchinna-deśatva-prasaṃgaḥ. yatr' ātmā. na tatra manaḥ. yatra manaḥ. na tatr' ātmêti. anenânumān'āgam'āpattito[2] dharmi-viśeṣa-viparyayo 'sya pakṣasya saṃdarśito bhavati. manasā saṃyoga ātmana iti. ātmā dharmī. tasya viśeṣaḥ sarvagatvaṃ. tad-viparyayo '*sarvagatatvam* iti. *tato manaḥ-saṃcārād ātmanaḥ saṃcāra-prasaṃgād* iti. tato lakṣaṇād aprāpti-pūrvikā prāptiḥ saṃyoga iti manaḥ-saṃcārād yaṃ-yaṃ śarīra-pradeśaṃ manaḥ saṃcarati. tatas-tata ātmā saṃcaraty apaitîti prasajyate. tad-yathā yaṃ-yaṃ pṛthivī-pradeśaṃ puruṣaḥ saṃcarati. tatas-tata ātapo 'pasarpati. tathā ca sati niḥkriyatvam asya bādhitaṃ bhavatîti. sa eva pratijñā-doṣaḥ. *vināśasya vā.* prasaṃga iti vartate. ātmana iti ca. yatra-yatra manaḥ saṃcarati. tatra-tatr' ātmā vinaśyatîti. sa eva câtra pratijñā-doṣaḥ. ātmano nityatva-nivṛtteḥ. *pradeśa* [Tib. 380ᵇ]*saṃyoga iti cet.* syān matam ātmanā pradeśena saṃyogo manasaḥ. ātmano vā pradeśena manasā saha saṃyogaḥ. yasmiṃ charīra-pradeśe mano 'vasthitaṃ bhavati. tad-gaten' ātma-pradeśena mano na saṃyujyate. pradeśântareṇânya-pārśvataḥ[3] saṃyujyate. tasmād aprāpti-pūrvakatve 'pi saṃyogasyâprāptenâiv' ātma-pradeśena manaḥ saṃyujyata iti. *tan na. tasyâiva tat-pradeśatvâyogāt.* na hy ātmano 'nya-pradeśā vidyante. na câiv' ātmâiv' ātmanaḥ pradeśo yujyate. *astu vā saṃyoga* iti vistaraḥ. abhyupetyâpi saṃyogaṃ *tathā 'pi* nirvikāratvād *aviśiṣṭe manasi kathaṃ saṃyoga-viśeṣaḥ.* kathaṃ viśiṣṭaḥ saṃyogo bhavati. yata evam uktaṃ manaḥ-saṃyoga-viśeṣâpekṣatvād iti[4]. *buddhi-viśeṣâpekṣatvād iti cet. sa evôpari codyate kathaṃ buddhi-viśeṣa* iti. kasmān na nityam īdṛśam evôtpadyate cittam aviśiṣṭe ātmanîti. kāraṇa-viśeṣād dhi kārya-

[1] °śeṣātpakṣ° MSS. bye-brag-la ltos-paḥi phyir. [2] °patito MSS. om. Tib. [3] °ṇântayālvataḥ C, °ṇântapālvataḥ N. glo-nas. [4] see line 3 above.

viśeṣa iṣyate śaṃkha-paṭaḥ'ādi-śabdavat. *saṃskāra-viśeṣâpekṣād ātma-manaḥ-saṃyogād iti cet.* syān mataṃ nityam aviśiṣṭe 'py ātmani manasi ca saṃskāra-viśeṣâpekṣād ātma-manasoḥ saṃyogād *buddhi-viśeṣa* iti. tad uktaṃ bhavati. saṃskāra-viśeṣād bhāvanā-viśeṣa-lakṣaṇād ātma-manaḥ-saṃyoga-viśeṣaḥ. tad-[1]viśesād buddhi[1]-viśeṣa iti. atra brūmaḥ. *cittād evâstv* iti vistaraḥ. ayam ih' Ācāryasyâbhiprāyaḥ. [[2]sântarbhavaś cittam[2] astîty avivādaḥ][3] mama tava ca cittam astîty avivādaḥ. [Tib. 381ª] saṃskāra-viśeṣo 'py asti bhāvanā-viśeṣa-lakṣaṇo yo 'sau vāsanā bījam iti vā 'smābhir vyavasthāpyate[4]. bhāvântaraṃ[5] na vêti *tu*-viśeṣaḥ. tasmāc cittād eva saṃskāra-viśeṣâpekṣād *buddhi-viśeṣo 'stu.* kim ātmanā tat-saṃyogena vā kalpitenêti. *na hi kiṃcid* iti vistaraḥ. kuhakenâika-tareṇa vaidyena kasmaicit glānāyâuṣadhaṃ dadānena cintitam. idam auṣadhaṃ sulabhaṃ. viditaṃ câsya sa-parijanasya glānasya. etena cauṣadhenâsya glānasya glānôpaśamo bhavet. tad evaṃ mām avadhūyânye 'pi kariṣyanti. tataś ca ma-mârtha-lābho na bhaviṣyati. iti cintayitvā tad abhimaṃtrya phūḥ svāhā phūḥ svāhêti janasya darśitam. anena mantreṇêdam auṣadhaṃ sidhyatîti. tatra *yathā kuhaka-vaidya-phūḥ-svāhānām auṣadha-kārya-siddhau* sāmarthyaṃ nâsti. auṣa-dhasyâiva tu sāmarthyam. evam ātmano buddhi-viśeṣôtpattau nâsti sāmar-thyaṃ. cittasyâiva sāmarthyam iti. *saty ātmani tayoḥ saṃbhava iti cet.* syān mataṃ. saty ātmani tayoḥ saṃkāra-cittayoḥ saṃbhavaḥ. ity ato 'sty ātmêti. atra brūmo *vāṅ-mātraṃ.* nâtra kācid yuktir astîti. *āśrayaḥ sa iti cet.* syān matam. ātm'āśrayas tayor iti. *yathā kaḥ kasy' āśraya* iti. āśraya-rūpeṇôdā-haraṇaṃ mṛgyate. tam asy' āśrayârtham ayuktaṃ darśayann āha. *na hi te* [Tib. 381ᵇ] iti vistaraḥ. te saṃskāra-citte. *citra-badar'ādivat.* yathā kuḍye citram ādhāryaṃ badaraṃ ca kuṇḍe. ādi-śabdena bhājane bhojanam ity-ādi. nâiva te saṃskāra-citte tatr' ātmany *ādheye.* dhārye[6]. *nâpi sa kuḍya-kuṇḍ'ā-divad ādhāro yuktaḥ.* nâpi sa ātmā kuḍyavat kuṇḍavac c' ādhāro yuktaḥ. ādi-śabdena bhājan'ādi-grahaṇaṃ. kiṃ kāraṇam ity āha. *pratighāti-yutatva-doṣād* iti. pratighātitva-doṣād yutatva-doṣāc ca. sa-pratighatva-prasaṃgāt pṛthag-daśa-tva-prasaṃgāc cêty arthaḥ. yathā citra-badarayoḥ kuḍya-kuṇḍayoś c' ādhāry'ā-dhāra-bhāve pratighātitvaṃ yutatvaṃ ca dṛṣṭe. evam eteṣām api syāt. aniṣṭaṃ câîtat. [7]ato 'nātm'āśrayaḥ[7].

yathā na gandh'ādibhiḥ 'nyā pṛthivī. tathā buddhy'ādibhyo 'nya ātmêti.

[1] ...[1] om. MSS. supplied from Tib. khyad-par-las bloḥi. [2]....[2] sic C, sāṃtabhavaś citramem N. [3] om. Tib. [4] in Tib. we have here: de yaṅ yod-pa ñid-las rtsad-par byed-kyi. Qu. so 'py astitvato 'nveṣyate? [5] °vanā'nt° MSS. dṅos-po gsan. [6] cār° MSS. [7]....[7] anānātm° N, anen'ātm° C. deḥi phyir ni bdag-gi rten ma-yin-no.

ko hi sat-puruṣo *gaṃdh'ādibhyo 'nyāṃ pṛthivīṃ nidhārayati*[1]. na hi pṛthivī katamêty ukte rūpa-gandha-rasa-sparśebhyo 'nyā darśayituṃ śakyate yathā rūpaṃ gandh'ādibhyo 'nyad iti.

yadi na gaṃdh'ādibhyo 'nyā pṛthivī. katham ayaṃ vyapadeśaḥ pṛthivyāṃ gandh'ādaya iti. anyena hy anyasya vyapadeśo dṛṣṭaḥ. Caitrasya kambala iti. ata ucyate. *vyapadeśas tv* iti vistaraḥ.

[Tib. 382ª] *viśeṣaṇârthaṃ* ity ab[2]-ādibhyo viśeṣaṇârtham ity arthaḥ. katham iti pratipādayati. *te hy evêti* vistaraḥ. te hy evêty eva-kāras tad-vyatiriktapṛthivī-dravya-nivṛtty-arthaḥ. te eva gandh'ādayaḥ. *tad-ākhyāḥ* pṛthivy-ākhyāḥ. yathā vijñāyeran. tathā viśeṣaṇârthaṃ vyapadeśa ity abhisaṃbandhaḥ. *nânya* iti. nâb-ādy-ākhyāḥ. pṛthivy-ākhyebhyo 'nye vijñāyerann ity arthaḥ. *kāṣṭha-pratimāyāḥ śarīra-vyapadeśavad* iti. yathā kāṣṭha-pratimāyāḥ śarīram iti vyapadiśyate. anyābhyo mṛn-may'ādi-viśeṣaṇârthaṃ. na ca kāṣṭha-pratimāyāḥ śarīram anyat. evam ihâpi vyapadeśaḥ syāt. na ca gandh'ādibhyo 'nyā pṛthivī 'ti.

saṃskāra-viśeṣâpekṣatva ity ātma-manaḥ-saṃyogasya.

yo hi baliṣṭha iti. saṃskāra-viśeṣaḥ. *tenânyeṣāṃ* saṃskāra-viśeṣāṇāṃ *pratibandhaḥ.*

sa eva baliṣṭhaḥ kasmān nityaṃ na phalatîty Ācārya-vacanaṃ.

sa eva punar āha. *yo 'sya nyāyo* yaḥ saṃskārasya nyāyo vināśaḥ pratibandho vā.

so 'stu bhāvanāyā bīj'ātmikāyāḥ. *ātmā tu nirarthako* niḥprayojanaḥ *kalpyate.* saṃskārârthā hi tat-kalpanā syāt. tasya ca saṃskārasya yat kāryam. tad bhāvanayâiva kriyata iti.

smṛty-ādīnām iti vistaraḥ. syān mataṃ. smṛti-saṃskārêcchā-dveṣ'[Tib. 382ᵇ] ādīnāṃ *guṇa-padârthatvāt tasya ca guṇa-padârthasyâvaśya-dravy'āśritatvād* dravy'āśrayaś ca guṇavān ity evaṃ[3] lakṣaṇôpadeśāt. *na câṣāṃ anya āśrayaḥ* pṛthvy-ādiko *yujyate* 'para-pratyakṣatv'ādibhiḥ kāraṇaiḥ. ato ya eṣām āśrayaḥ. sa ātmā. tasmād asty ātmêti.

na. asiddheḥ. nâitad evaṃ. kasmāt. *smṛty-ādīnāṃ guṇa-padârthatvâsiddheḥ. vidyamānaṃ dravyam* iti. yat sva-lakṣaṇato vidyamānaṃ. tad dravyaṃ. *ṣaṭ dravyāṇi śrāmaṇya-phalānîti.* rūpa-skandh'ādīni paṃca skandhāni śrāmaṇya-phalāny asaṃskṛtaṃ ca ṣaṣṭham iti ṣaṭ dravyāṇi bhavanti. *nâpy eṣām* iti. smṛty-ādīnāṃ. *parīkṣito hy āśrayârtha* iti. yathā kaḥ kasy' āśrayaḥ. na hi te citra-badar'ādivad ādhārya iti vistareṇa.

[1] nivār° MSS. ñes-par ḷdsin-par byed. [2] ac MSS. chu. [3] eva MSS. de skad-du.

ete prakārā iti. gaur'ādi-prakārāḥ. *skaṃdheṣv ayam* ity ahaṃkāraḥ. *na tv ahaṃkāra* iti. na tv aham ity evam ākāraḥ pratyaya ity arthaḥ.

idaṃ punas tad ev' āyātam iti. kim-arthâiṣā ṣaṣṭhī. svāmy-arthā. yathā kaḥ kasyo svāmī. yathā goś Caitraḥ katham asau tasyāḥ svāmī. tad-adhīno hi tasy' āvāha-doh'ādiṣu [Tib. 383ᵃ] viniyogaḥ. kva ca punar ahaṃkāro viniyoktavyo yata etasya svāmī mṛgyate. ahaṃ-kartavye 'rthe. kim-arthaṃ viniyoktayaḥ. ahaṃkārârtham. aho sûktāni sukhâîdhitānāṃ. sa eva hi nāma tad-arthaṃ viniyoktavya iti. kathaṃ ca viniyoktvyaḥ. utpādanataḥ āho-svit saṃpreṣaṇataḥ. ahaṃkāra-gaty-ayogād utpādanataḥ[1]. hetur eva tarhi svāmī prāpnoti. phalam eva ca svaṃ. yasmād dhetor ādhipatyaṃ phale. phalena ca tadvān hetur iti[2].

ya evâsya hetur ahaṃkārasya. *tasyâivâyam* iti. *puṣpito vṛkṣa* iti dṛṣṭânto yatra siddhânte vṛkṣâvayavī nêṣyate. vijātīya-catur-mahā-bhūta-kāy'ārambhâna-bhīṣṭe. yatra tu vṛkṣâvayavy asti. tatra dvitīyo dṛṣṭântaḥ. *phalitaṃ vanam* iti. na hi vanaṃ nāma kiṃcid asti. yathā yasmin vane phalam utpannaṃ tat phalitam iti ucyate. yathā yasminn āśraye ṣaḍ-āyatana-lakṣaṇe sukham utpannaṃ duḥkhaṃ vā. sa sukhito duḥkhito vā. *tathôktam* iti. yathā[3] āśrayaḥ ṣaḍ-āyatanaṃ tathôktaṃ.

tad-vikāra-vikāritvād āśrayāś cakṣur-ādaya

iti[4]. atha[5] paṃca-skandhakaṃ bhavān udāharatîty adhikṛtaṃ. *sa eva kartêti*. sa eva paṃca-skandha-lakṣaṇaḥ kartā. [Tib. 383ᵇ] n' ātmā. iti [6]siddho naḥ pakṣaḥ. tatrâpi[6] *svātaṃtryaṃ nâstîti* darśayann āha. *trividhaṃ cêdaṃ karmêti* vistaraḥ. *kāyasya citta-para-taṃtrā vṛttiḥ* citta-pravartitvāt kāya-karmaṇaḥ. *cittasyâpi kāye vṛttiḥ sva-kāraṇa-para-taṃtrā*. [mano-dharma-][7]manaskār'ādi-[8]para-taṃtratvāt. tasyâpy[8] evaṃ tasya citta-kāraṇasya[9] sva-kāraṇa-para-taṃtrā vṛttir iti. *nâsti kasyacid api svātaṃtryaṃ* kāyasya cittasya citta-kāraṇasyânyasya vā. pratyaya-para-taṃtrā hi sarve bhāvāḥ.

caturbhiś citta-caittā hi samāpatti-dvayaṃ tribhiḥ.

dvābhyām anye tu jāyanta

iti[10] vacanāt. ātmano 'pi ca nirapekṣasya buddhi-viśeṣ'ādy-utpattāv akāraṇatvâ-bhyupagamān [11]*na svātaṃtryaṃ*[11] *sidhyati. tasmān nâivaṃ lakṣaṇa* iti. svataṃ-traḥ kartêti. evaṃ tarhi kartêty āha. *yat tu yasya pradhāna-kāraṇaṃ. tat*

[1] utpādataḥ MSS. [2] 論三十 7ᵇ⁸–8ᵃ⁵. [3] °thā kṛtv MSS. ji ltar brten-pa. [4] kārikā I. 44ᵃᵇ. [5] artha N. ḥon-te. [6]....[6] ex conj. siddho'rthaḥ. pakṣās tasya tu MSS. kho-bo cag-gis phyogs grub-po. de-la yaṅ. [7] sic MSS. om. Tib. [8]....[8] para-taṃtrarthātusyāpy N, om. C. gṣaṅ-gyi dbaṅ yin-paḥi phyir-ro. de yaṅ de daṅ ḥdra-ste. [9] sva-kārasya N, om. C. rgyu. [10] Kā-rikā II, 65ᵃᵇᶜ. [11]....[11] asv° N, usv° C.

tasya kartêty ucyate. prādhānye tat-pratītyôtpatteḥ. *sa evam api kartā na yujyate.* pradhāna-kāraṇa-bhāvenâpi na yujyata ity arthaḥ.

tasyâkāraṇatvam[1] upadarśayann āha. *smṛtito*[2] *hi chanda* iti vistaraḥ. pūrva-smartavye 'rthe smṛtir utpadyate. smṛteś chandaḥ kartu-kāmatā. *chandād vitarkaś* cetanā-viśeṣo 'bhisaṃskāra-lakṣaṇaḥ. prajñā-viśeṣo vā Yog'ācāra-nayena. Vaibhāśika-nayena tv abhirūpaṇa-[Tib. 384ª]vikalpa-lakṣaṇaḥ. *vitarkāt prayatno* vīryaṃ. *prayatnād vāyuḥ. tato vāyoḥ karma* deśântarôtpatti-lakṣaṇam iti. *kim atr' ātmā kurute.*

vijñāne pratiṣedhād iti. yâlvôpalabdhiḥ. tad eva vijñānaṃ. vijñāne c' ātmanaḥ sāmarthyaṃ pratiṣiddhaṃ. cittād evâstu saṃskāra-viśeṣâpekṣāt. na hi kiṃcid ātmana upalabhyate samarthyam. auṣadha-kārya-siddhāv iva kuhaka-vaidya-phūḥ-svāhānām iti[3].

yathā tathôktam iti

tad-vikāra-vikāritvād āśrayāś cakṣur-ādaya

iti[4].

tad-āśritād ity ātm'āśritāt. *uktôttarâiṣā vāco-yuktir* iti. yathā kaḥ kasy'āśrayaḥ. na hi te citra-badar'ādivad ādhārye. nâpi sa kuḍya-kuṇḍ'ādivad ādhāro yuktaḥ. pratighātitva-yuktatv'ādi-doṣān na vai sa evam āśrayaḥ. kathaṃ tarhîti[5] vistaraḥ. *tad-āhitaṃ hi tad* iti. tena bījen' āhitaṃ tat sāmarthyam ity arthaḥ.

yathôktam iti sthavira-Rāhulena.

yad guru yac c' āsannam

iti vistaraḥ. ekasmin saṃtāne catvāri karmāṇi. guru āsannam abhyastaṃ pūrva-kṛtaṃ ca. eṣāṃ caturṇāṃ guru-karma pūrvakam iti tribhyas tat pūrvaṃ vipacyate. āsannâ[Tib. 384ᵇ]bhyasta-pūrva-kṛtānām apy āsannaṃ pūrvam iti tat pūrvaṃ dvābhyāṃ vipacyate. abhyasta-pūrva-kṛtayoś câbhyastaṃ pūrvam iti ekasmāt pūrvaṃ vipacyate. asatsv eteṣu pūrva-janma-kṛtaṃ vipacyate aparaparyāya-vedanīyaṃ. *akliṣṭānām* iti. kuśalānām a-nivṛtâ-vyākṛtānāṃ ca. *viklitti-viśeṣa-jād* iti. bhūmy-udaka-sambandhāt phalasya sūkṣmo vikāro viklittiḥ. tasyā viśeṣaḥ. sa evâtiprakṛṣṭaḥ. tasmāj jāto vikāra-viśeṣaḥ. tasmāt. phalântaram utpadyate. kīdṛśād vikāra-viśeṣād iti darśayann āha. *yo hi tatra bhūta-prakārâṅkuraṃ*[6] *nivartayati. sa tasya bījam* iti. tasyâṃkurasya bījaṃ. *nânyo* bhūta-prakāraḥ. na pūrva-bījâvastho bhūta-prakāra ity arthaḥ. *bhāvinyā tu*[7] *saṃjñayêti.* odanaṃ pacati saktuṃ pinaṣṭîti yathā bhāvinyā saṃjñayā vyapadeśaḥ. evaṃ pūrvako 'pi

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[1] °sya k° MSS. rgyu ma-yin-pa ñid. [2] °tiyo MSS. dran-pa-las. [3] 𑖌𑖼𑖟𑖿𑖠 10ᵇ¹⁰ [4] Kārikā I, 44ᵃᵇ. [5] 𑖌𑖼𑖟𑖿𑖠 11ᵃᶜ. [6] °kāroktaṃtaṃ C, °kārottaraṃ N. myu-gu. [7] tta N, °nyotta C.

saṃtānaḥ aviklinna-bījâvasthaḥ *bījam ity ākhyāyate* bhāvinyā 'nayā saṃjña=yêti. *sādṛśyād vêti*. viklinna-viśeṣa-jena bhūta-vikāra-viśeṣeṇa sadṛśaḥ. sa pūr=vakaḥ saṃtāna iti kṛtvā bījam ity ākhyāyate. *evam ihâpîti* vistaraḥ. yadi *sad-dharma-śravaṇa*-yoniśo-manaskāra-*pratyaya-viśeṣāj jātaḥ kuśala-sāsravaś citta-vikāra utpadyate. a-sad-dharma-śravaṇa*-yoniśo-manaskāra-pratyaya-viśeṣāj jātaḥ *akuśalo vā* citta-[Tib. 385ª]vikāra utpadyate. *tasmād tad-vipākântaram utpa=dyate. nânyathêti samānam etat.* yathā na phalād eva phalântaram utpadyate. kiṃ tarhi. vikāra-viśeṣāt. evaṃ na vipākād eva vipākântaram utpadyate. kiṃ tarhi. citta-vikāra-viśeṣād utpadyate iti. tulyam etat.

phale raktaḥ kesara iti. phalâbhyantare kesaraḥ. yatra bījapūraka-rasa āmlo 'vatiṣṭhate. *na ca sa tasmāt punar anya* iti. na rasa-raktaḥ kesaras tasmād uktāt kesarāt punar upajāyate. kiṃ tarhi. prākṛta evâraktaḥ kesara upajāyata ity arthaḥ. idam atrôdāharaṇaṃ. *yathā lākṣā-*[1]*rasa-rakta*[1]*-mātuluṃga-puṣpa-*phalād rakta-kesarān na raktaṃ kesarântaraṃ punar bhavati. *evaṃ karma-jād vipākān na punar vipākântaram* iti. āha câtra.

cittaṃ hy etad ananta-bīja-sahitaṃ saṃtānato vartate.
tat-tad bījam upaiti puṣṭim udite sve pratyaye cetasi.|
tat puṣṭaṃ druma-labdha-vṛtti phala-daṃ kālena saṃpadyate.
raṃgasyêva hi mātuluṃga-kusume 'nyas tasya tat-kesare.‖

punar āha.

karpāsa-bīje puṣpe ca mātuluṃgasya raṃjite.|
lākṣayā jāyate raktaṃ yathā karpāsa-kesaraṃ.‖
tasminn astam-ite raṃge saṃtānād bhāvita-kramāt.|
karmaṇy astam-ite câiva bhāvanātaḥ phalôdaya‖

iti.

karmêti sarvaṃ.
tad-bhāvanāṃ
karma-bhāvanāṃ.
tasyā[2]
bhāvanāyā
vṛtti-lābhaṃ
tad-vṛttaṃ lābhaṃ.
tatas
tad-vṛtti-lābhāt

[1]....[1] rasaṃtat C, rasaraṃtat N. kha-dog bsgyur-ba. [2] °smād MSS.

phalam
ity etac catuṣṭayaṃ
niyamena [Tib. 385[b]] yadṛcchayā.
buddhād anyaḥ
śrāvak'ādiḥ
sarvathā sarv'ākāraṃ
na prajānāti.
arthād uktaṃ bhavati. Buddha eva tat sarvaṃ sarvathā prajānātîti.

ity etām iti vistaraḥ. iti-karaṇaḥ samāpty-arthaḥ. pradarśanârtho vā. *etāṃ buddhānāṃ pravacana-dharmatāṃ su-vihitena* hetor mārgeṇa *hetu-mārgeṇa śuddhāṃ* niravadyāṃ *niśāmya* dṛṣṭvā. *aṃdhās* tîrthyāḥ. yathābhūta-darśana-vaikalyāt. kutsitā dṛṣṭiḥ *ku-dṛṣṭiḥ*. tasyāś ceṣṭitāni *kudṛṣṭi-ceṣṭitāni*. vividhāni kudṛṣṭi-ceṣṭitān eṣām iti *vividha-ku-dṛṣṭi-ceṣṭitāḥ* svargâpavarga-hetāv apratipannā mithyā-pratipannāś cêty arthaḥ. teṣām[1] evaṃvidhānāṃ *tîrthyānāṃ* Kapilôlūk'ādīnāṃ *mataṃ* darśanam *apavidhya* tyaktvā *yāṃti* saṃsārān nirvāṇam iti vākyâdhyāhāraḥ. ke te sattvāḥ prajñā-cakṣuṣmanta ārya-śrāvakāḥ. atha vā tām eva pravacana-dharmatāṃ yānti pratipadyanta ity arthaḥ. pravacana-dharmatā punar atra nairātmyaṃ buddhânuśāsanī vā. anya āhuḥ. pravacanaṃ sūtr'ādi-dvādaśâṃga-vaco-gataṃ. tasya dharmatā svākhyātatā [2]yukty-upetatvāt[2]. nirvāṇa-[3]pravaṇatā ca[3] nirvāṇa-dyotanāt. yathôktaṃ sarva ime dharmā nirvāṇa-pravaṇāḥ nirvāṇa-prāgbhārāḥ nirvāṇam evâbhivadanto [Tib. 386[a]] 'bhivadantîti. anātma-saṃjñinaś ca nirvāṇe śānta-saṃjñāḥ saṃtiṣṭhante. ātmôcched'āśaṃkâpagamād iti. tad evam anandhā[4] eva yānti. nândhāḥ[5]. andhās[6] tu bhramanty eva saṃsārârṇave nairātmyam apaśyantaḥ. tad darśayann āha *imāṃ hîti* vistaraḥ. iyaṃ nirātmatā. nirvāṇam eva puraṃ *nirvāṇa-puraṃ*. tasyâikā *vartinī* 'ti nirvāṇa-purâika-mārgo nânyo mārga ity arthaḥ. tathāgata ev' āditya gaṃbhīra-dharmâbhiprakāśakatvād āditya-bhūtas tathāgataḥ. tasya vacāṃsi tāny evâṃśavaḥ. tair bhāsvatī ālokavatī *tathāgat'āditya-vaco'ṃśu-bhāsvatī*. āryāṇāṃ sahasrair vāhitêty *ārya-sahasra-vāhitā*. [7]*vivṛtām apîti*[7]. tām imāṃ nirvāṇa-purâika-vartinīṃ tathāgat'āditya-vaco'ṃśu-bhāsvatīṃ vivṛtām api nirātmatāṃ. prajñā-cakṣuṣo viśadasyâbhāvād avidyā-kośa-paṭala-paryavanaddha-netratvād vā *manda-cakṣuḥ* tîrthiko Vātsīputrīyo 'pi vā *nêkṣate*. trayaś cêha[8] mārga-guṇā varṇyante.

[1] tasmād MSS. de-dag-gi. [2]....[2] °ktvap° N, °ktatvāp° C. rigs-pa daṅ ldan-paḥi phyir. [3]....[3] °vacanatā N. gṣol-ba ñid. [4] anarthā MSS. loṅ-ba ma-yin-pa. [5] nârthāḥ MSS. loṅ-ba-rnams ni ma-yino. [6] arthās MSS. loṅ-ba-rnams. [7]....[7] vivṛtāsami MSS. phye yaṅ ṣes bya-ba. [8] cendu C, cenda N. ḥdir.

tad-yathâlokâyanatā 'bhipreta-deśa-prāyaṇāt. s'ālokatā yato niḥśaṃko gacchati. yātânuyātatā ca parimardita-sthāṇu-kaṇṭak'ā[Tib. 386b]ditvāt. yena sukhaṃ gacchati. tat-sādharmyeṇêyaṃ nirātmatā-vartinī draṣṭavyā. caturbhiś ca kāraṇair mārgo na vidyate. satvānutamaskatayā[1]. prakāśito 'py ādityena avāhitatayā. bahu-puruṣa-vāhito 'py āvṛtatayā. vivṛto 'pi draṣṭur manda-cakṣuṣkatayêti. teṣām ihâlkam eva kāraṇam asya mārgasyâdarśana uktaṃ. yato draṣṭur doṣeṇâlvâyaṃ mārgo na dṛśyate. na mārga-doṣeṇêti. yata eṣa manda-cakṣur etāṃ na paśyatîty avagantavyaṃ.

iti diṅ-mātram evêdam

iti. sarvam iti yathôktaṃ. dig eva diṅ-mātram eva-kārârtho mātra-śabdaḥ. dik pramāṇam asyêti diṅ-mātram iti vā. mahato 'bhidharma-śāstrād alpam idam

upadiṣṭaṃ.

mayêti vākya-śeṣaḥ. keṣāṃ.

sumedhasāṃ.

matimatām ity arthaḥ. tādarthye ṣaṣṭhī. kimvad ity āha.

vraṇa-deśo viṣasyêva sva-sāmarthya-visarpiṇa

iti. yathā viṣaṃ sva-sāmarthyād vraṇa-deśaṃ prāpya sarveṣv aṅga-pratyaṅgeṣv atyantaṃ visarpatîti matvā kenacit tasya vraṇa-deśaḥ kṛtaḥ. kathaṃ nāmêdaṃ visarpatîti. evaṃ sumedhasaḥ sva-sāmarthya-visarpitvād viṣa-sthānīyāḥ. ity atas teṣāṃ sumedhasām udghaṭita-jñānāṃ prājñānām idam upadiṣṭaṃ mayā. katham. alpena granthena mahad Abhidharma-śāstraṃ.

Kāśmīra-Vaibhāṣika-nīti-siddham

arthataḥ pratipadyerann iti. [2]apare punar vyācakṣate. iti diṅ-mātram evêdam iti idam eva nairātmya-prativedham adhikṛtyôktam iti.

Kāśmīra-Vaibhāṣika-nīti-siddhaḥ

prāyo mayā[Tib. 387]'yaṃ kathito 'bhidharma

ity anenâivârthasyâbhihitatvād iti[2].

samāptaś câṣṭama-kośa-sthāna-saṃbaddha eva pudgala-viniścayaḥ.

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[1] sic MSS. mun-pa-mun-nag daṅ bcas-pa ñid. Qu. andhakāra-tamask°? [2]....[2] om. C.

[1]nānā'bhidharmârtha-karaṃḍa-bhūtam
etad vivṛ
raḥ
[2]prasūta-tṛṣṇāy[2] amṛtam adbhuta-yoni-bhūtaṃ[3] |
vyākhyā-padârka-kiraṇaiḥ sphuṭitaṃ madīyaiḥ
śāstrâmbujaṃ budha-jana[4]-bhramarā bhajantāṃ[1] ||
yo 'dhītya sarva[5]-śāstrāṇi[6] vidvad-yaśā Yaśomitraḥ. |
sa imāṃ kṛtavān vyākhyāṃ vyākhyāsv anyāsv asaṃtuṣṭaḥ. ||
[7]tena śrī-bhāratī-bhartaḥ[8] paramârth'āgamā vyākhyā |
iyaṃ deva-rūpasya[9] deva-kalpasya kalpitā[10] ||

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośa-vyākhyāyām aṣṭamaṃ kośa-sthānaṃ samāptam iti.

[11]graṃtha-kāra-saṃkhyā 25000[11].

śubhaṃ.

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[1]....[1] om. C. chos-mṅon sna-tshogs don-gyi za-ma-tog, chos-mṅon-mdsod ḥdi rnam-par phye-ba-yi | dge-ba bdag-gis thob-pa gaṅ yin des, ḥjig-rten kun-gyi bde-ba ḥbyuṅ gyur-cig || bstan-bcos pa-dma chos-mṅon mtsho-las skye-ba gtsaṅ, ḥdud-rtsiḥi ro rmad-byuṅ-ba sred sel-gnas gyur-pa | bdag-gi bśad tshig ñi-zer-dag-gi gsal byas ḥdi, skye-bo mkhas-paḥi buṅ-ba-rnams-kyi bsten-par śog || [2]....[2] sic N. [3] bhat° N. gyur-pa. [4] na N. skye-bo. [5] dharma N. thams-cad. [6] MSS. add 'adhigata'. [7] om. C. [8] sic N. °rtrā ? [9] in this line one syl. is wanting. [10] om. C. [11]....[11] om. N. Accord to Tib. 18000.

GENERAL INDEX

(Lexically noteworthy words besides technical terms, occurring often in the work, but not as a subject, are mentioned, as a rule, only three or four times).

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CORRECTIONS

P. 101[1]. nâîvasātānâsātêty read: nâîvasātan°

„ 131[8]. kākv' āpṛcchati read: kākvā p°

„ 279[8]. abhyābhya read: abhyārabhya[2], and its note: 2 sic N, atyar° P, om. C. brtsams-drags-pa. abhyarabdha or atyārabdha?

„ 279[9]. atidhyāyitatvaṃ read: atidhyāyitatvaṃ[3], and its note: 3 abhidhy° CN, atidhyāyitvaṃ P. ha-can bsgoms-drags-pa-ñid.

„ 493[29]. bhittirīkā read: bhittirīkā[12], and its note: 12 sic MSS., tintilīkā (?) P. tintiṇīkā? cf. Pāli tintiṇa.

Abhidharmakośavyākhyā 正誤及修正

頁	行	誤	正
1	19	yaḥ	(1) yaḥ
3	25	vā	vā.
5	4	ye'py	ye 'py.
10	29	ṇa.	ṇa
	33	etat	etat[3]
	欄外		3 ḥdir yaṅ de daṅ ḥdraḥo＝tadvad apy etat.
11	16	°rthe'bh°	°rthe. abh°
	17	nāme	nāma
	18	ata eva.	[5]ata ev' āha[5]
	21	iti	iti.
	欄外	ī-vowel.	i-vowel.
	〃		[5]....[5] Simply ata eva MSS. de ñid-kyi phyir.... smos-so.
13	14	-dharmāḥ s'āsr°	[7]-dharmā āsr°[7]
	15	ity	iti.
	欄外		[7]....[7] -dharmāḥ s'āsr° CN but L & chos thams-cad zag-pa-dag-gyis.
14	6	utâho	ut' āho
	8	prakriyā	prakriyayā
15	1	ity	iti.
17	19	先の nirodhaḥ. apratisaṃkhyā-nirodhaḥ	nirodhaḥ apratisaṃ-khyā-nirodhaḥ.
18	28	ted	tad
22	6	°tavyaḥ hetu-vacanaḥ.	°tavyaḥ. hetu-vacanaḥ
25	27	visātânta	visātânta-
27	7	ākhya iti.	ākhyaḥ. iti
30	28	kṣipta-cittakasya tad	kṣipta-sacittakasya[3] tad[4]
	欄外		[3] cittakasya MSS. & L. sems daṅ bcas-pa＝sacittaka. [4] om. Tib.

頁	行	誤	正
31	15	cittakasya tad	sacittakasya[4] tad[5]
	欄外		[4] cittakasya MSS. & L. sems daṅ bcas-pa＝sacittaka [5] om. Tib.
33	6	ādikā yeṣu.	ādi-kāryeṣu[8].
	欄外		[8] kā yeṣu MSS. & L. ḥbras-bu.
37	10	'paṭvī.	paṭvī.
	18	karma hetur up°	karma-hetûp°[5]
	欄外		[5] hetur up° MSS. but L. & Tib.
40	14	asthaṃ	arthaṃ
	欄外	kārikā I, 44cd.	kārikā I, 43cd.
43	25	nāma.	nāma
44	18	kil'āha.	kil' āha.
	26	arthena	arthe[6]
	欄外		[6] arthena MSS. but L.
47	1	°ryata iti.	°ryate. iti
	31	deśitatvād iti.	deśitatvāt. iti
48	17	câbhiśvaṃgaḥ.	câbhiṣvaṃgaḥ.
51	4	dvayāt.	dvayāt
	13	saḥ'āgato	saḥ' āgato
	22	viṣayitvena.	viṣayitvena
52	10	buddha	Buddha
	25	Bhagavato-'ntikāt	Bhagavato 'ntikāt
53	13	ye'pi	ye 'pi
55	4	prativedī	pratisaṃvedī[9]
	欄外		[9] prativ° MSS. but L. & so-so yaṅ-dag-pa.
58	20	ekā-daśabhir	ekādaśabhir
	31	yathā は前行の bhavati に接續す	
59	11	karoti	karoti.
	13	pravṛttiḥ.	pravṛttiḥ.[9]
	欄外		[9] Tib. inserts here ṣes bya-ba＝iti.
60	14	gatā	durgater[2]

頁	行	誤	正
	註	2....2 °tāc chalitā but L. & durgater L.	
61	8	strī	strī[8]
	11	viṣayo	viṣayo[9]
	14	puruṣ°	strī[10]-puruṣ°
	欄外		[9] om. Tib.
	〃		[10] supplied from L. & Tib.
62	18	viparyêty	viparyety
	23	sāsravā	s'āsravā
	25	〃	〃
	〃	śeṣāṃ	śeṣāḥ
64	19	dhātava uktāḥ[1].	dhātavo 'nuktāḥ
	欄外	[1]....[1] vonuktāḥ MSS. 削除.	
65	4	āśrayaṇāt. vyagrā	āśrayaṇād vyagrā.
	10	'bhilāṣa (二回)	'bhilāpa[4] (二回)
	欄外		[4] °lāṣa MSS. but L. & mṅon-par brjod-pa.
	30	nava	nava.
	31	ca.	ca
67	8	tattrâiva	tatrâiva
	19	cittâbhāva	caittâbhāva
68	14	bandhôtpādi.	bandhôtpādi
	〃	tasya	tasya.
	18	avacch°	eva cch°
69	13	gata-udbhūta	gata udbhūta
70	26	iti.	iti. ato na vipāka-jaḥ śabda iti.
71	3	et	te
73	7	'dhikṛto	'dhikṛtaḥ.
76	33	bhajanta.	bhajante.
79	28	ca.	ca
81	9	°tîty.	°tîti.
	10	naṃ	naṃ.
	16	aśrityêty	āśrityêty
	30	yujyate	yujyate cakṣur[4]
	31	atrâvācakatvān	atrâvācyakatvān[5]
	33	ca	vā[6]
	欄外		[4] supplied from Tib.
			[5] °vācak° MSS., tshig-tu mi-ruṅ-bas.
			[6] ca MSS., but L. & Tib.
82	5	°hāryaḥ.	°hāryaḥ.[11]prajānātîty apy ucyata iti[11]
	9	iti.[4]	iti[4] vacanāt[12]
	31	arthatvaṃ	arthatvaṃ[13]
	欄外		[11] om. MSS., but L. & Tib.
			[12] om. MSS., but. L. & Tib.
			[13] °ṇârth° L. byed-par ḥbrel-pa. °ṇa-sahatvaṃ?
83	22	tatra	tat-[10]
	欄外		[10] tatra MSS. & L. de.
84	1	doṣeṇânumā-natvāt[1].	doṣeṇânanumā-natvāt[1]
	4	tatra	tad-[6]
	7	vā.	ca.[7]
	欄外		[6] tatra MSS. & L. de.
			[7] vā MSS. but L. & Tib.
85	註	84[31].	84[32].
86	24	sa.	sa
	28	sa.	sa
87	4	ca. yathākramaṃ	ca yathākramaṃ.
	5	°tpādād	°tpādāt.
	8	vidhurâvasthayos	vidhurâvasthayos[3]
	欄外	11	12
			[3] gyur-baḥi gnas-skabs-na=vikārâv ?
88	29	jāteḥ rūpaṃ sarvāto	jāteḥ rūpaṃ sarvato
90	14	iti	第十三行 prasaṃga に續く
	欄外	but Tib.	but L. & Tib.
91	3	indriya	inbriya[2]
	欄外		2 om. Tib.

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稱友著梵文倶舍論疏について

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世親の阿毘達磨倶舍論（Abhidharmakośaśāstra）は漢土に於ては、先には眞諦（Paramārtha）によつて A. D. 561-567 に、後には玄奘によつて A. D. 651-654 に、前後重譯せられたがために、且つは玄奘門下の研究熱によつて、その研究は非常に隆盛をきはめ、支那日本を通じて、光賓二註譯を首めとして幾多の重要なる文献を産出するに至つた。然るに本論に關する印度の註釋は何故か漢土に傳はらなかつたがために、その研究は幾多の不備を除かれなかつたやうである。今日に於ても、若し梵文倶舍論疏なかりせば、もしくは、是を參考することなくば、まことに靴を隔てゝかくの感がある。幸に、吾人は稱友（Yaśomitra）の Sphuṭārthā Abhidharmakośa-vyākhyā——こゝでは倶舍論疏とよんで置くが——がある。カルカツタと劍橋とに二種の寫本が今日に殘つてゐる。ベンドール目錄（C. Bendall, Catalogue of the Buddhist sanscrit Manuscripts. 1883）に由るに、三六二葉より成り、西紀第十七世紀の書寫にかゝるやうであると述べてゐる。わが荻原博士はその滯歐中、實にこの梵本を非常な日子と努力とをもつて書寫將來されたのである。こゝに、尙、日本に於ては未刊ではあるが、倶舍論研究の一新時期が劃されたわけである。素より、この梵文疏の存在したことは、日本佛教學界も、早く南條博士の目錄（明治十六年）によつて承知はしてゐたのである。博士は目錄(p. 276)に於て、既に早く稱友倶舍論疏中に德意（Guṇamati）世友（Vasumitra）の舊釋あることを指摘し、且つ、くわしく、この世友の婆娑會中の世友と同じからざることをさへ論じてゐられる。この舊釋の存在は稱友の疏の歸敬偈の第五に出てゐる。（Guṇamati-Vasumitrādyair vyākhyā kāraiḥ. p. 1. Bibliotheca Buddhica. XXI）

さて、かくの如く、既に南條博士の紹介、荻原博士の將來のことありしも、尙、その梵本も、そのチ

ベット譯も吾國の學者に用ひらるゝに至らなかつた偶々、一九一二年の協定が成立して、一九一七年には露都より佛教文庫第二十輯としてチベット譯倶舎論の本頌（Abhidharmakośakārikāḥ）と長行（°Bhāṣyam）とがスチェルバツキ（Th. Stcherbatsky）の名に於て刊行され、翌、一九一八年には、愈々、レヴイ（S. Lévi）とスチェルバツキとの兩者の名で、稱友倶舎論疏の第一界品が刊行され、世界の佛教學者にその研究上の一大寶庫をひらいたのである。爾來十三年、露都の佛教文庫は、一九三一年、荻原博士の努力によつてその第二輯、根品の初分を刊行するまで全く沈默を守つてしまつた。然かも、この刊行たるや、荻原博士の單獨の努力に出づるにかゝはらず、一二改悪の上、スチェルバツキと共刊の形式となつてゐる。他方、白耳義のプサン（L. de la Vallée Poussin）は一九一四年より一九一八年迄に世間品の全部の梵文を刊行するに成功した。（Vasubandhu et Yaśomitra, Troisième chapitre de l'Abhidharmakośakārikā, Bhāṣyā et Vyākhyā.）この世間品の刊行は驚くべき努力の學績であつて、よし若干の誤謬があるにもせよ、倶舎論研究に甚大なる貢献となつたのである。プサンの學的精進は尚、是に止まらない。一九二三年來、かつて一九一二年の協定に準じて彼は、玄奘譯、倶舎論三十卷の佛譯を續刊し、つひに昨年、序文索引を刊行するに成就したのである。（L'Abhidharmakośa deVasubandhu）素より日本佛教學の專門學者の眼より見れば、足らざる所多きも、梵漢藏の三方面よりこの難解の倶舎論を佛譯しおはれる功績は何人もこれを逸却することが出來ない。

一九一二年の協定に由れば荻原博士は梵文倶舎論疏の第二輯以下全部の刊行と、漢譯倶舎論の二譯の刊行をひきうけてゐられる。然し、前にも論及したやうに、露都の佛教文庫の刊行力は非常に微弱であつて、プサンの如きも、その出版は倫敦と巴里とである。荻原博士がその責任の一部たる梵文疏の刊行完成をいそぐがために、今や、日本にこれを計畫さるゝは誠に慶賀に堪えないところである。吾人は、荻原博士の第二の責任たる漢譯の刊行、つゞいて梵文倶舎論疏の邦譯が刊行さるゝ日のあることを期待

する者である。

近く、梵文倶舎論疏が刊行さるゝに際して今少しく、同疏の學的價値について注意する必要があらう。幸、荻原博士の小さい覺書がよせられてゐるので、以下、そのまゝ、是を紹介することにする。

「稱友倶舎論疏原文既刊分はチェルバトスコイの序文に往年刊行の豫定計畫が判ります。又ラヴレ、プサンの序には倶舎研究の必要を略言してあり特にp. XV, 5には稱友倶舎論疏はビュルヌフの所謂「貴重なる知識の無盡藏」(inépuisable mine de renseignements précieux)であると言て居ます。同書 p. XIV. の註脚に倶舎に關係する西藏譯本が全部出て居ます。支那では唯だ安慧(Sthiramati)の倶舎釋あることだけを傳へて居ます。

原典出版の價値は、倶舎論は佛教の基礎學にして同時に佛教用語の百科辭典です。昔より唯識三年倶舎七年と云ふ諺のあるのも無理ではありません。漢譯用語の眞義を明確に捕へず、隨て五義も六義も種々の見方を出して解釋する如き頭を惱すを要しません。其他佛教研究に絶大の貢獻あることは申までも無く又往々從來の不明や誤謬を釋明し訂正することが出來ます。例せば漢には等しく貪と譯してあつても其が rāga, lobha, tṛṣṇā, abhidhyā 等の各別なる原語ありて意義も夫れ〳〵相異なれり。又大正藏經二九套 99a に「如子執杖擊父母蚊」の語があります。第二「母」の字は正藏校正者の粗漏より來る過です。實は「身」の字です。第二「蚊」の字は高麗本にのみありて、宋元明三本及宮內省本には「蚤」となつて居ます。旭雅本も亦同じです。而して「ツトニ」と假名が付てあります。此は寫誤された字を固執して强て意義づけんとしたる附會で全く誤です。實は「虫」でなくてはなりません、然すると「如子執杖擊母父身虫上」となり正しき讀方です。是は原典あるがため古來學者間に解決せられざりし誤謬が方めて訂正せらるゝ一例です。」(荻原雲來博士)

言語學的研究には博士の言はるゝ如き幾多の利便があるが、又、他方、佛教史、佛教聖典史、佛教部派史の諸方面の研究にも、次に引用する山口益氏の覺書にいふ如く、幾多貴重なる材料を提供してゐる譬喩師(Dārṣṭāntika)犢子部(Vatsīputrīyāḥ)衞

世伽迦（Vaiśeṣikāḥ）などの諸學說を知ることの出来るのは學界の慶事といはねばならぬ。（佛教文庫第二十一、一四、一五）その他、我論師と空師とを擧げて、後者をもつて中觀派となすが如き、瑜伽派においては、第六意識を Hṛdayavastu と名け、且つ、セイロンに於ては意界をかく呼ぶことを注意せるが如き、その他、漢譯には「或曰」とせるを雜體に固有名詞をもつてせる如き、幾多、漢譯のみにては知りえざりし興味ある材料を吾人に展開してゐる。

チベット譯註釋については既に荻原博士も一言せられたのであるが、この方面の權威たる山口益氏から、貴重な覺書がよせられてゐるので、以下、これもそのまゝに、こゝに紹介することにする。

西藏譯經中の俱舍論疏

「佛教研究」（大谷學報の前身）第二卷第一號に列擧したるも不十分にして、今、プーサン氏の俱舍論譯の「序」索引」等を含む最終卷の第八八頁に列擧せられたり。（一九三一年出版）

Palmyr Cordier, Catalogue du Fonds tibétain, III, p. 394 et 499.

1) Abhidharmakoçakārikā et Bhāṣya de Vasubandhu.

2) Sūtrānurūpā nāma Abhidharmakoçavrittih. de Vinītadeva.

3)°Sphūtārthā nāma — vyākhyā de Yaçomitra.

4)°Lakṣaṇānusāriṇī nāma——tīkā de Pūrṇavardha, élève de Sthiramati.

5)°Upāyikā nāma Abhidharmakoçatikā de Çamathadeva.

6) Marmapradīpa·····—— vṛittiḥ de Dinnāga.

7) Lakṣaṇānusāriṇī·····——tīkā, (4) の recension abrégés de la Bṛihattīka

8) Sārasamuccayo nāma Abhidharmāvatāraṭika, anonyme.

9) Abhidharmāvatāraprakaraṇa, anonyme,.

10)°Tattvārtho nāma Abhidharmakoçabhāṣyaṭīkā, de Sthiramati.

○印の註釋について次に一言する

プサン氏の上げたこれらの註釋中に、入阿毘達磨論があるが、これは、俱舍論の註釋とは別な、漢譯にあるやうな、簡單なものと思ふ。プ氏が、これに冠付きしものにや云何ん。

右の中寂天の Upāyikā nāma Abhidharmakoṣa-ṭīkā には倶舍論中の引用經文に對し、その經文の全文を上ぐるを常とし、此によつて Çamathadeva 時代の阿含の形の一部を知ることが出來る。注意すべきは有部が十二緣起の有を業と解釋するやうな經文の見られることであつて、倶舍論九、終に出づる經文がそれであることなどが知られる（赤沼智善、十二因緣の傳統的解釋、宗教研究、新第二卷、第一號第四九頁）

西藏譯に存する安慧の倶舍註實義鈔は、ウイグル譯にも全部ではないが存在し それについては羽田亨博士が內藤湖南博士還曆紀念論文集中に紹介論述せらるゝ。尙同博士から直接その註釋の內容について聞くに、安慧のその註に於ける註の仕方は、中邊分別論註に於けると同じく、常に、一の敎義についても或人曰くとして、種々な人の說を上げて居ると云ふことである。此註釋は西藏譯中の分量から見るとやはり、稱友の註と同樣の分量を有する大疏である。安慧の敎學が注意せられて來た今日頗る注目に價するものと思ふ。

安慧、稱友の註釋と同じ程の分量を有する大疏に Pūrṇavardhana の Lakṣaṇānusāriṇī nāma Abhidharmakoçatīkā が存する。稱友の註と併せ讀むに言々合するところも少からず。破我品などに於ては稱友の西藏譯よりも、此註の方が稱友の梵文の文句と合するところを三、四ケ所も見出したことである。

笠原憲藤師筆寫稱友梵本

p. 524.1-21 bhāraṁ haratīti bhārahāraḥ pudgala ity abhiprāyaḥ / idam udāharaṇam atra

稱友西藏文は、單に、

khur-khyer-ba ste dper-brjod-pa ni, hdi yin-no

なるに、

pūrṇaavrdhana は

khur-khyer-bar byed-pas-na khur-khyer-pa ste / gaṅ-zag-go

shes-bya-baḥi tha-tshig-go ḥdir dper-brjod-pa ni ḥdi yin-no

とて梵文の全文と一致す。

p. 528, a. 1. anyādṛiça iti atadābhoga yāvat saṁjñādimān upahṛita prabhāvo vā anyasya citt-aviçeṣād anyasya

稱友西藏譯には

"gshan lta-bus shes-bya-ba ni de-la gtod-pa (ma-yin-pa) shes-bya-ba nas ḥdu-ses-pa la-sogs-pa dan-ldan-pa dan mthu ma-ñams-pa phan ma-yin-pas-so"

にして終の anyasya cittaviçeṣād anyasya に對する譯文なきも pūrṇavṛdhana には "gshan-la shes-bya-ba ni/ sems-kyi khyad-par las gshan-la-ho"

とて、それを有す。

頗少なことであるが、p. 529,a.6 などにも yathā bhāvitur rūpasya bhāva jatitur jāteḥ sthātuḥ sthiter とある梵文に對し、稱友西藏文には jatitur jāteḥ が缺けたるに、pūrṇavardhana には skyed-pa-po skye-ba と存して居る。

俱舍論本文の逐次釋をする註釋は右の安慧註と、Pūrṇavardhana と稱友との三註である。三註各々俱舍本論の文を多く引用しては註するのであるから嚴密な意味に於ける俱舍研究は、その本文の當相を研究する丈でも、新舊の二漢譯と、西藏譯本論と、右の三註の西藏譯と、稱友梵本との對照研究に俟たねばならないのであるから、玄奘譯俱舍論を金科玉條の不變の原典の如く考へて、牽強附會な會通的解釋を以て、俱舍論の講讀などゝ考へて居る者には、俱舍論の本文研究などは夢想だも及ばない事項であらう。新舊兩漢譯の譯語の相異などを、何れによつて解釋するか、こは全く、第三者の梵本註釋等によらねば到底及びもつかない案件なのである。此は俱舍論のみならず何れの經論の研究に於ても然りであつて、一漢譯本のみによる研究も價値の貧弱なものであると同時に、一梵本のみによりて、一本を云々する丈も又、前者と同樣の貧弱さを免れないであらう。如何にしても、諸本對照研究に依るべきものであり我稱友の梵本は、俱舍論の同樣の研究に於ける根本寶典たるものなのである。

古來新譯が直譯なる如く稱するも、實は爾らずして、言葉の言ひ廻はしに於て、西藏譯は能く舊譯と一致するものである。

△破我品卷二十九(旭雅本十左)若依此理——が光記の科する論主破であるが、西藏譯によれば、その前の行の、十右終の「故世共說」——以下を論主破とす

べきである。

△十左、第四行「餘事」は光記は餘七事であるが、舊西は餘の三大である。

△十三、左第九行、新譯の「五識所識」は、舊譯、西譯、稱友は六識である。

△同十七、右、第一行の、此經爲レ顯三能憶二宿生一相續中有二種種事一は舊譯にては此言爲レ顯三能憶宿住人能憶二多種宿住一にして、西藏も稱友も此意に同じ。

△卷三十、九左、第二行、「若後識生從識——」を從來は光記によつて數論を破すと科したるも、稱友の註によれば毘伽羅論を破するのである。

△一四、右、「業爲レ先後色、心起、中無間斷」は、舊譯西藏譯は心の一法にして「業爲先後後心生」である。

△前後して不都合であるが、卷二十九、一二、右に而不レ可レ說二與觸一異一、勿三乳等成四或非二四所成一を光記は乳等若與二色等一一者、勿二乳等成三四、乳等若與二色等一異者勿三乳等非二四所成一とて一異兩者を上げて居るが、西藏本一も舊譯も「勿乳水等非四物所成」とて、一者 reg-bya-rnams shes kyaṅ brjod-par mi-bya / reg-bya-rnams ma-yin-no shes kyaṅ brjod-par mi-bya ste / ḥo-ma taṅ chu gñis bshi-ñid-du thal-bar ḥgyur-du ḥoṅ-bas so のみの場合を上げ、稱友もプールナヴルダナもその意、舊西の兩本と等し。

世間品稱友梵本中の史的資材、數個、(Vasubandhu et Yaçomitra, La Vallée Poussin)

中有論の下 p. 750. Ācāryasaṁghabhadraḥ の語出づ

p. 151. Pūrvācāryā Yogācārā Āryāsāṅgapra-bhṛitayaḥ.

p. 159. Sthaviro Vasubandhur ācārya Mano-rathopadhyāya

p. 160. bhadanta Çrīlābhaḥ

p. 169 Sthaviro Vasuvarmā